

THE MISSIONARY VISITOR

THE FIELD IS THE WORLD I AM A WORKER GO YE

Vol. XIV

JANUARY, 1912

No. 1

INDIA 120230

By Nora E. Berkebile.

India, bright gem of the East,
So sinful and yet so fair,
With your legends old, and ancient lore,
With tales of wealth you have had in store
And jewels and gems so rare.

India, O India, bright land of ours,
Where the palm trees rise,
And the orchids bloom,
Where the jassamine yields its sweet perfume
Neath your glowing, starry skies!

India! Thou sunny land!
Thou art sinful indeed we know,
For your idol gods have long held sway,
For ignorance and sin they have paved the way
And still you will to them go.

India! Awake! Oh, see the light
That Jesus sends you now,
To break apart those cruel bands
Of gods' and priests' and Vedas'* commands
And no more to them bow!

Dear India! Fair India!
Not for thy wealth we came—
Not for thy gifts of golden store—
Not for thy books of ancient lore,
But just in Jesus' name.

O India, thy sins forsake
And open wide thy door!
Oh, look on Christ, thy Savior, too,
Who bled and died and lives for you!
Oh, love your gods no more!

*Pronounced Vwads.

The Missionary Visitor

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EDITORIAL REFLECTIONS

W. B. Stover

During the year we have had growth and health, for which we are all thankful. The health of the missionaries has been very good, and the health of our people has been good. The work has grown in size and in grace, and continues to grow.

In response to the effort of our missionaries in the north of the field we occupy, the collector of the district has sanctioned the reduction of six liquor shops out of sixteen. This is encouraging, but in several other districts the increased number of shops, in spite of all that has been done to encourage temperance and reform, is quite disheartening.

In Raj Pipla State the outlook continues as encouraging as at any time, even more than in some of the past years. In districts lying back from the center of travel, and where the people are unprejudiced by antagonistic and false influences, the work is increasingly encouraging and hopeful. Bro. Eby finds that the village schools in the hill country are a source of great encouragement, and the teachers in charge of the schools also have caught the feeling, so that the future has certainly some good things in store for the glory of God.

In addition to what Bro. Lichty says about farming in India, he has had the privilege this year of demonstrating to the community, by the kindness of the Waterloo church, the benefit of deep plowing and proper cultivation, so that

while some of our people did not want to try the new-fangled way before, now, seeing the crops are better than other people's crops they do not want anything else.

There is a young brother in the mission school at Bulsar, by the name of Daud Prama. Anglicize it, and his name is David Love. He is now in the training department. In the Sunday-school examinations three times he has taken the first place, so that he has now won three medals, junior, middle, and senior. Next year it is more than likely he will enter the teachers' examination, and then it will be small hope for all the other teachers!

From the Mission School at Bulsar also, this year, our school, there went up for the government examination six boys, of whom four passed well. That means they can get employ in government schools as teachers if they wish, but if they have something else they prefer there is no obligation. It also gives them creditable standing for any work they may go into, whether it be mission work or otherwise. Also, five girls and three boys went to Ahmadedbad to take the entrance examination for college. These examinations are exceedingly rigid. For example, the class has seventy-five in it, and government can accommodate but twenty in next year's work. Of the seventy-five only twenty can pass, no matter how well they may know the subjects!

Sister Ida Shumaker has passed her first year's work very creditably, and it has been decided to give the girls' boarding into her hands at Bulsar in January. While she completes her second year's work she will also have charge of the girls there.

* * *

All feel sorry for the fact that Vada Mission Station has been standing vacant throughout the year. But Bro. Adam Ebey has been doing what could be done by occasional visits there.

* * *

At the present time, also, Pimpalner is vacant; that is, without a missionary, though the outlook was for a time exceedingly hopeful there. In the absence of Bro. Long, Bro. Pittenger will do what he can by an occasional visit there from the Dangs country.

* * *

With the advent of the new missionaries, about whose coming we feel very thankful, there will be several changes in situation. But these will be given in time, for there are many plans that never work out.

* * *

Sister Himmelsbaugh's paper gives a few striking illustrations of what happens in medical work from day to day. They were not isolated cases, but with her in preparation it was a question what to use from the abundance of material. Mission work grows in our hands; and will grow.

* * *

The famine conditions are increasingly harder all the time. Of course, as we have stated several times, there is no famine in the field of the Brethren Mission. The famine is north, in Gujerat and Katiawar, and still north of these districts. Here the cattle have been the greatest sufferers, and the scarcity of all kinds of fodder and hay has run the price to more than twice its normal value. From these northern districts large herds of cattle have been brought down to Raj Pipla State, Ankleshwer, Vyara and the surrounding district, to the Dangs country, to Bilimora and Bulsar

and Surat for grazing and for sale, so that as the price of hay goes up, the price of cattle keeps going down.

* * *

From Vyara comes this word, which explains itself: "About 250 old oxen were brought here the other day by Jains. They are the biggest stack of walking bones I have seen for a long time. Some are already dying, while most of the others will die soon, so it looks. Some of them are the kind that have the monster horns. It would require a picture to make the conditions clear to one who has not seen." The Jain people are a class of Hindus whose chief tenet is the saving of animal life.

* * *

In the month of September a conference of missionaries was held in Surat, when a representative committee was appointed to direct what famine operations should be undertaken, and distribute funds received accordingly. This committee report will doubtless be made in the *Christian Herald* and other papers from time to time. From the mission of the Brethren the writer was appointed. The committee consists of five, with headquarters in Ahmahabad. Funds may be sent to any member of the committee. Any funds sent to myself for this purpose, it would be well to designate whether the desire of the sender is that the money should be used by the committee for the greatest need, or whether it should be used in the field of the Brethren only. Any gifts sent, with this explanation added, would materially simplify the work. The pressure for aid will increase, as people come from the famine districts into these more-favored districts in search of work, that they may earn their food with their labor, and eat and live. Even now companies of such people are becoming common, but unto the present they have been able to find work plentiful. But from now on work will be harder and harder to get, till the rains come next June!

SEEING THE MISSIONARIES AT WORK

J. F. Souders



OUR missionaries in India have for the most part confined their work to low caste people. In consequence thereof they have had to battle hard against the strongholds of ignorance. This calls for untiring patience.

Especially is this true in the work for and among women. I shall not soon forget a particular incident that came under my notice over at Dahanu. Sister Alice Ebey had a class of six women, one of whom could read. Sister Ebey is considered by her colaborers as one of their best teachers, and I may add my own testimony by saying that I count myself fortunate in having had her as one of my teachers in college, and yet she must be, and is, content to teach these poor, ignorant folks, "line upon line, precept upon precept, here a little and there a little." Besides, the ignorant are often made the dupes of all manner of tricks and injustices, out of which the faithful, sympathetic missionary must help them. Bro. Stover has gained not a little reputation among the judges and administrators of justice in his district as a worthy defender of these poor victims. Then, too, they are made to believe all sorts of stories about the missionary. Bro. Ross suddenly found his training school depopulated by a report circulated among the parents that on a certain day the missionary would take all their children off. Ignorance is a mighty foe to progress in any land, but especially so in India.

The selfish interests of the non-Christian religions is also omnipresent. The leaders of these sects know that Christianity can and will do more for the masses than they can, but that would mean robbing them of their easily gotten gain. They prefer to have the masses suffer rather than themselves. It's the same old story of Demetrius of Ephesus. How does the missionary combat these modern Demetriuses? Just like Paul did in Acts 19. Read it. Living among them, reasoning with them boldly, teaching and baptizing, bringing to them the demonstration of the Holy Ghost. Getting them to burn their books, etc. This is identically what I saw the brethren and sisters at Bulsar, Umalla, Anklesvar, Ahwa, and at the other points doing. The Book of Acts is the best book on foreign missions that has ever been written. Just substitute India for Macedonia, Stover, Emmert, Pittenger for Paul, Silas and Timothy, and Anklesvar, Bulsar and Ahwa for Philippi, Thessalonica, and Athens, etc., and you have twentieth century missions in the Brethren church at work in India.

It was my privilege to know personally a number of our workers there before they went to India. I was more than anxious to see them at work. Some I had thought would not make much of a foreign missionary. I think differently now, I am free to say, and I think truthfully, that no church has greater reason to thank God than has the Brethren church for the splendid work done by every single missionary sent to India. Let me say more, that we who don't go should be slow to pass judgment on

those going; for since I have seen our missionaries at work I say frankly that no person who is not a real helper in foreign missions is in a position to speak intelligently as to who should go, or what can be accomplished.

Of their daily rounds of labor I shall say little, since this has been presented to the reader by our missionaries on furlough. They endeavor to do the duty nearest at hand first. They are not in the village preaching all the time, nor arguing with a high caste Hindoo, or a learned Parsee or a teacher of Islam. Just occasionally do they brush up against these fellows. Just like we preachers in America who occasionally find ourselves face to face with a Mormon, an Adventist, or a follower of Mrs. Eddy, and with much the same results; viz., that both claim to have won out. The missionaries as I saw them were busy most of their time directing the work of their native helpers, attending to the thousand and one calls for help, medicine and advice, looking after the cares at home, visiting the sick, teaching the natives how to do things, etc. Of

course up at Bulsar they give special attention to educational and industrial work.

Then there is the native helper. One of the miracles of modern missions is the remarkable transformation that takes place in the life of a native worker when once he accepts Christianity. Like Paul he turns face about and becomes an ardent supporter as well as an efficient worker. Of not all, of course, can this much be said, for some get wiser than their teacher; some run off, some sit down, and some strike for higher wages. They must be granted some privileges, but not too many; some authority, but not all. To strike the happy medium is by no means an easy task, and calls for the earnest prayers of us at home that Divine wisdom may be granted the foreign missionary in directing his native workers aright. So far our missionaries have succeeded remarkably well.

The work of these native workers begat within me the utmost confidence in the ultimate success of the Divine enterprise of foreign missions.

CHRISTIAN EDUCATION IN INDIA

I. S. Long



IN the large India missions the usual order in the educational field is about as follows: First, there is the ordinary village school, teaching through the third or fourth standard. Thereafter, the better grades of pupils

are brought together in central station boarding schools, having separate de-

partments for boys and girls. These boarding schools usually teach standards IV to VII, and are generally for Christian children *only*. Non-Christian day pupils who are not boarders are welcome, but owing to caste prejudice rarely come.

Thirdly comes the lower secondary or middle school of three classes, preparing the pupil for the three classes of the high school, the passing of which course admits the candidate to the freshman year in college. The leading missions

terminate this effort in first-class colleges leading to university degrees.

Besides the foregoing, in which secular education is to the fore, there are some forty-seven training colleges in which young people are taught the principles of teaching manual training work.

It may be taken for granted that there is no mission worthy the name that does not have its Bible school or schools for the training of various church workers—village teachers, catechists and licentiate ministers.

Time would fail us to tell of mission medical schools where assistant doctors and nurses are well trained. Nor in this connection do we have time to tell of the no less important mechanical and agricultural schools.

Of the above regime the Brethren Mission in India to date has only the village schools which in number and efficiency we would fain vastly increase, and the excellent boarding school at Bulsar, where both secular studies through the sixth grade and industrial work are well taught.

The aim of missionary education in the sequence of village school, station school, high school and college is three-fold; namely, the purely educational, the evangelistic and the preparatory. Or, by explanation, the aim is to train the mind, whether of the child in the village school or the young man in the college. The aim is also to win the plastic mind to a living faith in Jesus as world Savior, and is therefore evangelistic in effort. But more broadly speaking, schools of all grades are found to be excellent agencies in removing caste prejudices, ignorance, superstition, etc., and implanting right principles of thought and conduct, all of which prepares the way for the reception of the Gospel, once it is properly presented.

The results may be said to be manifold. First, Christian education imparts true notions of the truth of Christianity, gives a new spirit and new ideals

to Hindu life, has a sound, moral influence on students and creates a far kinder feeling on the part of caste people toward missionary work. Besides, as an evangelistic agency, if to the limited number baptized while in school, that far larger number who, in mission schools, get the first impulse toward Christianity and are baptized in later life, is added, school work in results will be found to lag behind no other agency. And for winning the high castes, schools are confessedly the best means by far. Jno. R. Mott says: "Educational missions have opened a larger number of doors for the preaching of the Gospel than any other agency. They have furnished the most distinguished and influential converts, and have done more than all else combined to undermine heathen superstition and false systems of belief."

No doubt it will be interesting to know something as to the amount and growth of Christian education in India. Of the 16,707 students in the colleges, 5,930 are in the forty mission colleges. Dr. Julius Richter calculates that pupils of mission schools compose 35% of students in colleges, 10% of matriculates from high school, 25% of B. A., 16% of M. A., 25% of scholars in boys' primary schools, 15% of scholars in girls' primary schools.

The following is from Dr. Huizinga:

"The number of children of school-going age in all schools:

	Hindus	Mohammedans	Christians
Boys	1 in 5	1 in 6	1 in 2
Girls	1 in 51	1 in 81	1 in 2

"The number of girls of school-going age who are in secondary schools, i.e., middle and high schools:

Hindus	Mohammedans	Christians
1 in 3703	1 in 20,000	1 in 35

"Of a total of 393,163 girls in schools, 45,844 are Indian Christians, nearly 12%; while Christians form only one per cent of the population.



One of the Schools in Raj Pipla. The Little Ones Attend During the Day and the Grown People in the Evening.

"The following shows the population according to religions who can read and write:

	Hindus	Moham- medans	Chris- tians
Males	1 in 10½	1 in 16½	1 in 3½
Females,	1 in 213	1 in 328	1 in 8

Says Dr. Richter: "Of the 20,314 women in India who understand English one is a Jain, seventy-seven are Moham-medans, 1770 are Hindus, but 18,402 are Christians."

At present the population of India is about 315,000,000, of whom, as per 1901 census, only 4,521,000 were in school. And of these 12% were in mission schools. But there are ten times more children out of school than are in school, or approximately only one-tenth of the boys and one-fortieth of the girls are found in schools. There are fewer than a half million girls in all the schools in India, leaving twenty-two million others who ought to be there. The State of Michigan for her public schools alone

spends as much as Great Britain does for India's 300 millions. In short, by far the most blameworthy point in the government of India is to be found in the incomparably small effort put forth in the education of the people. Here, then, is not only a direct obligation to the Christian church, but a wide-open door and a marvelous opportunity of stepping in and taking "by violence" many of these illiterates into the kingdom of heaven, through the agency of schools.

From the above it will be seen that only one-half the Christian boys and girls are in school, and in case of missions, where mass movements have been prominent, even a far larger per cent are yet illiterate. Thus both as an evangelistic agency and for the mental and moral improvement of the Christian community at large, and for the training of all the mission workers proper, educational work is an agency we need to make much of. Without doing violence to the truth, too, in our mission field proper

there are perhaps a hundred thousand children whose education may be in the hands of the Church of the Brethren. Shall we spend and be spent in this op-

portunity, that these thousands may be taught and led to Jesus, that Jesus' Name may be glorified? Your India missionaries are ready. Are you?

A BIBLE SCHOOL FOR INDIA

(An Appeal)

J. M. Blough



AMONG the most pressing needs of the India mission field at the present time is a Bible-school. Indeed it is very urgent that we establish this school soon if we wish to meet the demands of the hour in occupying and evangelizing

our field. Let us see now just why this is so pressing.

Certainly all will agree that missionaries are still a necessity on the mission field, and will be for years to come. Their work is largely that of organizing, shepherding and training. But a most important factor in real effective mission work is the native worker (or missionary) who fills a place the foreign missionary can never fill and without whose help the missionary's work is very inefficient. A missionary can do some work alone, but he can do infinitely more if he has under his direction a band of native workers. The most potent work a mission can do is to raise up a good strong force of native workers from among her own converts, who will be leaders in the church and evangelists among the non-Christian. And this every mission is striving earnestly to do, and in it we dare not fail.

Our mission in India has about sixty workers at the present time, but we ought to have six hundred. What wonderful work we could accomplish with six hundred of our own faithful workers! A mission cannot prosper with borrowed

or imported workers. We must have our own, but we will not have them unless we raise them up, and this is the work before us. How will we get them?

It is not enough simply to have a large number of workers, but these workers must be trained and consecrated. An untrained worker can do some work, but a trained worker can do much more and can do it better. Every missionary prays that the mission church may become self-supporting and self-propagating, and the best way to answer this prayer is to train up a band of men and women who will become true and efficient leaders in the church. What a noble work!

The sixty workers that we now have are not trained workers, and the fault is not theirs, either; it is ours. We have not given them an opportunity for training, but have kept them at work too closely. They are doing good work for the chance they have had, but what they sorely need is a good Bible training and preparation of heart to correspond. True, we have not been idle. A Bible course has been arranged and followed for several years. The missionaries have helped their workers for a week or more each year, and sometimes a short Bible term was held at District Meeting, but this is entirely inadequate to meet their needs. We cannot hope for much progress while they are responsible for their work at the same time. They have not learned to study in this way. Then we must remember that the opportunities for self help in India are very meager, for all the Christian literature

in the language will fill but one small shelf.

Again, about half of these workers are from the orphanage, so you will know that they are young and inexperienced. They had the advantage of Sunday-school work and daily Bible lessons in the orphanage for years, which is good, of course, but by no means an adequate preparation for mission work. There are many opposing forces in India and many of them intelligent, so that it becomes absolutely necessary that the native worker and missionary be well qualified. A good, intelligent Christian is a very valuable asset in the Christian community. How much more the worker who gives all of his time to the work of evangelism!

Keenly realizing this great need the field committee of the India Mission on Dec. 13, 1910, decided to establish a combined Bible and Normal Training-school. There is no other solution to the problem. This Bible-school we need and must have. Among people of other religions and other religious books our converts must know the Christian religion and the Bible well, especially those who are to be leaders. We need teachers, preachers, pastors, evangelists, etc., but we must raise them up and train them. These we now have must come in for more training, and those who are growing up in the Christian community, the young and hopeful, must have the advantage of this special preparation.

In the normal training department it is planned to give the students what will prepare them for school teaching. At present there is but one such school for boys and but one for girls in our language, and there the capacity of the school is so small that only the best can enter. For the others there is nothing, either in the government or other missions. This is a great need that we must meet if no one else does. We are suffering for the lack of this school now.

In asking for a Bible-school now (we

ought to have had it before), we are not making a big demand. Through the kindness and foresight of Eld. D. L. Miller and the Mission Board our church at Bulsar was built for school purposes also, so we already have all the classrooms that will be needed for years to come. How splendid!

But what we do need are twenty dormitories for the Bible students to live in. Every house in Bulsar is occupied, so we cannot hope to open this school till these rooms are built. These rooms are to be permanent, so we propose to build of brick, and for this we ask only \$120 for a room. It was hoped that twenty congregations or individuals could easily be found who would gladly give \$120 for one room, and thus the call appeared in the *Gospel Messenger* and *MISSIONARY VISITOR* last May.

But listen! The Sheldon church in Iowa has already promised money for one of them; the Philadelphia church in Pennsylvania for two; the Sunday-schools of Western Pennsylvania, after supporting one missionary and pledging the support of another, voted money for one; Bridgewater church in Virginia pledged two and the students of the college another; an organized Sunday-school class of sisters at Elizabethtown College are raising money for one; at Juniata College, Huntingdon, Pa., the Christian girls obligated themselves for one, and the Whatsoever Band for another, and an energetic layman made himself and friend responsible for one. And so as the need has been made known there has been this splendid response, making us sure of eleven of these rooms already. God bless the donors in a special manner and reward them for the sacrifice and interest manifest in this cause. We are rejoiced and make the appeal for only nine more, and feel sure that these will be quickly supplied. I beg your pardon. A brother at Johnstown promised Bro. Royer money for the twelfth room, and so only eight

remain. Now, who else wants to share in this splendid work? It is the opportunity of putting money where it will do great good for many years. God bless the work of this school!

Anklesvar, India.

Since writing the above, I was very happily surprised on the last Sunday we

spent in America in the Shade Creek church, Pa. An aged sister gave me her personal check for one room; the Scalp Level Adult Bible Class raised money for one and turned it over; and the Shade Creek church in her Thanksgiving offerings and missionary offering this day made up money enough for a third. Later a brother and sister at Rummel gave one.

Praise the Lord for this response, and may He give a liberal reward to the donors. Now only four rooms remain.—J. M. B.

OUR SUNDAY-SCHOOLS

Eliza B. Miller



AMONG the leading agencies for disseminating and teaching God's Word in non-Christian lands is the Sunday-school. While the primary idea of the Sunday-school was to gather the children from the lanes and streets of

the cities to teach them God's Word, and to instruct them in right ways concerning the Sabbath, it has long ago been learned that men, and women too, have their place in the great "Sunday-school Army." Right well have all joined heart and hand in the good work, pushing it forward to the remote parts of unevangelized districts of every land.

In mission lands the place where the missionary settles becomes a center for all departments of Christian work. Day-school, colportage work, medical work, are all carried on from day to day; but the Sunday-school work is the special work of the Sabbath day for every worker. When the duties of other days are laid aside there is ample opportunity for this line of activity.

In the central mission station there is always an organized Sunday-school wherein are duly-elected officers and teachers like there are in the Sunday-schools of our homeland. It is from these central schools that unorganized

schools in the villages and quarters of the towns and cities are carried on.

The organized schools follow the regular international lessons and continue throughout the year. They participate in the yearly examinations under the direction of the Sunday-school Union. Regular teachers' meeting or teachers' training classes are held. There is a regular place of assembly; class records are kept, encouraging regular attendance, and every effort is made to increase the enrollment. Due attention is given to all, from the tiny ones in the mother's lap to the oldest men and women in the community. In the Bulsar Sunday-school a prize has been offered this year to the class having the largest and most regular attendance. The yearly examination calls for an attendance of at least half of the Sundays from which the questions are taken. All who have been present the required number of Sundays may have a part in the examination, for there are divisions for all the grades and all classes—written examinations for children, juniors, seniors, teachers and intermediates; oral examinations for children and adults. There are six lists of questions in all; so you see every member of the Sunday-school can find some place. In all the divisions brightly-illuminated certificates are given to all who pass. They are first, second and third grade. Even on a mark of thirty-three a third-grade certificate is granted. This is done to en-

courage even those who do not know so much. In the senior, junior, intermediate and teachers' divisions silver medals are given to the one passing highest in the division. Since our schools began to take part in the examinations nine silver medals have been won by various members. One boy has won three, another one two, and this year a girl was fortunate in getting one. The ones winning several medals have, of course, gotten them with diligent and careful study. One little boy who won the medal in the junior division last year had committed to memory the lesson text of every lesson from which the questions were taken. While in many cases the certificates or the medal may be the chief thing urging diligent study, yet it must be remembered that the receiving of God's Word in this way can not help having its effect upon the life. In the lessons the ideals of true manhood and womanhood and the ways of truth and righteousness can not help taking hold of the student.

The village Sunday-school is made up of non-Christian people, save in the villages where there are a few Christians. The place of meeting is in the mission school room if there is one; if not, then perhaps the friend of the Christian worker will give his veranda; but if there is neither mission school room nor the friend's veranda, then the grateful shade of some village tree affords a place. In these unorganized schools the attendance is not regular. The pupils are often the boys and girls of the mission day school. There are not many bright, clean-looking faces. There are not well-prepared lessons, and the teacher may not always teach the regular Sunday-school lesson; but there are songs and lesson stories from the Bible, whose spirit may fan to a flame the little spark of true worship in the heart of some boy or girl, man or woman. There are many more of the unorganized

schools than the organized ones. There are seventeen at Anklesvar, some twenty in Raj Pipla, seven at Dahanu, and so throughout the field. At every place non-Christian people are being taught on the Sabbath day. But even in these schools good results are often made. This year twenty non-Christian Bhil boys passed in the oral examination. This means much when we remember that the Sunday-school lessons of this year were from the Old Testament, with many long hard names to remember—names the village children had never heard before.

In these village Sunday-schools, too, the spirit of giving is encouraged. In one school the teacher asked the children to bring a collection. They said they could not bring money; so he told them to bring grain. Now if you were to go into that Sunday-school some Sunday you would see a child bring its little portion of grain and put it into the collection basket. Each Sunday's amount may not be much, but it is kept from Sunday to Sunday until there is a good deal and then it is sold and the proceeds put into the treasury. In this way that little school of non-Christian children had a collection of two dollars for the District Meeting collection.

While the boys and girls, men and women of many of the Sunday-schools of America are taking their collections for the support of the missionaries in India and China, the missionaries in turn are extending the work, not only among the Christian people of these lands, but among those who are the followers of strange gods and false prophets and teachers. It's the passing on of the blessings we receive. "The more we give the more we get." The joys we receive we must pass on so that others may be given us. "He who joy would win must share it. Happiness was born a twin."

DAHANU MEDICAL WORK

Adam Ebey



WHEN we located in Dahanu, our medical knowledge was limited. We know but little more yet. Because we are Europeans the people thought us to be doctors and began to come for medicine. No sheepskin and no shingle

out, but the people came and insisted on having treatment. Epsom salts and quinine, painkiller and sulphur, and twenty, thirty, forty patients a day. We were famous at once. That's the way the Dahanu medical work started. Puzzle upon puzzle and success upon success.

In 1910, 5,200 patients; nine months of 1911, 6,200. The work is getting harder all the time. We have bought a few standard medical books and are studying a little.

We have a veranda in the east side of the bungalow, nine by eighteen feet. Here we have a small cupboard and three boxes with locks. But here we do more real work than is done in many of the well-equipped government dispensaries.

What kind of diseases do we have? See!

Dysentery, 18; malaria, 297; syphilis, 21; worms, 827; rheumatism, 144; debility, 19; general, 57; nervous, 5; eye, 75; ear, 56; nose, 1; circulation, 5; respiration, 103; dyspepsia, 36; diarrhoea, 8; liver, 924; digestion, 71; lymphatic, 4; urinary, 16; generative, 19; ulcers, 207; skin, 2,812; local, 234; injuries, 125; smallpox, 3; operations, 17. That is part of the last nine months.

Our worst case of injury: A man shot a tiger. The tiger sprang on the man and in his dying agony terribly tore the man's hands. A month later he came to us. The hands were BAD!! We

cleaned them up and gave him medicine for a few days, telling him to return. Four months later he brought back the bottle and his hands were nearly well.

At present we have eight cases of women's diseases in treatment. Cannot tell you about them, but here are a few interesting cases.

No. 3940 of 1911; home ten miles away; high caste woman, mother of three children, all dead; eating, putrid ulcer on right arm, half way between elbow and shoulder, three inches long, two inches wide and half an inch deep, painful; woman sleepless; use bichloride of mercury and hydrogen peroxide freely, then dress with myrrh and red oxide of mercury ointment; to return Monday, June 26; came July 2. (Patient has been an epileptic for many years and had one of her falling spells; could not come.) Foul; clean it as well as we can; mercury, peroxide and myrrh again. They will stay ten days and come for treatment twice a day. Gave chloral hydrate but she did not retain it.

July 3. Dressed twice, removing the bad flesh. Use mercury and myrrh freely.

July 4. Dressed twice, cutting and scraping again. Morphine; she needs sleep.

July 5 and 6. Dressed twice each day; cleaning up nicely.

July 7 and 8. Dressed twice each day, using boric acid with the myrrh.

July 9 to 14. Dressed twice daily; doing well. On the 14th gave her medicine for eight days and let her go home. For anaemia gave her five-grain Blaud's pills t. i. d.; went to see her in a week.

July 22. Went to see her. She has just been having one of her falling fits. Arm is doing well. They are caring for her better than most Indians would do it.

July 28. Husband came for medicine. Arm not doing as well as it should, so they think. Repeated the medicine for epilepsy. Did not return until Aug. 28. She is using her arm to eat. Epilepsy is better. Bromides of potash and soda with a little nux vomica are doing wonders for her. She wants to come and see us after the rains.

Sept. 28. She came with her husband. Arm is about well. Spells are very light and she does not fall down and foam as formerly. Gave her the same mixture and ordered cocoanut oil rubbed on the arm twice daily.

The above is almost an exact copy of the case as recorded in the case book. Of all severe, interesting and prolonged cases we are keeping a record this year.

No. 5316 of 1911. Sunday, Aug. 20, a little eight-year old Goldsmith girl was playing upstairs and fell down in such a way as to break her lower front teeth out so that they lay on her lip, hanging by a little flesh. Bleeding profusely.

Had they been the milk teeth I should have taken them out at once. Being the permanent teeth I decided to try to save them and prevent her having a disfigured face all her life. I washed out the mouth with peroxide of hydrogen and carefully put the teeth back in their place. No other cloth being at hand, I wrapped a piece of postcard with a strip of my handkerchief. I ran the risk of infection by soaking all in peroxide. This strip of wrapped card I fitted over the teeth to steady them. I cautioned the girl and her parents to be careful for a time. I looked after the mouth for a week. One morning I found a little pus, but only once. A few days ago when I looked at the teeth the last time they were almost firm.

But why go into details? We have a hundred cases this year that are just as interesting. People are grateful and kind to us. We get into all kinds of homes. We are getting into the inner life of the people in a way that we could



The Mission School at Dahanu.

Home of Brother and Sister Adam Ebey,
Dahanu.

The Graves of John Cornelius and Anna Elizabeth Ebey, at Dahanu.

not do by any other means. Everywhere there is disease, disease, disease. More than half of these high caste people, men and women, have some private disease.

We need doctors. We need doctors! Especially do we need a well-qualified woman doctor here. When the Hindu woman confides the secrets of her breast and body to a man, what could a woman doctor do? When she permits a man to examine her and treat her, what results might we expect from a consecrated sister's work?

Most of the land here is owned by the upper castes. The laboring classes are slaves. But they are ready to listen to the Word. Their landlords intimidate them. Getting into the homes of the high caste people makes them our friends and we can reach the laboring class. This is a great thing of itself, but the brotherhood that is formed leads to a breaking down of many caste rules and a change of old-time customs. We have gone into dozens of high caste homes

this year. Some of these homes are open to me even when the men folks are away. The men meet me on the street and tell me to go to see the sick wife or baby. The women folks invite me in and sit down a little way off and talk. The children come up and fondle my beard and stroke my hair as though I were one of them, and I am. They have learned to love and trust us. If some one twits them for entertaining an European, they say, "He is our father." They hand us tea. They give us presents. They like to see us come, though no one is sick. Often do we hear the remark, "Just see what his religion does for him," or "Yes, he takes more pains for us than our own relatives do."

May this be the means of opening hearts as well as homes! Homes open to us. May the hearts open to the Great Physician!

Karadoho, via Dahanu, India, Sept. 30, 1911.

THE BHILS, THE BORAS, AND THE BRETHREN

Wilbur Stover



IN certain localities throughout India there are certain special classes of people, who may or may not be found in other localities. About Dahanu are the Mitnas and Varleys; about Bulsar are the Dordias and Dublas;

around Vyara are the Gamtodias; and about Ankleshwer and in Raj Pipla State are the Bhils. All these tribes are of the humbler classes, and among the Bhils only we work at Ankleshwer.

They are classed as hereditary thieves, and are so indicated in the government

records, with pictures of certain groups that have been caught. But they have a name which is worse than they themselves are. For really, among them are splendid examples of honesty, thrift, economy, and diligence, but the bulk of the tribe is down, down under the heel of the employer, just like the Israelites in the days of Pharaoh.

There is no slavery any more, but it comes so near to slavery that in dealing with the subject I use no other name for it. They are at the bottom of the social ladder, and those above them with one consent try to keep them down. They borrow money for clothes, for food, for a wedding, and as they have nothing to return except the labor of their two



A Bhil Quarter in Ankleshwer, Where There Is a Night School by Christian Teacher.

hands, they give a legal paper to return the money, working it out at a specified rate. And there is your slavery. The poor fellow, the Bhil, does not know he cannot be bound by law—that is, his person cannot be—and the other man holds him. Often his employer is kind, allowing him to go and come when he wishes, and advancing him more money whenever he asks for it. But the shoe pinches when the employer refuses any vacation days, when he refuses to advance any more money, and when the Bhil desires to send his children to school. For, says the upper man, “I have given you money; I want it back in cash or in the service both of yourself, your wife and your children!” And instead of the Bhil boy getting into school, he is sent out to herd the cattle of the employer.

When noon comes the employer sends bread to the field, and all those at work sit down under a tree and eat. In the evening, when they come in from the fields of the employer, and the work is done, the man gives to his slave a loaf of bread or two, with some red peppers,

and sends him home to eat it. He goes, carrying it in his hand!

These are the Bhils in slavery. They are not all in such slavery, but in almost all the villages round, one can see the Bhil go walking home at nightfall with his bread and peppers in his hand.

The Boras are a class of Mohammedans, who were originally Hindus, but are Mohammedans now, and are zealous for their religion. They are considerably bigoted, but are much more congenial as a class than the ordinary Musselman. They use the Bhil as servant, and whenever possible as slave, and have come to feel that it is their inalienable right to do so. They lend him a little money, keep all the accounts, and keep him and his children from any chance to learn by making it necessary to continue in the fields at work to repay what they have borrowed. There are, as is true in every class all over the world, some very friendly people among this class, and some great rascals. But I do not hesitate to tell both classes that I would just as soon trust a Bhil as a Bora. The Bhil will pay if he has it. His trouble

is that he often cannot get it when the time comes to pay. But the Bora may have it in hand, and yet not pay according to his promise.

The Brethren are a little growing mission north of Bombay whose delight is to cling close to the Gospel and help up the man that is down. They do this in the name of humanity, or in the name of the Lord, as you like. But they keep doing it. When the Brethren come between the Bhils and the Boras the latter do not like it, and the former do. The first result of an intervention to save a Bhil from the oppression of a Bora makes the Bora very angry. After splurging around a bit he sees that his is a losing game, and he comes to the Brethren with a very humble request that the Bhil be made to pay his debts. Now it is part of the religion of the Brethren, to pay back what you owe,

and a Bora will listen to the instruction given to a Bhil preparatory to baptism, and at once, acting clandestinely, will begin to press him harder to pay, for he knows he has no money to pay the debt. But he will beg the Brethren to press the Bhil for payment, and he meanwhile will put on the screws. At first the Brethren did not quite enter into the trick of this situation, but they are up to it now, and help the Bhil to escape the pressure of the Bora, and also to be able to pay by faithful labor. The Bhil likes it, but the Bora does not, when the Brethren intervene.

And if the Bhils, the Boras and the Brethren are ever to be one, it will be that the Bhils first become Brethren, and next the Boras. May God grant that all may be one who put their trust in Him.

Ankleshwer, Oct. 13, 1911.

WORKING WITH THE HANDS

J. B. Emmert



IN India, missions early recognized the necessity of educating converts and their children, and of using education as a means for reaching others. Fine schools and colleges have been the result. Scholarships and easy terms have

enabled thousands to go through these institutions. But the defects of the product have been so prevalent and so persistent, that at last men are coming to recognize the cause. Its secret is well expressed in the words of a prominent writer on industrial work in missions, who says: "We know that it is not that which is done for the people, but that which is done by the people that is really beneficial; real progress can

come only from within." Many missions have long had industrial schools. But the chief argument for them was the boy not suited or not inclined to become a teacher or preacher. These were found in the shop, or field. The bright boys or ambitious ones spent their time in the literary schools, without any manual labor of any kind. The course is so heavy that if a student is to do good work he has but little time to spare. The result is most natural. Boys whose ancestors for generations have known nothing but labor of a servile sort come to despise labor and the laborer and to think themselves too good to use their hands even to carry their own baggage when on a preaching tour. Such an one has a defective idea of manhood and is to be pitied. There are many such.

An interesting and remarkable awakening is taking place in regard to this

subject. Both in governmental and mission circles, educators are realizing that manual training in its various lines is highly beneficial and helpful to all classes of boys, even though they are never to be mechanics or workmen. The arguments advanced are many and various. The following resolution passed by a large body of prominent missionaries in conference on industrial work in May, 1910, puts the matter well:

"Resolved, That this conference considers that missionary societies should give a definite place to the development and encouragement of industrial work as a branch of missionary activity in India, with a view to developing the full manhood of Christian pupils and members of the Christian community, and to help them to reach an independent position with advantage to themselves, and be able to contribute liberally for the support of schools and churches. To this end missionary societies should provide funds for this important branch of work."

Yes, there is an awakening. There will be a change. Emphasis will be put more on helping the boy to help himself, rather than on making an easy path through school. Your own missionaries are fully in sympathy with this move and, indeed, have been doing this right along as far as conditions allowed. The boys are anxious to learn. They are not lazy. Their assigned duties are usually very promptly and faithfully performed. All that is needed is the opportunity to work and to study and the response will be encouraging, without doubt. There are two reasons why it is difficult to manage the matter at present. In the first place the government curriculums, which we must follow if our men are to be recognized, are too heavy to admit of any work towards self-support. The school term also extends over almost the

whole year, so that there is no vacation in which to earn something. That leaves only one way to do. We must help the boy through school if he is to go. The second reason why it is difficult to carry out our desires is that we do not have a school of our own in which we can give the boys a training equal to that of high school graduates. We are compelled to send to schools under non-Christian management. Here they simply must keep up with the class or fall out. They keep up. Two boys now in the high school, Bulsar, are first and second in their class of thirty boys, but they do it at the expense of all opportunity to develop the hand-made part of their characters, if you will allow me to put it so.

The practical man is saying, "Well, tell us what you want." Did you hear of the industrial plan adopted about a year ago? It provides for our receiving \$3,000 for developing what I am talking about. Many heard about it and responded nobly. But there is not more than half of the amount received yet. We ought to have that.

Reference was made above to the present necessity of sending our boys to schools managed by non-Christians to train them for Christian work. A difficult task, is it not? To remedy this, decision has been made to have our own Bible and training school. Liberal contributions from those who see the reasonableness of our aims, will make possible the speedy realization of this training school.

With money to develop the industrial side of the work and our own training school we shall be in a position in which we shall be able to give our boys a better training and at the same time have it possible for them to work their own way through, as you and many more have done, to their very great advantage.



Home of Sisters Quinter and Ziegler at Jalalpor.

THE WIDOWS' HOME

Kathryn Ziegler



MOST of the year that I had charge of this work I was still studying the language and so was kept busy, even though the number was small. Sometimes it was a disadvantage not to be able to understand the Gujarati, but I think it was a blessing sometimes, too. One time our oldest widow came to tell me her trials and when she found that she was not understood she said, "Alas! alas! Miss Sahib does not understand me!" so the story was soon finished.

The women had no mill of their own, and they ground all their own flour. The price of a new mill is three rupees, and one that has been used four rupees,

because an old mill runs easier and makes nicer flour, for there are no fine stones in the flour. The new mill was put up and the women used it, but complained much about it, so I ordered the woman to take it back and bring another. She brought an old one. While she was setting it up she said, "This new mill is a good one and in a short time will work splendidly; all new mills work hard and let stones in the flour at first." I told her to set the new mill up again and take the old one home. One of the women said, "Miss Sahib has learned to know us." In a few weeks they thought they never had such a good mill.

The number in the Home is not large, yet you sisters who have a family of seven or eight are kept quite busy to attend to their needs, are you not? These women depend on us as your children

depend on you. We look after all their needs. Most of them can do their own sewing after the garment is cut and basted. Some of them learn to do very nice handsewing. They are always glad for a sewing class. If possible we tried to have a class once a week for them, besides another midweek meeting for the mothers, when we had a Bible lesson with them. Though it was hard for me to express myself in the new language they paid good attention as a rule.

Usually the women are very happy and

contented, appreciative of what they are enjoying.

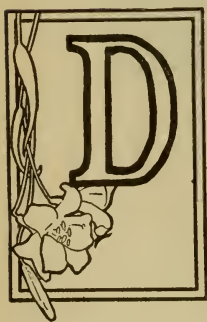
How we wish that more of the needy widows might be able to enjoy this Home! A short time ago a widow came selling eggs. She said a few words and began to weep. One is moved to see a poor widow weeping, even though her story is not known.

May the influence of the Widows' Home be felt far and wide is my prayer.

*Jalalpor, Surat District, India, Oct. 5,
1911.*

QUESTIONS AND ANSWERS

Anna Z. Blough



DURING the year on furlough as we traveled from place to place among the churches we found many people really interested in the mission work in India. This gives us great joy and courage to go forth in the service.

The interest is usually manifested by asking questions about the work and people. "Beautiful, sinful India" is practically a mystery until one has seen with his own eyes. It is hard to give a true picture in words, and yet most people must depend on this. Some of the questions most frequently asked are the following, which may be of interest to others who have not the opportunity to ask:

1. "Do you like your work in India?" This is a question we always like to answer because we want the people at home to know that we really enjoy to work for the Lord in India. The reason is that there is so much need, so many people who are without the Gospel and hope. Then again, to see the joy that comes to those who become Christians, and to see

how they appreciate what we do for them, gives us lasting joy in our service. This also answers the "why" in the next question.

2. "Do you want to go back to India?" Most certainly we do. Every missionary that has fully consecrated himself to the work in foreign fields and has joyfully entered the service wants to return to it, and if for any reason is prevented he experiences a keen disappointment.

3. "Did you never get homesick?" No, never. Although we love our dear friends at home and miss their presence and companionship, yet we know they think of us and pray for us every day, and so we are happy. And our time is so fully occupied with the many opportunities for service that we have no time to get homesick.

4. "How long does it take to learn the language?" That depends on the individual. We have a two years' course of study for all the missionaries, men and women alike. In a few weeks we learn the letters and sounds and can read. In four months some begin to teach classes, but of course have difficulty in expression. At the end of a year one is expected to be able to conduct a



Women and Children of Widows' Home at Jalalpor.



A Portion of Widows' Home.

to companies of people. We do anything and everything that is practicable and influential in winning the hearts of the people. Missionaries must not be afraid or ashamed to work with their hands. The sick must be helped, orphans and widows cared for, Christians



The Schoolhouse at Machad, Near Jalalpor, Where There Is a School of Seventy Boys.

public service satisfactorily. In two years one has a working vocabulary and freedom in speech, but has still much to learn. No one can get the language correctly without some hard study.

5. "What do you do over there? Do you teach?" Yes, we teach, but not in school. We teach the Bible and religious truth, sometimes in classes but more frequently in personal work, or short talks

shepherded and taught how to live, schools established, non-Christians won by personal touch, kindness and sympathy shown to all and a good example lived every day. Besides this we must look after our own homes and needs.

6. "When the people become Christians are they faithful?" The people of India are very religious, and when they become Christians they carry that same zeal with them, but their superstitions and bad habits are sometimes hard to get rid of, so they need constant help and teaching. Surrounded as they are with heathenism and persecuted by their own people, they could hardly be ex-

pected to be faithful without help, but I am glad to say that with careful shepherding they do remain faithful. Of course they stumble, but get up again. Considering what they have come from and where they live they often put many of us to shame with their faith and zeal.

7. "When they become Christians do they dress as we do?" No, they retain their native dress, which is both well adapted and becoming to their life in that warm country. Their dress is very modest and simple, but ours would be too expensive for them, and most of them would feel awkward in it and not know how to take care of it. The fashions of the world give them no concern, but the wearing of jewelry does, and it is a sacrifice for them to give it up.

8. "Do you live like the native people?" No, but we try to live much the same as we do in America. We try to build good, comfortable homes. We have

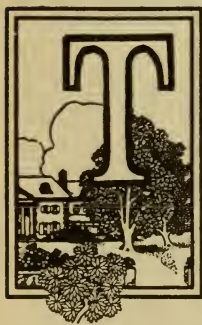
plenty of good food and serve it as we do here, on tables with dishes and knives and forks. Of course when we go into native homes we do as they do and eat what they prepare. But we do not dress like them.

9. "How long does it take to go to India?" If we travel by steamer from New York day and night for four weeks we reach Bombay, India. Letters come through sometimes in twenty-three days.

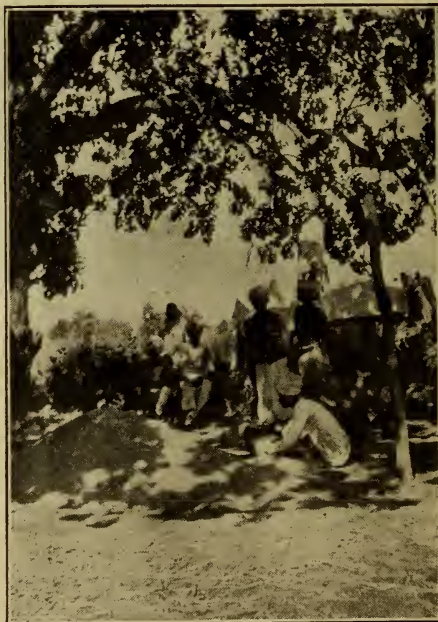
10. "How is your climate? Is it hot?" We live in the torrid zone, so of course it is hot. The people do not know what snow is and many have seen no frost. It is so hot in the sun that it is not safe for us to go out into it without special sun-hats made of cork or pith. The natives do not need them. For eight months of the year there is no rain, so it gets very dry. Our coolest weather comes in December and January.

PROGRESS IN INDIAN AGRICULTURE

D. J. Lichty



THE Indian cultivator has two things always against him: he is dependent on the seasons and he is unutterably poor. He will spend, for instance, several years' income on a single wedding, not mentioning more than one, which is usually the case. He borrows money to plant his fields and to weed them and even to harvest them. His farm oxen are bought with borrowed money and without borrowed money is very little done which is done. Even when he dies his funeral expenses are usually paid with borrowed money. He must therefore turn to the money-lender, and once in his clutches it is hardly pos-



Measuring Up the Grain Just Threshed.



The Cottonfield at Vull.

sible for him to extricate himself. Add to this curse of indebtedness an occasional famine and you have the pitiable condition of the India farmer today; a condition which few American farmers know anything about.

The eradication of these two evils constitutes the real problem in the inauguration of progress in Indian agriculture. It must be admitted that by the coming of the steamship and the railways to this land, the former isolation of the Indian farmer has been broken and that new conditions have been thrust on him by the modern commercial world which demand of him more intelligent effort and the use of improved methods and tools, but only in proportion as the disabilities of famine and indebtedness are removed will he be able to do what is demanded of him.

To solve this problem, both the English government and Christian missions are lending a willing and helping hand. Even influential and educated natives are becoming interested in this very important question.

By a wise policy of irrigation, of re-

lief works and public works, famine has been robbed of much of its horror. Laws are gradually being enacted for the protection of the cultivator against the landlord and the money-lender. Through the public schoolbooks and through various government officers the people are being instructed to avoid the evil of indebtedness. But most successful of all have been the various protective and loan associations instituted by the government in certain sections where the people were willing to invest in the undertaking. The following is an extract from one of the many favorable reports which come from such effort: "One village credit bank with an initial capital of Rs. 20 has now a working capital of Rs. 3,000, chiefly deposits. The bank also has a scholarship fund to send the sons of poorer members to higher schools after finishing the village school. Besides this it maintains an arbitration committee to settle village disputes."

What the government has been attempting to do at large the missionary with less means at his command has

been doing for the Christian community and often even for his non-Christian neighbor.

All told, a mere beginning has been made in this good work, but the results truly justify a grand forward movement all along the line. As the people become free and, to an appreciable degree, independent, they will be both willing and able to send their sons to institutions where better methods and the use of modern tools are taught. There are a number of such institutions supported by the government at the present time, but mostly the soft-handed rich man's son is in attendance, and not the boys of real farmers.

It is more and more coming to be recognized by missions all over India what great opportunity there is for every mission station to become a center for agricultural reform as well as for spiritual culture; this through the institution of credit societies, the maintenance of a model farm or garden, the recognition of agriculture in the curriculum of every school, even in the Bible School, and as much as possible the demonstration of the utility of modern tools and methods.

I might mention the fact that we are

trying to follow out some of these lines of work in our own mission. Bro. Stover, at Anklesvar, tells of the splendid success of the Aid and Loan Society at that place. Here at Vulli we are about to introduce the same line of work in connection with our Christian village. We are successfully demonstrating the advantage of deep plowing and proper cultivation of the soil in dry weather by means of some improved machinery imported from America. This is a dry year, all told. Most cotton is turning yellow. Ours is still dark green and in a flourishing condition. Bro. Ross is starting a boarding-school. Agriculture is part of the daily program.

Older missions have carried the project further than we. In South India an interdenominational movement has been set on foot to collect \$5,000,000 to be used in the good cause. The funds are to be administered by a finance committee chosen by the society. It is a worthy cause and should have the support of many of our moneyed men at home.

Books are being written on this subject. The above is a mere hint of what is being done and what needs to be done for the emancipation of the Indian farmer.

RECENT POLITICAL EVENTS IN THE DANGS

J. M. Pittenger



IN a place so much secluded as the Dangs, it might at first be thought that anything of a political nature would be of such little significance to any one but a government official as to be worthy of little or no thought at all.

Our experiences, however, of more

than four years in this sequestered region, have proven to be quite the opposite of what is above stated. Our relations with the higher government officials, and, hence, with government, have been very helpful to the Lord's cause. This, in turn, has had its benefits for the government of India. One of the reasons for these two facts is the isolation of the Dangs.

It was at the request and through the help of Mr. E. M. Hodgson, an English

official, that work was opened here. As long as he remained an officer in Surat District he showed the deepest interest and rendered every aid within his power to the work of the mission. His successor, Mr. G. E. Marjoribanks, is proving just as true, sympathetic and helpful to the Lord's cause here. We owe a debt of deep and lasting gratitude to these fine Christian gentlemen.

While an English official always has general supervision of things in the Dangs, the man who has active charge and is "the power behind the throne" is the officer known here as the *divan*.

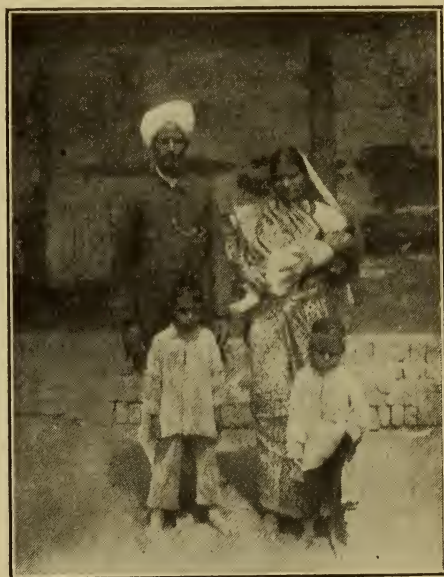
The man who was in this office when we came to Ahwa is a Hindoo, by religious practice and belief, and a Rajput by caste. The Rajputs belong to the warrior class of India. This *divan* has a most remarkable history, which the limits of this article do not permit to be given even briefly. Excepting a few months in 1908 he has been *divan* of Dangs for more than ten years.

He would have retired from service on Sept. 14, 1911, after serving continuously for thirty years, but his period of service was abruptly cut short about the 30th of July. The reasons for this and his subsequent call from the Dangs form, or give, the setting for the facts related in this article.

While his superior and many of his under officers, as already stated, have been so friendly, this man, the *divan*, has been a bitter enemy, speaking most vilely of Christians, their work and their influence upon the people of India. This attitude of his toward us has been no surprise in any way to us, nor have we been in any way bent from our purpose to do all we can, by the Lord's help, to aid the poor, needy people to have all, or as many as they can obtain, of the many rich and wonderful blessings we have enjoyed ever since our birth.

This *divan*, as recent events prove, has most shamefully abused his rights as the most responsible representative of

the government of India in the Dangs. His villainy passes description. While he outwardly professed to be a warm friend of ours and in hearty sympathy with the work the Lord has here given us to do, he, inwardly, was a bitter enemy and never let an occasion to impede the Lord's work go by unimproved. He *professed* the deepest interest in the inhabitants of the Dangs. Often he said to me: "How lowly, how ignorant, how needy are these people! We must do all we can to help them." And he did



The Christian Bookseller, Khanjibhai, and His Family. They Have a Little Girl in School at Bulsar.

do much good for them and is, to that extent, held in grateful remembrance by those whom he helped. But while he was doing this good for them he was robbing them in as many ways as the powers of his office gave him opportunity.

He has proven himself utterly self-seeking and selfish and this self-seeking manifested itself in a most eager desire to get all the money he could before his term of service for government would expire on Sept. 14. According to law,

he would then have retired on a pension ample enough to keep him from ALL want as long as he may live. But his evil deeds have cut all this short.

There are ten leading charges made by government of India against him. Among these are the acceptance of bribes for covering up murder, theft and various other crimes; rape; obtaining money under false pretenses; sedition; vilifying his superiors in office and intimidating those under him in office. Many other charges were brought, but government allowed only ten to be framed as accusations for trial, assuming that if even a part of these ten were proven the *whole* would be accepted as true and taken for granted as *fully* proven.

The day of retiring from service was just at hand when, had he been true and faithful to his trust, he could have retired as an honored and efficient officer and a respected and useful citizen to spend his remaining days of life free of care and toil, for his pension would have furnished amply the needs of his body. These days could and would have been full of peace and joy such only as faithfully-rendered duties can give, but now there will be neither peace nor joy even

though his conscience seems seared as with a hot iron.

His trial or trials, for there must of necessity be as many as there are charges, are now being conducted by the Collector of Surat District. The first one is not yet ended. I had hoped to be able to announce the result of this trial, but it may take a number of days or even weeks yet to reach that.

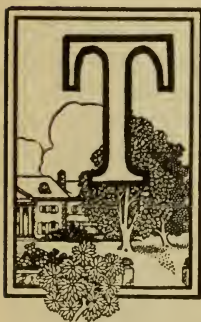
What this man has done to degrade himself would, if written in detail, make a most sad tale, not alone for him who did it, but also for all who might read it. His "What I am" and, "What I might have been" are to me the most impressive lesson on making a right or wrong use of one's opportunities that has ever come under my personal observation. His downfall only emphasizes anew the thought, "Be sure your sin will find you out."

To relate somewhat in detail what he did or tried to do against the Lord's work and what his going from the Dangs means to and for this cause for the immediate future will give the setting for many very interesting facts. Shall they be given?

*Ahwa, via Bilimora, India, Oct. 3,
1911.*

WHY WE NEED REST

Alice K. Ebey



THE need for rest is universally acknowledged. But real rest is often a change of work rather than a folding of the hands and a ceasing from labor. Manual labor is often rest for the brain-worker and reading is often restful recreation for those who toil with the hands. City missionaries and other Christian workers in the homeland find that a

rest or change somewhere is necessary. Nearly all mission boards recognize the need of rest for missionaries in foreign lands; hence, periodical furloughs and sometimes vacations of a few weeks or months to some hill station have been arranged. But these furloughs and vacations are fraught with no small expense, and missionaries might forego the pleasure and benefits of these expensive rests were there no reasons to justify the outlay which in the end proves economical.

An *unhealthful climate* is the first

reason why we need occasional rests. In choosing a field for mission work the climate is one of the last considerations, because, wherever there is an open door for the entrance of the Gospel, the missionary strives to enter. Our missionaries in India live in a tropical and malarious climate. During the greater part of the year the heat is very trying. This is especially true of the inland stations, where there are no sea breezes to moderate the heat. A missionary soon learns to be wary of the tropical sun and is careful not to expose himself to the mid-day heat unless really necessary, and if duty calls him out he is sure to protect himself from the sun with proper clothing. Sunstroke and heat apoplexy are perhaps less common in India than in America, because in a tropical climate nearly every one recognizes the danger and takes few risks. But the hot days and the close nights for months in succession do tell on the missionary's vitality, and may even undermine the health so stealthily that one is scarcely aware of anything more than weariness until it becomes difficult to recuperate unless a cooler climate is sought.

Throughout Gujarat, where our missionaries are located, malaria is rampant and the germs lurk about everywhere. The unsanitary surroundings and the uncleanly habits of the people increase the malaria. However, care and medical treatment usually overcome the malady, but the more persistent cases seem to demand a change of air.

The second reason for rest is the *isolation* of the missionary. This is especially true of those of our number located far out in the jungle, who are shut in for some three or four months, and their fellow missionaries shut out from them. To these lone toilers among the ignorant, a season of fellowship with other saints is most refreshing.

The third reason is the *constant strain* of giving out to others with little opportunity to drink in. The missionary is a teacher of all good things. From the beginning to the end of the year he must inspire and lead his people into deeper spiritual truth. The care of the churches among the raw heathen converts is no light burden. They are but babes in Christ and need to be helped, advised and guided in almost every detail of life. So it is no wonder that a season of rest among those who appreciate and sympathize inspires and refreshes the jaded spirit of the tired worker.

The fourth reason why we need rest is the *surrounding evils of Hinduism*. The suffering of innocent children, of men and of women we see everywhere. We hear the weeping of those who know no comfort and yet they are loath to be helped. "Nusib, nusib" (fate) we hear day by day, and yet hundreds refuse to hear the Words of Life. Idolatry, with its attendant vice and sin, brings suffering, both physical and mental upon the idolater. These surroundings tend to deject rather than to inspire those who deeply desire to help.

We plead these reasons, not because we are unhappy in our work, nor because there are no compensating joys, but only that we may learn how to rest and conserve our strength for the great work before us. We seek not to save ourselves from the toil and the hardness that every worker of the Lord gladly endures, but we desire to rest only that we may gain more strength and inspiration to gather the lost into the Master's fold so that in the end we may rejoice together with the more exceeding fullness of joy.

Karadoho, via Dahanu, India, Sept.
29, 1911.

A PEEP INTO TWO HOMES

Josephine Powell



ONE home to which we have made frequent visits has four inmates: the mother, who is a widow, her daughter and husband and their little baby girl. The mother is a cripple and often we see her limping along the street, stopping here and there to beg for money or rice. When we go to the home often one of the first things we hear about is that her son-in-law is not good to her and does not give her enough to eat. He is a drinking man and perhaps does not do his part; but, from all appearances, the mother-in-law is not very congenial, so that may be one reason why he does not do more for her. The daughter is only a child in age, and is such a quiet, pretty little woman we cannot help but feel sorry for her and wish that she might be in a better environment. The little baby girl is a sweet, chubby child and is usually happy.

Bathing a child is an interesting process. First, the water is gotten ready in a copper vessel and a tin cup is placed near; then the mother sits down on the floor with her feet out straight, and she places the child with its body and head between her limbs and feet. Then she takes the cup and begins to pour on water with one hand and rub with the other until baby is thoroughly bathed. Sometimes when the water is dashed on by the cupful baby does not like it and shrieks and cries. Do you wonder at that? As we go to this home and sit and talk with these women we long to show them the way of life, but it is so hard for them to understand that there is any way to live only as they have been living, worshiping their idols of wood

and stone, doing their cooking and grinding, carrying water, etc. After going a good many times the old woman learned the name of Jesus and we tried to teach her in a very simple way how to pray to Him. Now sometimes when we go she tells us she prays to Him. Just how much she understands we do not know, but we are glad she has learned the name of Jesus.

Another home into which we go has several little girls, one of them a cripple. She is, perhaps, three or four years old. Often have we offered to take her to Bombay and have her foot straightened, but as often have been refused. One day the mother told us this little daughter was to be married soon. The day of the wedding came, but we had not heard anything more about it. That evening Sister Brubaker and I were out walking and heard music and merry-making. We made inquiry and finding that this little baby girl's wedding was to take place we joined the onlookers. Before time for the wedding the little bride fell asleep and it was hard for her father to get her awake in time for the ceremony. When the moment came, the bridegroom, who was perhaps ten or twelve years old, was brought from a neighboring house and the ceremony began; but he had become so fatigued from the singing and noise and bustle that before the service was finished he fainted. This caused great confusion. Only those who have seen such happenings among these people can understand just what an exciting time there was for a little while. They took him to the house near by; the little sleepy bride was taken into her father's house, and the wedding ended. We could not but feel sorry for these poor little children, and wish that the parents knew of the true God.

One day some time after this wedding we were again in this home and seeing the little crippled girl proposed taking her to a hospital for treatment, but the father said, "No." I spoke to her father-in-law about it and he said, "No. It doesn't matter if she is a cripple," so we will not send her. Here was

a father who was willing that his own little daughter should go through life a cripple, so long as her father-in-law did not care. We pitied the child, but could do nothing so long as they did not give their consent, and as in other instances we had to give up doing the good we might have done.

MORE ABOUT OUR FIELD AND NEEDS

A. W. Ross

Part II.



IN part one in making a survey of the field, I said nothing regarding the industrial and medical work, thinking that it were better to leave these subjects for separate discussion.

Since educational work is a large factor in our evangelistic efforts, industrial training is a most necessary adjunct. Our efforts are largely with the people accustomed to hard labor and hardship of every sort. If we educate the sons of these laborers and farmers without giving them manual training we will very likely have duds or "fops"—not very desirable products—and poor witnesses to the world. Labor in India is despised, and too often the prime motive in striving for an education is to avoid having to labor with the hands. Consequently, for character formation, and for developing an independent and self-supporting Christian community, industrial education is very important.

Our shop at Bulsar still needs considerable funds for putting in machinery necessary for developing the work there successfully. Seeing that the farmers are greatly hampered for lack of improved tools, and consequently the soil

is not made to produce near what it ought, we are endeavoring to develop our industrial work along such lines as will not only give employment to those who want to work at a trade, but will also place within the reach of the farmer such improved implements as will enable him to till the soil to a much greater advantage. Bearing in mind the ignorance and inability of the masses, it is quite necessary to make only such tools as will be simple in structure and easy to handle. Bro. Emmert and his men are now working on a fanning mill. During the threshing season there is often very little wind, and a simple, inexpensive fanning mill will be a great boon to the people obviating the necessity of waiting for the wind to blow away the chaff.

The large farmer with a couple of hundred acres of land must employ and feed many men and have many yoke of cattle. Since their plows merely shove the ground to the side, it is evident that during the rainy weather they must plow the land many times to kill the weeds and grass. I have seen land that was plowed three times so covered with grass and weeds in a couple of weeks that you could hardly tell that it had been plowed at all. Then, too, it takes one man many days to get a few acres ready for sowing. Often by the time

the ground is ready the opportunity is gone; consequently the need for improved tools. Such will greatly affect the financial and social status of our Christian community, and the masses in general.

But to hold this large field and make the most of the opportunities we must have recruits, both foreign and native. Just now we need three or four missionaries able to speak the language and ready for work. Besides filling vacancies, some one is needed to take in charge the Bible and training school. Under present circumstances each missionary is left to give his workers teaching and training as best he can, which is not very much under present conditions and facilities. Here at Vyara we positively

have not sufficient living quarters for native people to permit of my calling our workers all in for even a month in Bible study. There is not a greater need in the mission today than better facilities for training teachers and for instructing them in the Word of God. With strong churches, believing firmly in gospel obedience, we can hope that their influence will spread far and wide. It is no fanciful idea but a possibility within our reach, if we will make the most of the opportunities that God has given us.

May the church see the leading of the Lord and do His bidding. "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

OUR CHRISTIAN VILLAGE

Nora Lichty



OUR Christian village is yet without a name, except the name of the old village, Vuli. In reality there are two villages, for the old one has been divided into two, though the separation has been gradual. When we first settled here,

with a few Christian boys, we had non-Christian neighbors across the way. The village patel was our nearest neighbor. But, one by one, those who did not care to become Christian moved to the other side of the village. The patel was the last to move and now we have a part of the village all to our own selves.

This village, being located in a good agricultural district, and also, in the center of a good bit of land given to the mission by the government during the famine, it was thought to be a good place to locate orphan boys who wanted

to learn farming and be farmers. Altogether the mission has been given about thirty acres of land, and that many acres have been bought in the seven years that we have lived here. This land is leased to the boys for farming, and so far all the mission has realized is the taxes, but after awhile the boys will be able to pay a little more.

When a boy first comes from the orphanage he is not put to farming by himself, but he is proven for a year or two and if found worthy of help he has land and bullocks assigned to him. For three years he receives his food free and his crops go toward his expenses in buying farming material and so on. Any profit is his, or any deficiency he must make good. Not until they have spent three years are they regarded as independent. During this time, if they quit farming or have to be dismissed for some misbehavior, they must pay for their food.

At the present time there are four

boys who are independent, three who are on the three years' course, and two who will receive bullocks next year. There have been more who started, but some got discouraged and others had to be dismissed. There is one especially who has been faithful through thick and thin, and now he is making an independent living. He was here when we came, nearly seven years ago. Some who were with him and had the same chance that he has had, have proven unfaithful, but Nagar has stuck it out and he has his reward.

Our village is not wholly made up of orphan children, nor farmers, either. There are six farmers who have never been in the orphanage, and all but two are farming their own land. Then we have school teachers, preachers, private servants and a carpenter; thus, altogether, we constitute a village of fifty-four adults and twenty-nine children.

We have a good day-school with an average attendance of twelve. Most of

the children are under school age. Our Sunday-school has an average attendance of fifty. Every Sunday morning we have Sunday-school and preaching; in the afternoon a prayer meeting, in which the native brethren take part and usually lead. On Sunday evening two sets of people go to two villages to hold Sunday-school and village preaching.

I imagine I hear some ask whether it pays to do this or whether it means anything as a Christian influence or not. Perhaps if you had been here the past few days and heard the dance and song and carousing in the non-Christian part of the village and noticed the absence of it in the Christian part; or, if you could have been here several years ago and heard the dance and song then, and be here now you would notice that it is much less than formerly; or, if you could visit some of the homes in both villages, or see the children of both villages and see the difference, I am sure you would say it pays and pays big.

Umalla, India, Oct. 3, 1911.

SOME EXPERIENCES

Ida Himmelsbaugh



things.

Let us go to a Mohammedan home in a village about five miles from Ankleshvar. The mother is very ill with pneumonia. She has been ill for several days, so everything about the house is dirty, and dirtiest of all is the bed she is lying in,

If you will come with me, I will be glad to take you along to some of the villages, and into some of the homes where I am called to minister to the sick. I am sure you will see many amusing sights and find many interesting

for the sick-bed is a place where everyone may sit, and as these people do not sit like we do, but must have their feet on the bed, chairs, or whatever else they may sit on, you may have some idea of what a bed would look like in the course of a week or two, if the linen were not changed. Do you have this picture fixed in your mind? We are used to seeing such beds, so we don't mind. This patient is very much afraid of the white Miss Sahib, so we spend quite a little while trying to quiet her fears. At length she says, "I am not afraid any more." Then we examine her carefully, and give medicines and instructions how to use them. Then we are ready to go home, but no; we must eat breakfast

first. This is not hard to do, for we like their food. After breakfast the man of the house says, "Miss Sahib, it is too hot for you to go home now, so come along and visit some of my friends." Thinking this a good opportunity to make friends we go, little dreaming what is before us. We visit seven homes and drink as many cups of tea, and still there are more homes to visit. We don't know what to do, for it is impossible to drink more tea, and not to drink means disrespect. Finally we say, "You must really excuse us from any more tea-drinking, for it is impossible to drink any more." They are disappointed but we can not help it. While going from place to place people would come running out of their houses and call to tell us that their baby, or brother or some member of the family had been cured by medicine procured at the dispensary. Finally we reach the home of the sick woman, drink one more cup of tea, and, the bullocks now being rested, we start for home. The scenery along the way is pretty and we soon get home. Have had a whole day, made some good friends and are happy over the day and its experiences. The mother got well and once in awhile comes to see us and tells us how grateful she is for what we did for her.

Now let us have our next visit at Jalalpor. We somehow felt the need of spiritual help. So it being Sunday afternoon we went to Bulsar to church; came home at nine-thirty, and were scarcely in the house when one of the men called us to come, for his wife was very ill. We went, and in a few minutes a little one came to that home, but not to stay, for God saw fit to transplant the

little bud into His own garden, where it can bloom, bathed in the sunshine of His own presence. In this country it is so warm that it is necessary to bury the dead as soon as possible. So we call the men in the compound. There are only four, including the father. One refuses to come so I say, "Very well, I myself will help." Then he comes. They dig the grave while I prepare the babe and care for the mother. When the grave is ready we carry the little one out and place it in it. Then we have prayer and we help the men to close the grave, for they are so tired! Just as we reach the door the clock strikes twelve, midnight, and we wonder what our next experience will be. This occurred before our first two years were up. Did you ever attend a midnight funeral? We felt lonely, for there was no sahib at home and we had to depend altogether on ourselves.

Brothers and sisters, cannot some of you come and help in this work? I cannot do one-half of what should be done. The medical part of it gets so heavy that I cannot get time for the *Bible* teaching except as I find an opportunity while giving medicine. Some days I see as many as seventy-five and one hundred people. Then some days in the villages all day; so you may see that one person cannot reach many along with other work.

May the Father give the call to many who read these lines. I cannot do justice to the picture. Read Matt. 28: 19-20 till it burns into your very being. That is a promise not in the heathen religion. What does it mean to you?

Ankleshvar, India.

WHEN JOHN IS AWAY

Florence Baker Pittenger



It is understood that the first duty of the missionary's wife and mother is in the home. Here she has opportunities and responsibilities which require time, patience and much love.

The home is the place to which the family turn for rest and comfort after the strain of outside work. But this is not all. The whole Christian community look to the mission home for help in all circumstances. They look upon the home as an illustration of all that mission work means.

Here in the jungle the work is of such nature that it requires the missionary to be away from his home many times. The traveling is done on horseback, up and down the mountains.

We do not feel so much alone when John is within the Dangs, but occasionally duty calls him out of the jungle. Then our little daughter and self are the only white people in all this vast forest. Alone and yet not alone. We have been wondrously kept from sickness and all harm.

It would be most difficult to name the duties of the mission homemaker. These duties differ under different circumstances, of course. But here in the jungle, away from all sources of supplies, much of the homemaker's time, strength and patience must go in looking after the material needs of the home and of those who are our helpers.

In a place where ignorance and superstition have reigned through all the centuries, we dare not expect developed workers at once. Hence we must for the present depend on helpers from other communities. These can not, or at

least they think they can not, live without the food to which they have been accustomed. This means that every mouthful our teachers and their families need must be brought in over fifty miles, or more of jungle road. And these roads are closed, practically, for six months of the year. Only those who try it will understand what it means to plan and to keep all happy and at the same time keep within the means at our command.

At times we think how much easier and pleasanter it would be to be free to simply tell the "old, old story," and let some one else do these trying things. But a bit of reasoning with myself tells me that the duties at hand are the duties God would have me perform, and amid these duties we have abundant opportunity to illustrate the Gospel by real life. After all, these simple people can understand better by example than by precept.

When John is away our duties are not materially changed, only more responsibility added, and we try to do of the added work what we can. While we are often perplexed, we are not cast down. The time our patience wants to give way is when the day has arrived for the home-coming and everything is in readiness, even the meal, but John does not come. Perhaps after nightfall a messenger may come saying: "Not coming today. Duties make it impossible." Even the messenger may not come and we are made to wait in suspense hour after hour, not knowing what may have happened. Especially is this true if the time happens to be during monsoon, when the rivers rage and foam. But we learn as time goes on. I try to say to myself: "He has always come home safely and he will this time too."

We very much desire the prayers of God's people that we may do well each day what God has given us to do; that we may truly show forth God's love amid a most lonely people and amid circumstances that are not always calculated to make one sweet and lovable.

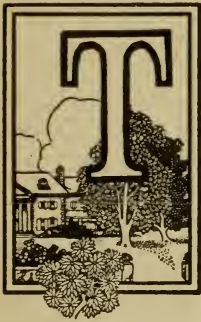
But we are joyful to say that with

the rugged experiences come those experiences which make us glad and buoy us up. We believe in God and His power. He will save these who are at the depth of ignorance and superstition. Some have already seen the light. Pray for this great and glorious work.

Ahwa, Dangs, India, Oct. 3. 1911.

HOW THE HOME CHURCH CAN BEST HELP

Ella M. Brubaker



THE best way I know for the home church to help is for her to do all the home mission work that she ought to do. More home work would mean more foreign work as a result. It is evident that the reason the foreign

field is so short of workers is that the home church is not yet fully awake to her responsibility or real full of the love of Christ. If she were she would be so thoroughly active that the work here would soon be well manned and plenty of workers thrust forth to cover the foreign field.

The keynote of all true mission work surely is the love of Christ. If that love is not strong enough within us to thrust us out, then certainly there is no use for us to talk of the needs of the foreign field as an inducement for us to go. Pity for the heathen is not strong enough to thrust us out nor to make us effectual when we are out. Get love for Christ. Nothing else will cause us to go the full length with Him.

"The love of God hath been shed abroad in our hearts through the Holy Spirit" (Rom. 5: 5). So if there is not love enough in your home church to reach the heathen, get busy doing mis-

sion work right there. Gather the members together and pray for a mighty outpouring of the Holy Spirit. Do not be satisfied with asking and then get up and go on about your work, but wait on the Lord until He pours out such a flood of love that you can not contain it all. It will surely come to such an extent that you will overflow if you wait long enough. "From within him shall flow rivers of living water" John 7: 38. Unity, harmony, love will then come into your church and the power of the Holy Ghost. Sinners will be convicted and converted, missionaries will be born, the heathen will be evangelized and then Jesus will come. O lovely bride, adorn thyself for thy Bridegroom! He is waiting and anxious to come.

It seems to me there is a greater need in the home church today than anywhere along the line. There ought not be so many gaps between the lighthouses. Should not the church be the one to see these gaps and fill them? Should she wait for individuals to get inspired and ask permission to enter certain unoccupied fields? The church ought to be the center of inspiration, see the field as a whole and lead out in supplying every need. I am speaking now more particularly to congregations. How many of our congregations are so used of the Spirit in these days that He can say to them, "Separate me Barnabas and Saul

for the work whereunto I have called them"? Perhaps you may say you do that every time you call one to the ministry. It should be so, and would that it were so, but is it so? Why do so many of them go back to farming or some other business that is not actual soul-winning? Some must make money in order to send others, you say? But why does it take a thousand farmers to support one missionary? That is about the actual proportion as it stands today. Rather poor farmers if it takes so many, are they not? And perhaps they had better quit the business and get into something that will pay better.

My dear brother, minister, how could the Holy Spirit call you to actual soul-winning in a better way than when He calls you to the ministry? What right have you to say, "Maybe He wants me to earn money to send others"? There is so much to do in the Lord's vineyard and so few to do it. But who ever heard of there being a lack in the field of money makers?

Let us look at the field as a whole.

Shall we not see much that is yet undone? What shall we do about it? It may be we are doing our part, but there is yet much that others should have done but did not. We never will get others to do all they should do, so we will be obliged to do *more* than our share. You know mother has always had to do many things that the children left undone. So the mother church will be obliged to do. And she will give the willing children more to do. Willing children always do more than their share. But they will get their reward over there.

So let us all get busy where we are, and then if the Lord wants us in wider fields we will be ready to hear His voice. Inactive people are dull of hearing. That is why we need more mission work in the home church. Too many of its members are dull of hearing and their eyesight is poor. Stir them up so they can see the ripe fields and hear the Master's voice; then we will soon have enough missionaries to carry the Gospel to every creature.

WHY I WANT TO GO BACK

S. P. Berkebile



EVER since we came home from India different ones have asked us if we intended to return to India again. When we told them that we would be very much disappointed if we could not return, some seemed surprised;

others wondered how it could be that we would desire to go back.

To one that has been on the foreign field and come in touch with the actual condition and needs of the people this is an easy question to settle so far as one's own desire is concerned.

Then, too, God, through the Holy Spirit, Who sends us forth, has so ordered that having once been on the foreign field there is the incessant desire to return.

The first six or eight years on the field one *just begins* to learn how best to carry on the work. Plans and visions for the future growth of the work fill one's mind and the little accomplished compared with the great amount to be done makes us hang our heads for shame and to cry out,

"HOW LONG, O LORD, HOW LONG WILL THY PEOPLE BE AT EASE AND LET THE HEATHEN PERISH WITHOUT THE LIGHT!"

One missionary said after having

ALEXANDER MACK
MEMORIAL LIBRARY
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spent twenty-five years in the work in India, that he had just served his first apprenticeship.

There is much land yet to be possessed in India.

"In Western India there are thirty taluks, or counties, containing over 50,000 people, each without a single Christian or worker. Cutch, with half a million souls, has no missionary. In Bihar, with its twenty-one millions, quite half the province has never even heard the sound of the Gospel. In northern Bengal there is only one missionary to every two million of the population. Imagine one minister for a whole State or province in America containing 2,000,000 like Virginia, Minnesota or Ontario!

In all India over one hundred million, or one-third of the population, lie outside the scope of Christian effort by all existing agencies."

Look at our own mission field in India and what do we see? Whole taluks and native states untouched by the Gospel! These could be reached in our own day if we were awake to the full opportunities of the Gospel and the condition of these people. Efforts are not in vain for the India people. When Jesus is sympathetically presented to them they do reverence Him and many worship Him as a living Savior. They do need Christ.

How they have searched for the truth, for centuries! And I want to go back and extend a Christian brother's helping hand to help lead them to Him Who is TRUTH and LIGHT.

Christ has redeemed me. Did He not die and rise again for the redeeming and justifying of the India people, too?

Christ has saved me and given me a living hope, and I want my India brothers and sisters to enjoy the same blessings.

Because I love Jesus and want Him to continue to love me, I want to keep His Word when He says, "Go into ALL THE WORLD and preach the Gospel to EVERY creature."

"If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments and abide in His love."

I pray, "Thy kingdom come," etc., and I want to help answer my prayer, for when once "the Gospel has been preached as a witness unto all men then shall the end come," and the kingdom shall be set up.

Brethren, pray for me that I may be restored to full health and we be permitted to return to the work we love.

Defiance, Ohio, R. No. 4.

AMONG THE CHURCHES

Sadie J. Miller



N the last decade the Church of the Brethren has made some vast changes, in that many of her members have migrated into the West, organizing new churches. In Pennsylvania, Virginia and other Eastern States churches are as numerous in one county, perhaps,

as may be found in one State in either the Middle West or West.

Those going into the West found new and varied conditions, and to have church privileges meant the building of them with their own immediate means. Most of those going as homeseekers, therefore, with small means, at once faced the fact that they were in duty bound to give more liberally than they were accustomed to doing before. As a result many of them are tithers, and

looking back to their home churches in the East I hear one after the other saying, "Think of what our church could do did the brethren and sisters of the East give according to their means and as the Lord has prospered them."

The Middle and Western States are pushing out into city mission work and the missionaries in these places are doing their utmost to bring in from the highways and byways children for the Sunday-school. One church which, ten years ago, had an enrollment in the Sunday-school of seventy-five, now has over two hundred.

Migration, however, has its disappointments and causes discontent to some. In the Far West we find churches that flourished for a few years and at present are almost extinct, because the members have scattered into other parts. Some churches have altogether a different membership now from that of but three years ago, and the present membership may have a debt to pay that was made by the former membership.

No greater hospitality can be shown than is received in our Brotherhood, and the western population is no exception to this rule. In this age, where people are seeking pleasure more than spiritual things, I have been gratified not a little to see the self-sacrificing spirit on the part of many throughout our Brotherhood.

One brother, who gives more than a tenth of his income, said to me, "I am afraid we are not giving enough. Our home and foreign missionaries get no remuneration for their work, and we are free to make all we can. I wish you would talk to my family, that they learn to sacrifice self more, and that we may give more to the church for the cause of Christ." When he told me this I wished we had more with the same kind of fear; for, verily, too many are afraid they will give too much and are quite satisfied when they throw into the collection box the few pennies that jingle as much

as do the five-dollar gold pieces which they should be giving to give as the Lord has prospered them.

I met those who could have had automobiles, but sacrificed the luxury and added so much more to the Lord's work. Then there are those who, having the autos, see to it that they take to church and Sunday-school two or three loads of people who could otherwise not attend church. In such cases the cars prove a great blessing. But how about those who go off on long excursions and thus are led away from the house of God through their automobiles?

A sister, seeing the home minister who had for years served the church with no recompense, knowing he could not attend a certain conference he so much desired to attend, gave him the money she intended using for a much-needed piece of furniture for her kitchen. Are these not the best indications of being filled with the Spirit of Christ? Giving the best of ourselves and means for His work is the first and most genuine sign of having the Spirit of Christ. Many a heart is suffering reproach, too, perhaps from his brother in Christ, thus showing to the world about him that he, too, is possessed with this good Spirit. We daily pray for His Spirit, and may we not answer our own prayers?

Thank God for those who are willing to sacrifice! May our churches in general see the need of using more of the God-given means for His cause!

* * *

The outlook for work in several of the villages out from Vyara is encouraging indeed. Bro. Ross writes: "Quite a lot of people at K—— and surrounding villages want to become Christians, but we are holding them off for more instruction. There will be backsliders, as you well know. But the work is very promising there, while at C——, where we thought before it was quite hopeful, there is a sort of coldness that makes me feel bad."

OUR NEW MISSIONARIES



MISSIONARY is a wonderfully big word and so to those of us to whom the term will fit it really makes us feel so small. As I view the term it can only be applied to those whose entire energy and time and strength and ALL are absolutely absorbed in saving the LOST.

I am not as some who say that the whole church membership are missionaries. I hope the whole church membership could be classed as workers but a missionary is more than that. And so our missionaries who have just landed in China are working toward the ideal that is proper. But when the General Mission Board said we were not missionaries till we had been on the field three years they did not miss it far, for indeed until about that much time has been spent here we had better be classed as students. For if one ever is studious

it is when he attempts to learn the Chinese language.

And so while we think of our new help on the China field as missionaries they will really for some time to come be students. It is impossible for a mute to preach to people who do not know his method of communication. And though he covets the power to say just one word still he can't do it. Our dear workers look at the people to whom God has called them to preach and covet the power to speak but must go on preparing for the work. The writer knows what anxiety is upon the heart of the new arrivals. But God only can loosen a tongue to speak a new language.

We on the field are praising the Lord for sending China this company of workers in this time when she so much needs help. Our prayer to God is that they may be spared to see many souls won to God because of faithful witnessing.

In Jesus' name,

Ping Ting Chou, China. F. H. C.

ON THE TRAIL

F. H. Crumpacker



FEW days ago Bro. Feng and I started for a little business trip to the place we hope to have ready for new workers as soon as they are ready to move in. This place is Yü Shê Hsien. It is about four days from us here by donkey. We had planned this trip for the special purpose of renting quarters for the brethren to live in next spring when they are ready to locate

there. Early on Wednesday morning we were on the "trail."

We can well call this a trail, for there is nothing but a mountain path and all the going is single-file; no cart roads here. All going is either on foot or riding some kind of an animal, from a cow to a horse. Either way is comparatively slow. Our best day's going was 100 li, or about thirty-three miles. This is counted a big day's travel.

The road is mountainous most all the way, but of course a part of the time one is traveling in a river bed or along the side of a mountain range, so that it

is comparatively easy going. Notwithstanding all this the people are here. At every small village they would hurry out and stand in the doors to see the foreigner pass. Several places they knew us and our business and would talk among themselves as we passed, saying we were preaching and selling Bibles. On a previous trip or two we had gone more slowly over the road and had sold them many Gospels and preached to them. This time we are not taking time to preach or sell books only at our stopping places. The inns where we had dinner and stayed at night always or nearly always furnish us a very good crowd of listeners. Here a little and there a little is surely true here. The Gospel enters oh, so slowly!

As we rode along the trip was varied by an occasional tumble, caused by a mule or horse stumbling. Then the rider would have to be quick or he would get a hard fall among the rocks at the side of the path, or possibly worse, by falling into the water that one might perchance be crossing. This occurred once on this trip. Our helper, Bro. Feng, was the victim, but the writer knew how to sympathize, since he had had the same wet experience on a previous trip.

Another place we found that a recent rain had caused a rise in the river and since at this time of the year there was no bridge we had to ford it. We came out with wet feet and a good, jolly laugh. A few such trips at this might furnish enough experience for the incidents of a book. The Chinese people have a kind of movable bridge for such places as this, but as the rainy season comes on these bridges are carried out on the bank and are not returned till they are sure all the big rains are over for the season. Then they replace the bridges. We were a

few days too early for the return of the bridges, and so at several places we kept our bedding dry only by special effort, and sometimes at the cost of getting a part of our own bodies wet instead. Another place found one of our animals miring in the mud, and left the rider to dismount in a nice, deep mud and wade out. The mule was so stuck that the help of a passing mule river was needed before the animal could get onto his feet. Then soon we were into the next stopping place, where we did a bit of preaching and selling of Gospels while we were getting our clothing dried and ready for the morrow's use. While this was being done the Chinese doughstrings and biscuits were being prepared, and the animals were having their beans cooked and the fodder supplied, so by nine o'clock we had the work of the day done and now the work of the night began. And really this was no less varied than the experiences of the day, for the heavy dough for supper and the hard brick bed, with bedbugs and fleas, made one feel that he was neither alone nor forgotten, even though a good distance from home.

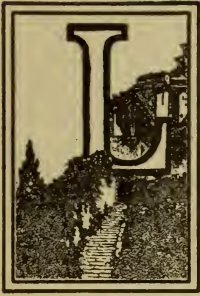
On the morn came the settling with the innkeeper, which usually requires a good bit of time and tact, and sometimes some patience. After it all, though, there is not much outlay of expense, for one can travel in China cheaper than he can live at home if he will put up with Chinese food and the other conveniences that the traveler is heir to. The trip made, the bargain for the house settled, and the trip home, all in ten days' time, found us tired of the saddle and footsore, but knowing that we had only done our duty. May the people of China be better for our effort!

Ping Ting Chou, China.

The need of our time is the earnest pursuit of Christian life. Not one of us was meant to be an echo of another man or another woman. God grant that every one of us may be the expression of His divine mind through to the end; following in the path that He has marked out for us; and responsible to Him. That spells progress. May God give us of His grace in this day of His power, to be willing.—J. Douglas Adam.

NOT VERY SERIOUSLY

By the Editor



THE census figures reveal some interesting information from a Christian standpoint. For instance, in the United States all the ministers of the Protestant and Roman Catholic churches along with the rabbis of the Jewish church are paid nearly \$70,000,000 per year. That looks like Christianity was in earnest in this country and shows that the church is willing to do seven times as much to help her own environment as to save the millions in foreign fields; for the contribution from America to foreign missions is but \$10,000,000 per year.

But there is another view to be taken, and this certainly does stir serious thought. In the same year that America expends \$80,000,000 for foreign missions and home church work, she spends \$25,000,000 for chewing-gum, \$78,000,000 for candy, \$320,000,000 for soda water and \$800,000,000 for jewelry. Just think of it! Over fifteen times as much for chewing-gum, candy, soda water and jewelry as for saving souls at home and abroad! Not one of these items is a necessity at any time in one's life. Absolute luxuries, needless expenditures is the best that can be said of them, and yet this people in Christian America will expend over fifteen times as much for needless items as for soul-saving! It is enough to make all heaven weep in disappointment.

In some localities members of the church oppose any system of sharing the expense of propagating the Gospel at the "poor, dying rate" the organization with limited means can press forward.

They hide behind any kind of "conscientious scruple" they can put up, when down deep in their hearts they don't want to part with their money because the good accrues to another. Not so do they treat themselves. Their tables are groaning with good things; their homes are fitted to make it easy and comfortable from every angle; their equipments for whatever industry they engage in must be the latest and the best. These objectors to evangelization are usually, sad to say, the wealthier, whose vision of doing much good and reaching eternal joys is obscured and almost wholly overshadowed by the wings of the American eagle as it rises to fly, dollar by dollar, into their own coffers for the ever-expected "rainy day."

What a tax is chewing-gum, candy, soda water and jewelry upon the people of the United States! \$13.70 thus assessed upon every man, woman and child in this glorious land of Christian liberty,—liberty to spend fifteen times as much for absolutely unnecessary things as to give for soul saving. No! Tell us not that Christians in America are serious about their faith! Facts disprove the statement.

Such expenditures would indicate much means, and that is true. No other nation is exalted unto heaven in temporal blessings as America. Nowhere does the church enjoy the fulness of the Lord in basket and store as here. And perhaps no place in all Christendom can she be found so neglectful of God's house and His work in the world.

Hear the words of warning from the Revelator: "Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: I

counsel thee to buy of me gold refined by fire, that thou mayst become rich; and white garments that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see."

Or the pleading of Isaiah when Israel, too, had gone far away as have the people of today, after their own desires:


"Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David."



Recently a missionary in India received a letter from one who has been traveling in Abyssinia, whose reliability is vouched for by the *Bombay Guardian*. This traveler says:

"We met slavery in some of its worst forms on our journey. The Abyssinians raid all the black tribes along their borders and carry off women and children. The latter fall the most easy prey, and the result is that one sees whole caravans composed almost entirely of children from two to eight years of age, driven like flocks of sheep along the road. They are not clad, and, coming

from the hot lowlands to the plateau, suffer badly from the cold. They march five hours and more a day; and to see the babies of two and perhaps under, with their little fists clenched, their small bodies bent forward, while they scramble along with a crab-like movement trying to keep up with the rest of the party is pitiful."—*Missionary Review*. God alone knows the sequel of such a caravan. Such a picture of brutality towards the innocence of childhood will cause many a mother to fold her child closer to her breast, and to breathe a prayer for the helpless ones of Africa.



The Little Missionary

LITTLE MISSIONARY WORKERS

Ida C. Shumaker

"Happy little workers, children all can do
Something for the Savior if they will;
Each can bear a light that's bright and
clear, and true,
By their deeds the Father's will fulfill."

My dear Little Friends:

Do you remember how often you said, "Are the missionaries' children like we are? Do they look like we do? Do they play like we do? I wish I could see them"? Now, my little people, if you will just look on the opposite page you will see their pictures. Through the kindness of their mamas and papas we have the happy privilege of sending them to you. I am sure you will greatly enjoy looking at their bright, sunny faces, and while you are looking at them may I just whisper a little secret in your ear? These children are all real, live, active, flesh and blood boys and girls, full of life and fun, and they romp and play just like other boys and girls. Yes, veritable little sunbeams they are, flitting here and there, making the world brighter because of their living in it.

True, we have plenty of sunshine, many beautiful trees, birds and flowers, and many other things in India to make us bright and happy, and to remind us of the Great God who made this world so beautiful; but, do you know, the home-life of the missionary would not be so bright and cheery were it not for the children whom God has so graciously given? We praise and thank God every day for these children and pray that

they may all give their hearts and lives to the Savior and be active in His service. We like to think of them as little missionary workers—little light bearers—shining for Jesus in this dark land; for wherever they go they carry a gleam of light and breathe a word of cheer, and in many ways they cheer and bless and brighten the lives of others. True they *do* have a splendid chance to shine for Jesus in this land where so many boys and girls do not know about Jesus and His love.

But listen, children: Every little child should use all its powers to grow and become wise, good, and useful, that he may serve God and be a blessing to others. We may all be little missionary workers and tell about Jesus Who died for all, and help those who are in need. So you see you have the same privilege to shine for Jesus as these boys and girls have. We pray daily for you, just as we do for them.

What an army of little missionary workers there will be if you across the sea will join hands with those on this side! We will soon be able to light up that part of the world which today is dark with sin, idolatry and superstition. Soon all the little boys and girls everywhere who have not heard of Jesus, will learn about Him.

"Oh the world is full of children,
Does our Master know them all?
Would He notice if the smallest
Should be left to faint and fall?"



1. Esther Virginia Long. 2. Lloyd Rowland and Anna Catherine Emmert. 3. Eunice Joy and Lois Floy Brubaker. 4. Miriam Elizabeth, Helen Lois and James Mitchel Stover. 5. Mary Angelina Pittenger. 6. John Emmert Stover. 7. Lois Catherine Ebey. 8. Albert Emanuel Long. 9. Homer McPherson, John Wilbert and Enoch Herbert Eby. 10. John Bernard Berkebile.

Yes, child, Jesus knows every little child by name and He knows *you*. He wants every one to come to Him and be saved. Am I speaking to any who are not working for Jesus, who have not given Him their hearts, who have not learned to know Him? He wants *you*. Hear Him say, "My son, My daughter, give Me thine heart." If you listen you will hear Him speaking to *your* heart. If you really want Him, you need not wait long; for we hear a voice saying, "Seek Me early and ye shall find Me." Then He will be a Light to you and will give you light that you may shine for Him and help others to find Him. The more lights there are shining, the brighter it will be, and the easier for others to find Jesus; for it is not the will of our Father that one of these little ones should perish. If we truly love Jesus we must shine for Him. The more we love Him the brighter we will shine. To all who love Him He has said, "Ye are the light of the world." He tells us how to shine so that we may lead others to love God. This light is the love of Jesus in our hearts. The more we have, the clearer our light will shine. Then others will see what the love of God can do for us and will be glad to love Him themselves.

The earlier we begin to shine, the more light we will have made. If we take the love of Jesus into our hearts and begin to shine for him while we are young, we may have a chance to shine for Him a long time. If we are

the light of the world we must shine with a clear, pure light. We will be willing to lead others to Jesus and we will use our time, knowledge and strength in winning souls for Christ's kingdom.

"Little missionaries all,
Answering the Savior's call,
'If ye love Me ye will do
What I have commanded you.'"

Some children love Jesus and they love Him so much, and are so kind and true and loving that those around them cannot help thinking that it is good to be a Christian. Are *you* one of them? Is your little soul lighted with the love of Jesus? No, my child, you are not too small to do something for Jesus.

Listen! A grain of sand is a very small thing, and yet the beach that holds back the sea is made up of just such little grains of sand. *Each grain of sand has its own work to do.* One grain cannot hold back the sea; but many grains standing close together succeed in doing so; and if all of us stand together we will be able to do the work that God has given us to do.

"So with little children,
Whose hands are weak and small;
If they but work together
They'll conquer over all.

"So, hand in hand, let us work for the Savior,

Standing together for all that is true;
Hand in hand in the light of His favor,
Joyfully finding some service to do.
Hand in hand, let us help one another,
Hand in hand, neighbor, friend and brother,
In the Master's Name."

Bulsar, India, B. B. Ry.



THE DAILY LIFE OF OUR MISSIONARIES' CHILDREN

Gertrude Emmert



UMPETY, bump!—there goes the cartman along the road. A cough, a splash,—some one is washing his face and cleaning his teeth. Chop, chop!—some one is making kindling to get our tea ready, Clickerty, click! The

dishes are rattling. Hark! It is morning and time to get up. Father and mother are hardly out of their beds until up go other thin nets which are so carefully tucked in around the beds to keep offending mosquitoes and sandflies away from the sleepers, and out tumble the little ones, rubbing their eyes and calling "Mama, mama," if she is not in sight. One asks, "Mama, what day is this? Is this Sunday or a work day? Can we play today?" Another asks, "Is this to-smorning or to-sevening?" They are all glad for a new morning for that means another long day for play. Soon the toilet is made. Ding, ding! There goes the bell for breakfast. Some nice warm milk or tea, butter, bread and bananas await us. Breakfast is just over when another bell rings for Gujarati prayers. As soon as these prayers are over the native children come for a morning stroll or play. This is one of the times when missionary children can be out of doors without so much danger from the hot rays of a tropical sun. Even though it is morning they must wear their uncomfortable sun hats.

Oh, how they enjoy these outdoor plays! Playing horse is the favorite game of some. Some enjoy going for a long walk in the cool morning breeze. Several toy horses and wagons afford

amusement for hours. Sometimes the little wagons are decorated with bright flowers. Several toy men and women are married and taken on a long wedding tour in these fine carriages. Everything is done in native style. Sometimes they build houses. Some are carpenters and some masons. At other times they make a bed and paint it; also plant seeds and trees and water them just as they see larger folks doing around them.

At nine the schoolbell rings and all the little native children run off to school and the white children are left alone. Some of the missionary children who are large enough often sit in Gujarati school for awhile during the days. Others are taught by their mothers in English. The smaller ones come running and ask, "Now, mama, who will play with us?" They sometimes play alone; or if mama has time she plays awhile with them or reads to them. Missionary mothers, who ought to be home-keepers, Sunday-school teachers, school teachers, advisers and companions to their own children must often neglect *their own* because of so many around about them who need just the *same help* that their own children need.

Dinner is now ready. It is hard to leave the play and toys before the second bell rings. Then a rush is made to wash hands and face and smooth the hair. Often they do their toilet in such a hurry that the dirty water is still trickling down their faces when they come to the table; so of course it must be done over. Sometimes in their haste and because of being late they forget to pray. In the midst of their eating it dawns upon them and they say, "O mama, we

(Continued on Page 44.)

Daily Life of Our Missionaries' Children.

(Continued from Page 43.)

forgot to pray!" At once heads are bowed and prayers are offered.

After dinner there are family prayers and all the children are supposed to be present, and if large enough also to take part. Prayers over, all go for an afternoon nap. This is so necessary in this hot, trying climate. Often sleep is disturbed by some one coming for something, dogs barking, or chickens cackling. Rest over, we again go for another refreshing cup of milk or tea.

Four o'clock has arrived. School is out and here come the little native companions again. "Chalo," which means "come on," say the white children, "let's bury this man!" They must stay indoors for at least an hour and a half yet because it is still too hot. They then proceed with the ceremony. The doll which has died is first placed on a wooden frame, a nice cloth is spread over him, and over all this pretty flowers are strewn in regular native style. The missionary children lead in prayer, sing and mourn some, then they bury it.

Here comes some one to ask if he may go walking now. "Yes," mama says, "it is now 5:30, so you may go." Baby goes along in its little "go cart." What fun, pulling wild flowers and decorating baby's carriage, running, jumping and skipping! It's getting dark now, so all come into the house again.

All are ready for supper now, which is much enjoyed if they have not already eaten with the native people, for they really enjoy their food more than ours. "Mama, we slept today so may we stay awake awhile this evening and play with our kindergarten things, hide-and-seek, blind's man buff, or *you* read to us?" "Yes, mama will read to you awhile." Oh, how glad they are! Off they run for go-to-bed stories, Bible stories, Mother Goose rhymes or some such book for mama to read to them. About

an hour is spent in this way. What attentive listeners and oh, how many questions! A lawyer could not answer all of them.

Sometimes several white children have an opportunity to visit each other, and oh, what fun that is and how long that visit is remembered! They enjoy being together so much and *why not?*

Now it is bedtime. Soon all are ready. "Now I lay me down to sleep" is whispered at mama's knee, the good-night kiss is given, and all jump into bed. The thin nets are again tucked carefully in around each one and they are off to dreamland again.



BLACK OR WHITE.

"God . . . put no difference between them."

In yonder heathen land,
Surrounded by a band
Of lads, the teacher strove
To tell of Jesus' love.

One little negro boy
Listened with face of joy,
Then questioned eagerly,
"Was Jesus black like me?"

The teacher shook his head,
"No, He was fair," he said.
In trembling tone so sad
Answered the little lad,
"Why is it always so?
Must all the good things go
To those whose skins are white?
Surely it can't be right."

Before he made reply,
Swiftly went up a cry
From out the teacher's heart,
That he might so impart
The story of Christ's love,
That it should surely prove
He loved all men the same.
Quickly the answer came:

"Christ was of Jewish race.
The color of His face,
Coming from Palestine,
Would not be white like mine.
Not dark like you, was He,
But—so it seems to me—
Something between the two
Would be His eastern hue."

Scarcely the words were said,
Before the curly head
Looked up, with shining eyes,
And said in glad surprise,

"Oh! now I know that He
Belongs to you and me,"
Adding in earnest tone,
"I'll take Him for my own."

—C. S. in Lutheran Boys and Girls.

EDITORIALS



That Missionary Educational Campaign is being taken hold of by some of the District secretaries with a commendable enthusiasm. The shipments of literature have been large and the work is being entered with the promise of splendid results.

* * *

When last heard from the China party were still at Tien Tsin busy with the language and waiting opportunity to go inland to their station.

* * *

Sister Sadie Miller did not get to visit China on her return as she had planned, the war interfering. She expected to reach India by Dec. 10 if she made proper connections.

* * *

A brother writes in wishing that a Tithers' Band would be started. This has been in existence for a long time and the commendable feature about it is that while it is growing it is like the hidden seed. The opposers to such a measure are not aware of its growth and attending blessing.

* * *

The India mission party expected to reach their future home December 1. Latest advice along the route indicated a pleasant trip.

* * *

Think of fifty missionaries in the foreign fields today, and less than a decade ago the church had none in those fields! There is growth and the Lord is blessing.

Paul Mohler and family are nicely located and can be reached by addressing them, Oyonnax, Ain, France. He takes hold of the work with earnestness and the promise of success.

* * *

J. M. Blough and wife sailed for Palestine Dec. 9, and after some observations there they proceed to India, where they expect to land about Feb. 1.

* * *

This India issue should be of unusual value to every member of the church. We shall be pleased to send out sample copies to those who would like to read this number.

* * *

Yes, every minister has received the special offer for the VISITOR for 1912. Have you availed yourself of it?

* * *

Show our people a good opportunity and they usually are those ready to avail themselves of it. Sixteen rooms at \$120 each in that proposed dormitory at Bulsar, told about by J. M. Blough in this issue, is proof of the statement. It would be so easy for others to make up the other four rooms if they knew the opportunity as well.

* * *

Some of our aged brethren who were front rank men in developing sentiment in favor of missions are living to enjoy the fruitage in such a measure as to cause their hearts to overflow with joy.

* * *

"Into all the world" includes that unconverted neighbor to whom you have not spoken about his salvation, as well as the heathen on a foreign shore.

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT OF MISSION RECEIPTS.

	Nov. 1910	Nov. 1911	Apr.-Nov. 1910	Apr.-Nov. 1911	Inc.	Dec.
World-wide,	\$1,140 91	\$1,367 17	\$21,563 58	\$19,898 31		\$1,665 27
India,	390 33	294 88	3,447 03	4,921 97	\$ 574 94	
China,	134 36	89 70	413 13	1,794 45	1,331 32	
WORLD-WIDE.						
Indiana—\$1,032.31.						
Northern District, Individuals.						
Daniel Bolinger, \$16; Mrs. Albert Gump, \$1; Joseph Weaver, \$1,		18 00				
Middle District, Congregation.						
Salamonie,		997 81				
Individuals.						
Pearl B. Kingery, \$1; Jno. Webster, \$2; Ora E. Spitzer, \$1; A. B. Hughes, \$1; Samuel Bechtold, \$1; Lewis Overholser and wife, \$2,		8 00				
Southern District, Individuals.						
Grace Hiatt, \$1; Pearl Silvanus, \$1; Luther Petry, \$5; Mrs. Mollie Peley, \$1.50,		8 50				
Maryland—\$77.01.						
Eastern District, Congregations.						
Denton, \$36.92; Blue Ridge College, Pipe Creek, \$10; Washington City, \$22.84,		69 76				
Individuals.						
Libereas Baker, \$2.25; L. W. Rinehart and wife, \$5,		7 25				
Pennsylvania—\$55.39.						
Eastern District.						
T. F. Imler (marriage notice), ... Western District, Congregation.		50				
New Paris, \$13.10. Individuals:						
Harriet Reed, \$20; M. W. Reed, \$10; Nancy Madison, \$1; Sarah Baker, \$2, Southern District, Sunday-school.		46.10				
Three spring of Perry Cong., \$4.14. Individuals: E. C. Richards, 65 cents; Anna E. Scholl, \$1; Louisa Burris, \$2; H. B. Harlacher, \$1,		8 79				
Illinois—\$55.11.						
Northern District.						
Sunday-school: Pine Creek, \$21; Individuals: Lizzie Studebaker, \$1; An unknown donor, Elgin, \$15,		37 00				
Southern District.						
Congregation: Mansfield, \$8.11; Individuals: C. L. and Louisa Strong, \$10,		18 11				
Ohio—\$39.75.						
Southern District.						
Individuals: John E. Gnagey, \$10;						
Jane Miller, \$5,					\$ 15 00	
Northeastern District.						
Congregation: Chippewa, \$4.60; Baltic house, Sugar Creek, \$1; Sunday-school: Bethel, \$1.25; Individual: W. M. Mohn, \$1,					7 85	
Northwestern District.						
Logan, Sidney and Bellefontaine Sunday-schools, \$6.50; Individuals: J. A. Tracker, \$1.50; Nine Individuals, Deshler, \$8.90,					16 90	
Iowa—\$32.45.						
Northern District.						
Congregation: Kingsley, \$9.05; Individuals: Julia A. Gilbert, \$1; Irvin W. Barto, \$1,					11 05	
Middle District.						
Individuals: Samuel Schlotman and wife, \$5; Wm. H. Myers, \$10,					15 00	
Southern District.						
Sunday-school: North English, ...					6 40	
Idaho—\$15.00.						
Individuals: Lizzie Green, \$5; Ella Hostetler, \$10,					15 00	
Alabama—\$12.15.						
Individuals: W. A. Maust, \$10.65; W. B. Woodard, \$1.50,					12 15	
Canada—\$9.60.						
Sunday-school: Sharon, \$8.60; Individuals: A Sister, \$1,					9 60	
Oklahoma—\$7.25.						
Individual: C. C. Clark,					7 25	
Nebraska—\$6.40.						
Individuals: Brother and Sister Yates, \$5.40; Mrs. Mary Luckey, \$1, ..					6 40	
Virginia—\$6.25.						
Sunday-school: Mt. Zion,					6 25	
Arkansas—\$5.00.						
Individual: Mrs. F. Reed,					5 00	
Missouri—\$5.00.						
Northern District.						
Individual: Mrs. E. Reddick,					5 00	
Kansas—\$4.00.						
Northwestern District: Mrs. Sarah Horting, \$2; Northeastern District, (marriage notice), C. B. Smith, 50 cents; Southeastern District, Mrs. Emma Landis, \$1; Southwestern District (marriage notice), A. J. Smith,						

50 cents,	\$ 4 00
Tennessee—\$3.50.	
Congregation: Knob Creek,	3 50
Michigan—\$3.10.	
Individuals: Mrs. Sarah L. Garver, \$1; Herbert Morehouse, \$1; John L. Myers, \$1.10,	3 10
Washington—\$2.00.	
Individual: H. H. Johnson,	2 00
Wisconsin—\$1.00.	
Individuals: Mr. and Mrs. J. E. Zollers, \$1,	1 00
Total for the month,	\$ 1,376 17
Previously reported,	18,522 14
Total thus far this year,	\$19,898 31

INDIA MISSION.

Pennsylvania—\$50.00	
Western District.	
Congregations: Garret, \$2.90; Pike in Brothers Valley, \$12.45; Grove in Brothers Valley, \$3.90; Lovejoy, \$10; Individual: Mrs. Lena Westover, Mahaffey, 75 cents,	30 00
Tennessee—\$25.00.	
Individual: Chas. E. Weimer,	25 00
Idaho—\$16.85.	
Congregation: Nampa,	16 85
West Virginia—\$14.29.	
Congregation: Nicola Chapel, Shiloh, \$4.04; Antioch House, Bethany, \$10.25,	14 29
Washington—\$11.50.	
Congregations: Seattle, \$8.75; Spokane, \$2.75,	11 50
Oklahoma—\$6.67.	
Individual: In Jesus' Name,	6 67
Virginia—\$5.00.	
Second District.	
Henry N. McCann, Bridgewater, ..	5 00
Missouri—\$5.00.	
Northern District, Individuals.	
Susie F. Puterbaugh, \$4; Raymond Puterbaugh, \$1,	5 00
Nebraska—\$3.00.	
P. A. Nickey and wife, Kearney, ...	3 00
Individuals.	
Oklahoma—\$2.50.	
Individual.	
Mildred Vaniman,	2 50
Total for month,	\$ 119 81
Previously reported,	1,380 69
Total for year thus far,	\$ 1,500 50

INDIA ORPHANAGE.

Pennsylvania—\$30.00.	
Southeastern District, Sunday-school.	
Greentree,	25 00
Southern, Individual.	
Trostle P. Dick, Waynesboro,	5 00
Nebraska—\$21.00.	
Sunday-school: South Beatrice, \$16; Individual: A Sister, \$5,	21 00
Ohio—\$20.00.	
Northeastern District, Individuals.	
E. S. Young and family, Canton, ..	20 00
Missouri—\$16.00.	
Northern District	
Sisters' Aid Society,	16 00
Indiana—\$30.07.	
Southern District, Individuals:	
Rhea Brower, Kitchel, \$2.07; Rinehart Sisters, Four Mile Congregation, \$16; Northern District, Sunday-school: Primary Class, Loon Creek, \$10; Middle District, Individuals:	
Lewis Overholser and wife, \$2,	30 07
Michigan—\$11.00.	
Sisters' Aid: Woodland, \$10; Individual: J. H. Andrews, \$1,	11 00
Iowa—\$5.00.	
Southern District, Sunday-school.	
South Keokuk,	5 00
Illinois—\$1.00.	

Southern District, Individual.	
John D. Wagoner, Cerro Gordo, ..\$	1 00
Total for month,	\$ 134 07
Previously reported,	1,739 08
Total for year thus far,	\$ 1,873 15

INDIA INDUSTRIAL.

California—\$10.00.	
S. W. Funk, Charter Oak, Cal., ...\$	10 00
Total, for month,	\$ 10 00
Previously reported,	321 46
Total receipts,	\$ 331 46

INDIA WIDOWS' HOME.

Indiana—\$1.00.	
Middle District, Individuals.	
Lewis Overholtzer and wife,\$	1 00
Total for month,	\$ 1 00
Previously reported,	62 11
Total received,	\$ 63 11

INDIA NATIVE SCHOOL.

Pennsylvania—\$30.00.	
Southeastern District.	
Germantown Sisters' Aid Society, ..\$	30 00
Total for month,	\$ 30 00
Previously reported,	223 75
Total received,	\$ 253 75

CHINA MISSION.

Washington—\$52.00.	
Congregation.	
Seattle,	\$ 52 00
Missouri—\$9.00.	
Northern District, Individuals.	
Susie Forney Puterbaugh, \$5; Ida P. Hollar, \$4,	9 00
Oklahoma—\$9.17.	
Individuals.	
In Jesus' Name, \$6.67; Mildred Vaniman, \$2.50,	9 17
Virginia—\$6.53.	
First District, Sunday-school.	
Blackwater Chapel,	6 53
Idaho—\$5.00.	
Individuals.	
Brother and Sister Swab,	5 00
Indiana—\$5.00.	
Individual.	
Luther Petry,	5 00
Michigan—\$1.00.	
J. H. Andrews,	1 00
Illinois—\$1.00.	
Individual.	
Mrs. Elizabeth Howe Brubaker, Virden,	1 00
Colorado—\$0.50.	
Individual.	
Mrs. A. W. Ulrich, Ordway,	50
Pennsylvania—\$0.50.	
Southern District, Individual.	
Sarah M. Attick,	50
Total for month,	\$ 89 70
Previously reported,	1,654 75
For the year thus far,	\$ 1,744 45

AFRICA.

Colorado—\$0.50.	
Individual.	
Mrs. A. W. Ulrich, Ordway,\$	50
Total for month,	\$ 50
Previously reported,	5 00
Total received,	\$ 5 50

CUBAN MISSION.**Michigan—\$1.00.**

Individual.

J. H. Andress,	\$ 1 00
Total for month,	\$ 1 00
Previously reported,	2 26
Total receipts,	\$ 3 26

PORTO RICO MISSION.**Pennsylvania—\$2.55.**

Middle District, Sunday-school.

Dry Valley,	\$ 2 55
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JERUSALEM MISSION.**Oklahoma—\$6.66.**

Individual.

In Jesus' Name,	\$ 6 66
Total for month,	\$ 6 66
Previously reported,	3 00
Total received,	\$ 9 66

COLORADO CITY CHURCH.**North Dakota—\$5.00.**

Individual.

Martin Teaborg, Sykeston,	\$ 5 00
Total for month,	5 00
Previously reported,	673 85
For the year thus far,	\$ 678 85

DENVER COLORED WORK.**Nebraska—\$43.85.**

Octavia Congregation,	\$ 43 85
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Michigan—\$19.00.

Individuals.

Martha Smith, \$3; Josiah Warstler, \$1; Jerry M. Cable, \$10; E. M. Starboard, \$5,	19 00
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Washington—\$15.00.

Individual.

P. H. Hertzog,	15 00
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Oregon—\$10.00.

Individual.

L. B. Overholser, Talent,	10 00
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Kansas—\$15.00.

Individuals.

Evert Bowman, \$5; Lydia Reiff, \$5; J. Y. Brubaker, \$5,	15 00
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Pennsylvania—\$10.00.

Western District.

Sisters' Aid Society, Walnut Grove,	10 00
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Iowa—\$5.00.

Individual.

Mary Man, Unionville,	5 00
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Indiana—\$5.00.

Congregation.

Salamonie,	5 00
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Ohio—\$2.00.

Northeastern District, Individual.

Amanda Sollenberger, Akron,	2 00
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Total receipts,	\$ 124 85
Previously reported,	4,255 19

For the year thus far,	\$ 4,380 04
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CHICAGO SUNDAY-SCHOOL EXTENSION.**Indiana—\$82.65.**

Congregation.

Cedar Lake,	\$ 10 00
-------------------	----------

Sunday-schools.

Howard, \$7; Elkhart Valley, 50 cents; Manchester, \$5.77; Monticello, \$40; Pyrrmont, \$9.40; Rossville Sun-	
---	--

day-school and Christian Workers' \$5.68; Bearcreek, \$4.30,

72 65

Ohio—\$48.21.

Sunday-schools.

Toms Run, \$7; County Line, \$7.10; Science Hill in Freeburg, \$21.12; Hickory Grove, \$2; Green Spring, Sugar Grove, \$1.94; Maple Grove, \$6.05; Mt. Zion, \$1.25,

46 46

Bernice and Bertha Clav, \$1; Vernon Winters, 10 cents; Cassie Rutledge, 15 cents; Elgin S. Moyer, 50 cents,

1 75

Michigan—\$17.14.

Sunday-schools.

Chippewa Creek, \$2.05; East Thornapple, \$10.09; New Haven, \$5,

17 14

Pennsylvania—\$17.67.

Sunday-schools.

Locust Grove, \$10; Kimmel of Middle Creek, \$1.40; Mt. Joy, \$2.11; Mechanicsburg, \$4.16,

17 67

Iowa—\$10.82.

Sunday-schools.

Frederick City, \$1.57; North English, \$3.75; Garrison, \$2.61; Fredrick, 50 cents; Reta and Lewis Barnhart, \$2.39,

10 82

North Dakota—\$35.77.

Sunday-schools.

Zion, \$24.25; Cando, \$7.20; Kenmare, \$2.82; Salem, \$1.50,

35 77

Washington—\$6.85.

Sunday-schools.

Olympia, \$3; Sunnyside, \$3.85, ...

6 85

Virginia—\$7.78.

Sunday-schools.

Bridgewater, \$2.64; Cedar Grove, \$5.14,

7 78

Oregon—\$4.50.

Sunday-school.

Myrtle Point,

4 50

Kansas—\$15.88.

Sunday-schools.

North Solomon, \$1.75; Larned, \$7.83; Mrs. Della Tigner, \$1.25; White Rock, \$5,

15 88

West Virginia—\$1.00.

Individual.

W. E. Kohn,

1 00

Illinois—\$9.13.

Sunday-schools.

La Motte, \$2; Naperville, \$7.13, ..

9 13

California—\$4.00.

Sunday-schools.

Inglewood, \$1.25; Mt. Hope, \$2.75, ..

4 00

Oklahoma—\$5.27.

Sunday-school.

Washita,

5 27

Minnesota—\$4.00.

Sunday-school.

Worthington,

4 00

New Mexico—\$1.16.

Sunday-school.

Miami,

1 16

Nebraska—\$2.21.

Sunday-schools.

Beatrice, \$1.86; Individual: Arthur Chapman, 35 cents,

2 21

Montana—\$4.67.

Sunday-schools.

Medicine Lake, \$3.67; Enterprise, \$1,

4 67

North Carolina—\$3.20.

Sunday-school.

Melvin Hill Sunday-school,

3 20

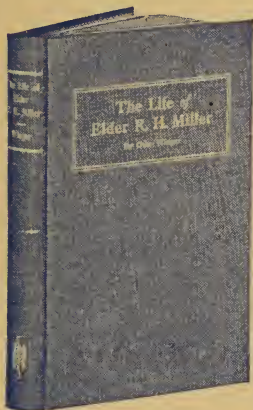
Total receipts for the month,	\$ 281 91
Previously reported,	401 15

Total for year thus far,	\$ 683 06
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Two of Our Latest Books

The Life of Elder R. H. Miller

By Otho Winger.

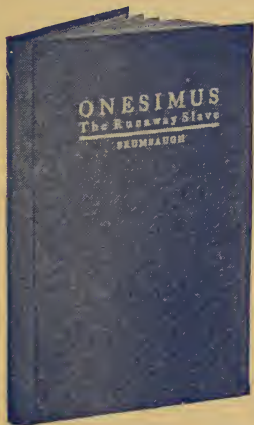


One of the most prominent characters in the Church of the Brethren during the latter part of the nineteenth century, and one whose life figured most largely and effectively in the affairs of the Brotherhood, was Elder Robert H. Miller. The history of the church would indeed be seriously lacking in completeness were the part which his life helped to make omitted. The author of Elder Miller's life has done a worthy service in gathering into a volume, in such graphic detail, so much valuable information concerning our beloved brother's earthly career. In the years between his Early Life and Ministry and his Later Life and Death, Elder Miller was a power as a debater, an editor, an educator, a leader, and a preacher. Every brother and every sister ought to read the book.

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Elgin, Illinois

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Brethren Publishing House

Elgin, Illinois

THE MISSIONARY VISITOR



Vol. XIV

FEBRUARY, 1912

No. 2

Christ's Value of Gifts

WHEN our Lord sat over against the treasury, He saw many that were rich, who cast in much, but it was of their abundance. There was no real sacrifice in their giving. It cost them nothing. Their life was just as full and comfortable as ever. Their abundant gifts did not express any special love or devotion to God. Their giving, like much of ours today, was only part of an easy and traditional religion. The widow cast in her farthing. It was all she had, even her living. It was the expression of her heart's love and devotion. And her self-sacrificing gift called forth the Master's approval and blessing. That widow's farthing has been shining through the ages with a luster brighter than gold. The world asks how much a man gives; Christ asks how much he keeps. The world looks at the gift; Christ values the gift by the unseen motive behind it.

See "Spare Cash Christians," Page 63.

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

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The third Wednesday in April, August and December.

Address all communications to the

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Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

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The Missionary Visitor

Volume XIV

February, 1912

Number 2

AN ANSWER ON TITHING

By the Editor

A Letter.

December, 1911.

I read the Visitor and like it. A few days ago I received a tract on tithing. It had few quotations from the New Testament. Now I write to ask you if the New Testament teaches tithing? What does it teach we should do with the tithe—give it to home or foreign missions, or what? I am confused about it. I want to give under the Gospel and not under the law, and obey the Gospel in all its commands.

A Sister.



It is an encouragement that the sister is concerned about this matter, for it has been only during the last few hundred years that the church has not observed the giving of at least as much as a tithe of her income for the

Lord.

Under the Gospel all belongs to the Lord and each one is but a steward to use his all, not for selfish ends but to promote the kingdom of the Lord.

Many Christians don't want to give according to the Gospel. They say their all belongs to the Lord but they do not act it. Not less than a tithe of every Christian's income is sacred with the Lord and to use it for other than His kingdom is misusing sacred things; and this remains so whether the results of this misuse are made manifest in life earlier or later.

Paul declares that the law is a school-master to bring us to Christ (Gal. 3: 24). It is hardly reasonable that Christ

in His larger conception of world-wide salvation and its attendant needs to carry it forward, would ask less of His followers than did His Father of the Jews. While there is no direct command for tithing in the New Testament, there is neither a cancellation of the principle, but rather a confirming that the tenth should be given to the Lord. The principle of the sacredness of the tithe seems as deeply rooted in the New Testament as it was commanded in the old, and has in the New Testament as firm a grip for obedience as does the sacredness of the seven of our time—the Sabbath. It remains a puzzle to know why Christians, in the light of the Bible, should hold one-seventh of their time sacred to the Lord and at least not one-tenth of their income. Jesus considered the giving of the tithe as a self-evident duty—even beyond anybody's question when He said that it ought not to be left undone, (Matt. 23: 23). (The word ought in Matt. 23: 23, is a stronger expression of obligation, in the original, than the one in John 13: 14.)

And why is it left undone today? For the good of the kingdom or to gratify self? Why do not Christians give at least a tenth to the Lord when ours is a better day than was the Jews'? Furthermore, when one estimates what increased resources would come to the church, the possible progress she could make in the world, and the overflowing blessing that would follow if every Christian would give at least a tenth, one cannot help but believe that Jesus meant

and expected that every one in the Christian dispensation should give not less than a tenth of his income to the Lord's work.

As to the place the tithe should be given, he goes not far afield from the Master's purposes if his giving begins at home and reaches to the uttermost parts of the earth. The Lord knew no home and foreign field—no "My own congregation" and some one else's congregation. The earth is the Christian's parish and when one can through the daily papers read about the happenings in China or India quicker than to learn of those occurring in a remote part of his own

county, his obligation to the Chinese and Indians is as close as the one in his own country. The field is the world. Enter it for Christ to advance His kingdom and receive new joys in serving Him.

The letter has prompted the editor to give thoughts from a number of writers on giving and the tithe, setting forth the duty from a biblical standpoint that it is hard to refute and be sincere in obedience. He asks that every reader take time and make a patient study of the subject in the light of what is here given, and then walk in the light as it is revealed.

SACRED MONEY

Rev. Theodore L. Cuyler



IN looking over the papers of my beloved and departed mother—who died five years ago at the age of eighty-five—I discovered the account book which contained the expenses of my early boyhood. If it requires financial ability

to manage a large estate, it requires still more to eke out a scanty income and make both ends meet. In the list of frugal expenditures made by that widowed mother for an only boy, there was recorded on almost every page the words "*Sacred money.*" This was sometimes bestowed in making him a life member of the American Tract Society, or the Home Missionary Society, or some other Christian organization. There was also a stout, large envelope which bore the same label, "*Sacred money.*" Into that envelope the good woman was wont to put a certain portion of her very limited income as soon as it came into her hands. When the money was once placed in that wallet, the Lord was sure to get His

own. Come what might, no demand of luxury or of necessity was allowed to "rob God" of what had been consecrated to His service.

My only apology for this peep of the public eye into a bit of private history, is that it reveals the only sure and successful method of practicing systematic beneficence. It fulfills the Apostolic rule of "laying by in store" a fixed sum for Christian charity, and then gives conscience the key. To touch a dime of that sacred money for any mere secular use would have been in that goodly matron's eye as egregious a theft as the picking of a neighbor's pocket.

That lesson in systematic beneficence has lasted me all my life, and I most earnestly commend it to every Christian parent. All children should be reared with the firm persuasion that if they give their heart to Christ they at the same time give to Him not only their influence, but a certain reasonable share of their substance. If God's day is held sacred, and God's house is sacred, so should the money that fairly belongs to Him be held sacred likewise. There is no hazard about this method. The money

thus put away and labelled is to be out of the reach of selfishness, and religiously parcelled off for the various objects of benevolence, as good judgment directs.

Suppose that this system were adopted and practiced in every Christian family, what a revolution it would work! Giving would be regarded as an act of divine worship. And the money thus consecrated in advance would be an element in the Sabbath service, and the pastor might fittingly (as some pastors now do) come down from his pulpit and invoke a special blessing on the offerings thus presented cheerfully to the Lord. This system thoroughly carried out would make the contributions of each church not a widely fluctuating but a fixed and reliable sum from year to year. The great boards of benevolence could fairly determine their outlay, because they would know their probable income. The curse and stigma of debt would be avoided. The secretaries and directors of our Church schemes would no longer be kept awake at night by the terrible spectre of "deficiency." The Lord would get His own, and His church would get the blessing. All the glorious results would follow if in every Christian house there was a box, or a bank book, or a wallet, or some other safe receptacle, that bore the inscription, "*Sacred money.*"

In many families the sum thus consecrated might be very small. But the gifts to the Lord are to be weighed rather than counted. The two mites of the "poor widow" outweighed the shekels of gold and silver cast by jewelled fingers into the Lord's treasury. The drops make the rivulets, and the rivulets fill the broad lakes. Nine-tenths of all the money that drives the financial machineries of Christ's church comes from relatively small sums. Where there is one munificent giver there are ten thousand humbler stewards, whose "sacred money" is to be reckoned by dollars and not by hundreds or thousands.

Sometimes small donations yield large

results. This reminds me of a pretty incident that I may narrate, since it is not likely to meet the eye of the person referred to. When my Brooklyn church, in the days of its infancy, was building the present sanctuary, it ran ashore for funds. The Civil War had just broken out, and almost every new church enterprise came to a standstill.

On a certain Sabbath I made a fervent appeal for help, and a visitor from New York heard the appeal, and went home and spoke of it at his boarding-house table. At the table was a bright young lady who taught in a school and sustained her widowed mother out of her small salary. I had once rendered the young lady some trifling service, which I had quite forgotten, but she had not. The next day she came over to Brooklyn and told me how badly she felt that my church was in such straits. She was not a Christian, and had never given anything to any religious object, but she felt desirous to contribute "her mite," and she slipped into my hand a bit of paper containing some coin, which I put into my pocket with a word of sincere thanks. After she had gone I opened the paper and found that it contained a fifty dollar California gold piece! I immediately sent her word that she must take it back, for I knew that she could not afford to give such a sum. But she wrote me that this, "the first gift that she had ever made for a religious purpose had already afforded her such delight, she would never allow it to be returned."

The next Sabbath I told the story of the gold piece, and it fired the congregation with fresh enthusiasm and brought in such contributions of funds as tided us over into deeper waters. The young lady herself determined to follow up her gift by coming clear over to our chapel every Sabbath, and was soon converted, and became a happy member of Christ's flock.

When that orphan girl married a bright young man of fine promise, my

family were happy to give them a wedding and launch them in good style on their matrimonial career. Their two children are winning high honors at two great colleges, and they are prominent members of a church in C—. Verily, that orphan girl's gold piece was "sacred money," and it yielded a grand "dividend." I have told the story of that coin

in more than one place where money was being raised under difficulties, and I should not wonder if it were to go and accumulate still more at compound interest. The Lord's treasury is a wonderful institution; it makes mites turn to millions, it pays magnificent dividends in this world, and its "sacred money" becomes precious treasures in heaven.



Men's Organized Bible Class, Hagerstown, Md.

The Adult Bible Class, the pictures of whose members herewith appear, has now been organized for some considerable time. The class, because of its organized methods of work has been prosperous from the start and has been doing things in the home Sunday-school as well as in lines of missionary endeavor.

WHAT CHRISTIANS OWE TO CHRIST

Rev. O. P. Gifford, D. D.

(Read Hebrews, chapter 7).



WHEN the tide comes in, bays and harbors, all openings in the shore, are filled by the ocean that sobs and surges and seeks to find a larger privilege, a wider expression. When truth comes in it floods the inlets of the soul, it seeks expression in a wider field; the soul is filled with truth as it sobs and surges for a larger expression, a wider privilege. The mind of Christ was flooded with a mighty thought, the thought of the Kingdom of God. That thought filled all His moods, His expression, His words, His thought; it surged and sobbed for a larger expression. But after His ascension His disciples saw something larger than the Kingdom of God—Christ is larger than His Kingdom. He said, "I am the Way, the Truth, and the Life." He is the Way into truth; His is the Life by which we live the truth we know. And so the disciples preached Christ. He preached the Kingdom of God; they preached Him. Christ is of an incorruptible priesthood, a priesthood fashioned after the order of Melchisedec. Christ is the High Priest of our confession, after the power of an endless life.

Back of the priesthood of Moses and Aaron was a greater man in Hebrew thought; Abraham was the friend of God, a man who walked by faith before the law was spoken. Abraham was the great man of Hebrew history. From him came the life of the nation, for in him all Hebrews claimed their father. Moses gave the law, but it was every Hebrew's

boast that he was a child of Abraham. Their life came from Abraham, and Abraham was the friend of God. This man Abraham was a great man in Hebrew history. He met his master one day and paid tithes to him. What Melchisedec was to Abraham, Christ is to us. The argument of the epistle is that the father of the Jewish nation paid tithes to Melchisedec, and we are to pay tithes to Christ, the High Priest of our confession, made after the power of an endless life. They paid tithes to men now dead; the Christian church is to pay tithes to one eternal, living, Jesus Christ.

Law recognizes a duty; law does not create a duty. Duty is real, whether recognized by law or not. Law is to regulate relations; it does not make the relations, but it regulates relations that already exist. The power of law to regulate grew out of the nature of things; law simply recognizes the nature of things. "Thou shalt not commit adultery." Who supposes that law created the sin of adultery? The beginners of sin are in men, not in law. The law of Sinai simply recognizes the fact; it did not create the fact. "Thou shalt not kill." That was not the first time murder began to be a sin. Before that it was sin. When the first man struck his brother to the ground he became a murderer. "Thou shalt not steal." Did it become wrong to steal when the law was spoken? It was a wrong before as after. Unless we have a law to hold sacred property rights of society, civilization is not safe. So, all through the laws of Sinai.

The law did not create tithes; it recognized tithes. Now, for a man to say

that he will not pay tithes because he is not under law simply means that as an American citizen you have the right to kill, to commit adultery, to bear false witness, to steal, because you are not under Hebrew law. Law, my brother, does not create facts; law recognizes facts. The laws that recognize eternal righteousness, in the relations of life, abide, because they recognize the nature of things. Right was before law; law recognizes the fact.

But you are not a Jew, therefore you are not going to pay tithes. Law did not create tithing; the Hebrew law never claimed that it created tithing as a duty; it recognized what it found. We walk by faith; Abraham walked by faith. Abraham paid tithes to Melchisedec, an eternal priest. We have an Eternal Priest, therefore when a man gets the Holy Ghost, why should he pay tithes to the Eternal Priest? He is not under law. Before law commanded tithes, tithing was wrought into the nature of things.

You read the pages of history, Arabian, Carthaginian, Greek, Roman, you find on the pages of every great historic nation the payment of tithes to the gods they worshipped; it was far more widespread than the law setting apart one day in seven for rest.

The law of Judaism simply recognized the fact of tithes. Now Christ commended it; the law commanded it. What Christ commends is our command. He looked into the faces of the Pharisees and said: "Ye tithe mint and anise and cummin, but ye neglect righteousness and judgment. These ought ye to have done and not to have left the other undone." The Pharisees had no right to compromise with duty, to enforce one side and neglect the other. This ought ye to have done and not to have left the other undone. To leave a duty undone was wrong under law. Law recognizes tithing; Christ commended the principle. The principle of tithing is embodied in your eternal relations with

the eternal, unseen God. Ye ought to worship God. Ye ought to pay your debts. Ye ought to be honest and righteous.

There were Greeks in the church of Corinth; there were Jews in the church in Corinth. They had been taught at their mothers' knees to pay tithes to the gods they worshipped. When rain falls it always seeks the channels waiting. Paul wrote his epistle to Jews and heathen—converts who had all first learned tithing, each of his mother. It was no new principle to them.

Brother, you are taught to take some things for granted. When you know the kind of a family that has brought up a boy, you know what the boy will do under certain conditions. After you have taught a boy the alphabet he does not carry the book with him when he wants to read. The members of the Corinthian church were heathen and Jews. Teaching opened the way for Paul, dividing along the line of the tenth. They had been accustomed to tithing for generations; their whole religious relation centered around the tithe. The law commanded an eternal principle. What the law commanded Christ commended.

So you as a Christian man are not under law? What is your idea of law? The Roman centurion said to Paul: "At a great cost obtained I this freedom." What was his freedom? The privilege of a Roman citizen to obey Roman law. not to disobey.

Paul said: "I was free born"—to obey Roman law, not to disobey. My brother, to obey literally, implicitly, is easier than to learn by great punishments, to break the law, to break the methods of serving God.

Put your business into God's hands. Your day-book is as divine as your prayer-book; your desk is as sacred as your home altar.

What is the trouble with the business of the United States? They have made a divorce between God and business.

An incident is told of a poor woman who had a small income. She owned a little house; for it she received ten shillings a week. Every Saturday night she placed the ten shillings side by side on the table. You know an English shilling is worth twenty-five cents. She took out the shiniest one of the lot; she lived on the nine. Her pastor said: "You are giving too much." She replied: "The dear Lord can make a penny do for two when I pay what I owe Him." I would rather live on nine shillings with God than on one hundred dollars without Him.

Some of you say, that is bribing God to get prosperity that way. Honest men do not bribe; it is a rogue who bribes. Honest judges cannot be bribed. The Judge of all the earth will do right. The tithe is not a bribe. The tithing is paying an honest debt.

How can we reach up and get eternal life and bring it down to meet our need? Pray? Yes.

Search the Scriptures? Yes.

Is that bribing God?

Tithe? Yes; bring home the tithes into the storehouse and prove the Lord if He will not open the windows of Heaven and pour out a blessing such that there shall not be room to contain it.

Is it bribing God to live according to

known law? Is it buying favor to obey discovered law? Then never pray again; never read the Scriptures again; never try to do a righteous act again. The channels through which the power of spiritual life flows out are the channels of prayer and the channels of the tithe.

Is it a bribe to open the channels of spiritual life by prayer? It is no bribe. Paying the tithe is no bribe; it is paying a debt. And you may pray and read and sing and agonize and toil, unless you meet all the requirements you cannot get the free nitrogen of the eternal God to build perfect character.

If it is wrong to prosper in business, do not try to; if it is right, try every right means. If it is wrong to prosper in spiritual life, quit praying and struggling and try to develop Christian character; if it is right try every right means. In your business, when you started you used common sense. Use common sense in the spiritual life, try every experiment, test every law, bend every energy. Be as scientific as in any form of life God has given any man.

Christ is the High Priest of our confession. We come trooping up from the valley, after the struggle, with our spoils; let us lay the tithe of our possessions at the feet of the High Priest of our confession, and He will bless us in His relation with our souls.—*The Christian Steward*.

Dr. Richards tells of a community of Congo Christians that became aroused concerning the heathen Africans on the other side of the river. "We are saved, and they know nothing of Jesus," they cried. "What shall we do?" At last fifty of them took food and crossed the river, and stayed among the villages there for three days, preaching Christ.

THE DEMANDS OF CHRISTIAN STEWARDSHIP

Rev. G. F. Metzler, M. A., B. D., Ph. D.



F AITHFUL stewardship is fundamental in religion. Our Lord said much about it, teaching that the infinite blessing of the world to come will be ours or not, according as we deal with it. He knew that where the treasure is the heart

will be.

The great aim of Christianity is to make us better, to renew in us the image of God. Rom. 8: 29; Eph. 4: 13. We inherit God in the highest sense when we become like Him, partakers of the divine nature (2 Peter 1: 4), and are thus joint-heirs with Christ. God becomes our exceeding great reward (Gen. 15: 1). Thus possessing His nature and being in complete harmony with His will, we truly abide in Christ and may ask what we will and it shall be done unto us. Our greatest privilege is to be like God. No greater destiny is possible for man. God is love,—and love gives,—finds it more blessed to give than to receive. God so loved the world that he gave His only begotten Son. God can make us like Himself only as He can teach us to give even our all. He cannot sanctify what is withheld from Him. The great hindrance to our own glorification is self, “the flesh,”—“the carnal mind,” *i. e.*, the mind in us which acts independent of the will of God. Therefore, Jesus says, “We must deny self,” *i. e.*, treat it as though it had no claims, crucify it. Giving up our self-life for Christ’s sake we gain our true life. So serious is the loss of our highest life that self and our dear ones, when these are

carnal, should be considered enemies, and sacrificed for Christ’s sake. Luke 14: 26. For when we ask ourselves, “What is it that keeps us from being fully the Lord’s?” we must say it is the carnal demands of self.

To yield to these demands is to lose the riches of glory. In stating the conditions of discipleship (Luke 14: 26-33), Jesus says we must take up our own cross and follow. Only he who has forfeited all claim to possessions, to relatives, even to his own life, bears his own cross. It is then Christ shows how men mock one who begins a tower that he is not able to finish; and also the folly of going to war against an enemy of twice our strength, unless we are determined to conquer or die. We shall fail in the battle against the world, the flesh and the devil, and never be able to build up Christlike perfection of character, when we are not willing to give up all, even our life, to secure this end; for our spiritual building is never complete till it is Christlike. Whoso, therefore, renounceth not all that he hath, he cannot be My disciple. This pierces to the heart our selfish nature, and so it should, for the carnal self is enmity against God and the root of all evil. Christ’s character is the only rock on which to build. God’s claim must be allowed. Usurpers cannot be disciples. See Job. 41: 11; Psalms 24: Ex. 19: 5; Ezek. 18: 4; Acts 17: 28; 1 Cor. 19: 20.

God expects a return for His gifts even from the man with one talent.—See the parables of the pounds and of the talents; also of the unjust steward.

To live only for self and loved ones brings ruin.—The rich fool who would pull down his barns and build greater

lost all that night. The fruit of a tree or vine is entirely given away. Fruitless trees and branches find no mercy with Christ. The man who fared sumptuously every day may have been an excellent husband and neighbor in the eyes of many, but his unchristlike heart led him to the torments of hell. That he had a fine home, the admiration of all who saw it, did not save him.

Our reward depends on our faithfulness and our ability to bring in good returns.—(See parables of the pounds and talents.) In Luke 16: 10-13 we see how God lends us the trifling things of this life to test our faithfulness. We cannot secure the true heavenly riches, the only kind that may be really ours, if we are not faithful in our use of the little things of this world which God always claims as His.

The magnitude of our gifts in God's sight depends on the sacrifice required to make them, the love and Christlike spirit that accompanies the act.—This is shown in Christ's appreciation of the gifts of the alabaster box, the two mites, and a cup of cold water in His name. This prevents the selfishness that would lead us to give merely in hope of getting a reward.

The reward is so great that we do well to sell all and give—thereby we may get treasures that will never fade, purses that never wax old. Luke 12: 33.

The teaching of Jesus is filled with such thoughts. Whatever develops in us the mind and heart of Christ is of infinite importance, and giving, when done in love, will destroy our selfishness, and is thus of great value to the giver. Christ gave to the utmost, therefore "The highest place that heaven affords is to our Jesus given."

These principles laid down by Christ are far-reaching and very important, operating in our development and bringing to us untold riches or spiritual poverty. For he that saveth his life loseth it, but he that loseth his life for Christ's

sake saveth it. Before we think of giving to the Church, we should pay our debt to it as far as possible. Do we owe the Church anything? Are we not under greater obligations to the Church than we are to the State? What are governments in non-Christian lands but oppressive? Is it not to the Church that we are indebted for most of the blessings of our civilization? We have a real debt, and are we not morally under as great an obligation to pay it as we are to pay our taxes or a bill at the store? And how can the amount be determined better than by some such rule as tithing? Our obligation is certain, and the State or any other creditor is not satisfied by an excuse that we are devoted to science or are supporting a number of poor relatives. If the tenth is the Lord's, it should be placed at the disposal of the Church as promptly as the payment of any debt, and the Church would then have the privilege of helping the poor, and thus it would come as from God.

Paying or giving should be systematic and proportionate, first fruits and not the dregs. Seek first the Kingdom of God. The Old Testament gives all the light needed on this matter, and so Paul ordered the churches in Corinth and Galatia. 1 Cor. 16: 1, 2.

But the question remains, "Shall we pay a tenth as minimum?" Shall we have a rule? Why not? It was the Old Testament custom. At times three-tenths were given. The New Testament does not forbid it. Christ told the Pharisees that they ought to do it. And no one has ever shown that a less amount was better. When Paul would show that the Church should support the ministry (1 Cor. 9: 8-14), he says, since it was the custom in the Old Testament Church, even so the Lord ordains it shall be done in the New, and he might just as reasonably have said that the amount shall be at least one-tenth. Why less? The Church of today is exalted to heaven in privilege, having blessings in light,

wisdom and power in the Holy Ghost of which the Old Testament Church had merely glimpses. She is called to evangelize the world and therefore has needs far greater than the Old Testament Church, and she has the financial ability commensurate with those needs. Less! Who can believe we should give less? "Well done, good and faithful servant." "Be thou faithful." "Since thou hast been faithful." These words of Christ indicate that failure in faithfulness is ruinous. Many would like to be faithful. How can they know that they are without something to guide them? So God gave man a law when he needed it. If it was not good for him it would not have been given. Being given for his benefit it will never be repealed until replaced by something better. There is a better way. Those who desire to follow the teaching of Jesus will soon learn that something far beyond a tenth is the goal. If there was a mine that would give us each \$100 dividend for every \$100 invested, how many would strive to invest nine-tenths of their income in it? If we knew a secret that would transform sand into diamonds, how we would value it? The Christian has such a secret, for he whose heart is filled with the love of Christ, and is thus led to suffer in devoting his gifts to the extension of God's Kingdom, is transforming the few hours of this life into eternal ages of glory (Rom. 8: 17), and we believe the bank of heaven will return a million fold. Yet only in proportion as we invest what we have, and that from love. Many today, as of old, need the law as a tutor to lead them to Christ as their example, for we only learn to love to read by reading, and to love to work by working, and to love to take up our cross and follow Christ by being trained therein. And it is only by loving the Christ-life of self-denial and service that we can hope to attain to our highest destiny of likeness to Him, to the measure of the stature of the fulness of Christ.

There is not much hope of this if we are not willing to give at least one-tenth of our income.

Many do not see and the natural mind does not wish to see what the teaching and example of Christ imply. Some will say, "Be led by the Spirit," "We are not under the law, but under grace." Yes, we say, "be led by the Spirit," but who can believe the Spirit leads one man to give less than one-tenth as much as others do in proportion to ability? The Spirit's leading is very evident in the days of the apostles, and it led men to sell all and lay it at the apostles' feet. No man is led by the Spirit who is not willing to follow the teaching of Christ, and that would certainly lead to giving more than one-tenth. Christ lived what he taught. His life is the best commentary on His teaching and His life is "The way, the truth, and the life," a revelation of the Father.

And again, such passages as "We are not under law, but under grace," "Christ is the end of the law for righteousness," "So that the law hath been our tutor to bring us to Christ that we might be justified by faith, and now that faith has come we are no longer under a tutor," refer to the righteousness of justification, pardon, reconciliation, etc., accompanying the new birth. Most certainly our birth and all that leads to it must be of pure grace; but just as certainly our growth in grace is governed by law. Paul, the apostle of freedom, declares himself to be always under law to Christ (1 Cor. 9: 21; 1 Peter 2: 16). The new covenant is one in which God will put His law in the inward parts and write it on the heart. Our spiritual growth is under laws as absolute as is our physical growth. We use the word law as Paul does in the sense of a power tending to produce actions and control conduct.

We all live under one or more of three laws every day. Escape from their power we cannot. A child born into the

family comes first under the law of the flesh . . . the carnal mind . . . selfishness rules. The infant can not obey other laws. Allow this mind to have full sway through childhood and ruin follows, for "the mind of the flesh is death" (Rom. 8: 6). To prevent this, instruction, training, even compulsion, are absolutely necessary. They must not be allowed their own will. External authority, the commandment, is, therefore, the second law of their life. This law must be kept in force until the principles governing the home are implanted in the mind and written on the heart. The youth is then able to understand the excellence of the will of his parents, and to see the beauty of politeness and all kind helpfulness; and then from a grateful heart to choose to do his duty and walk after the example of his parents. He has then attained to the third and highest law of his development, the law of liberty, the law of the spirit of life, the royal law of love. This law arising from the heart, from choice, gives rise to all that is noblest in character and conduct, and this is of supreme importance.

As in the family, so has it been in the race, the family of God. In its infancy, from Adam to Abraham or Moses—sin was not imputed because there was no law (Rom. 5: 13, 14). Men lived almost wholly under the flesh. Then followed about 2,000 years of childhood, devoted to teaching and training, in which God's people were under the commandments. The fact that God kept His people so long under law and withheld the Light of the world and the more glorious reign of the Spirit ought to show us how God sees the absolute necessity of instruction and discipline before the church is ready to be placed under the third law. There is great danger in being placed under the law of the Spirit too early and then, through ignorance or weakness, drifting back under the law of the flesh.

As in the race and the family so in the

individual Christian life. We begin by a new birth. We must enter as little children—teachable, obedient (Mark 10: 15). The flesh will continue to lust or strive against the Spirit. The Spirit would utterly fail if there were no commandment or other light. It is impossible, without a miracle, for the Spirit to lead a child or a heathen to conviction of sin, when they do not know what sin is. How can a man be led by the Spirit to higher service when he thinks he is on the top rung already? Our belief as far as it is wrong will prevent our being led by the Spirit into the right course. Saul had to be smitten to the ground to show him that he was wrong before the Spirit could lead him to accept Christ.

Beyond doubt, then, we can conclude that there is *need of guidance beyond that of the Spirit*. Whence shall it come? Where does the young man who renders a beautiful service in the home get his guidance? Is it from his love? Love cannot determine all things. The mother loves her babe, but her love may lead her to give it too much as well as too little.

The young man has the example of his parents or others to guide and inspire him. If that is not sufficient, then he has the instruction of his youth. According to these his love will impel him. So the Spirit takes the things of Christ—His teaching, His example—and would lead us thereby. What is the example of Christ and His apostles, but a giving nearer to ten-tenths than to one-tenth? And His teaching agrees with the life. His apostles following him were able to sail out in the ocean of His love and glory in the fellowship of His sacrifices and sufferings; thus they will be glorified with Him (Rom. 8: 17).

"Follow me as I have followed Christ." "I glory in tribulation also." "For whom I suffered the loss of all things that I might gain Christ—gain His character, and be found in Him, in His image." And Paul says to the church:

"I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice," as the slave does to his master, "which is your reasonable service."

When a man gives you the service of his body he gives you all. Hear John: "We ought to lay down our lives for the brethren." This is the service that glorifies. If too high for us to follow, then we must turn from the New Testament for guidance; and the Old Testament law of tithe will lead to a lower form of service; but infinitely better than following the flesh. If this is not followed, then we fear the flesh is gaining control, and if we live after the flesh we must die (Rom. 8: 13). For let every man be fully assured that as truly as God will never be mocked nor His laws fail, no man can sow to the carnal mind for a single hour without reaping the results of that sowing in corruption; whereas, if he sows to the Spirit, he shall reap of

the Spirit riches pertaining to life everlasting—a millionfold harvest. Who, in the light of the teaching of Christ and His apostles, can imagine that a mature Christian is doing his duty when he offers less than was required in the childhood of the church? They who will not follow their Lord in His love and devotion for men are refusing heaven's choicest treasures, its most beautiful gifts. They who give their all and yield up their lives in His service not only give a most acceptable sacrifice to God, but also choose for themselves the pathway to the highest glory. The giving of the alabaster box of ointment and the two mites was above tithing. On love's altar the fire burns that makes service a delight. The Bible never states that a man gives too much even when he gives his life's blood. God knows the giver will receive such a reward therefor as will fill him with joy throughout eternity. Has God not invited us to share His throne? Is



Chinese Sunday-school in South Bend, Ind.

The above is a photograph of our Chinese Sunday-school which we began in September, 1910. The first Sunday only one came, and now we have seven attendants out of about sixteen, the total number in our city. Two of our former pupils returned to their native country not long ago. All of these boys appreciate very much the help from their teachers, and each teacher loves the work and rejoices in it. No sacrifice at all, but a pleasure, because it is an opportunity affording much joy. What a noble and blessed service for our Master if many of the brethren in our cities would become inspired to begin a work among the foreign element and thus be engaged in foreign missionary work at home. It is indeed a joyful service for the blessed Master.—J. E. Newcomer, 1717 Marine St., South Bend, Ind.

there a glory in heaven He has not offered us? Yet all is to be won by our being transformed into His image by our being faithful in His service.

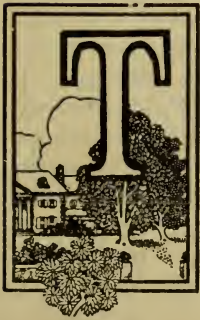
Still Paul recognizes that the immature need teaching, discipline. In Gal. 4: 1, he says: "The heir, while he is a child, is as a bondservant, though he be lord of all, and is put under guardians," for training undoubtedly. Many need instruction, and if they need it they must have it, or suffer immeasurably by being

brought under the law of the flesh.

At times Paul appeals to higher motives, as in 2 Cor. 8 and 9. We would repeat all his words and manyfold more like them: and yet it would be no evidence that we do not believe in tithing as a minimum. Tithing is desired not as a matter of extortion, but because of the necessary laws of Christian growth as a preparation for that fuller service in which the life is given completely to God.—*The Christian Steward.*

FINANCIAL FALLACY OF OUR CHURCH

J. M. Stanfield, Cleveland, Tennessee



THE Bible gives the church a financial plan, but, to my mind, the greatest weakness of the church for the last one hundred years or more has been that it has practically ignored that plan.

The Bible demands that we shall acknowledge our stewardship to God by the payment of the tenth, at least, of our income to the church.

Tithe paying can be traced back through all the principal nations of the world—kings and people alike paying the tenth and more to their gods in support of their priests and temples. In Egypt, more than 3000 B. C., in Babylonia at least 2100 B. C., among the earliest peoples of Europe, including the Pelasgi, the Argives and legendary kings of Rome 1300 B. C., and later "Spartan generals, Roman dictators, lawyers and farmers; Greek shepherds, sailors, merchants, miners, cooks—nay, even dissolute women—thinking it right and religious to offer a tenth of their increase to the gods." The Samothracians, Sicili-

ans, Gauls, Britons and Saxons practiced the same. These facts are attested by the famous authors of antiquity, including Hesiod, Herodotus, Thucydides, Xenophon, Aristophanes, Aristotle, Demosthenes, Plutarch, Cicero, Varro, Julius Cæsar, Pliny, and others.

Scientists trace the nations to one common origin in the similarity of their languages, religions, political and social character, etc. Therefore, since tithing is common to all the nations, it must have originated before their dispersion.

The Septuagint Translation of Gen. 4: 7, in reference to Cain's offering, says: "If thou didst rightly offer, but didst not rightly divide, didst thou not sin?" Paul probably had this in mind when, in Heb. 11: 4, he said: "By faith, Abel offered unto God a more abundant sacrifice than Cain."

The very early Christian writers, such as Tertullian, Clement of Rome, and Irenæus, claim that Cain failed to bring the full tenth as God had directed, and therefore sinned. Abram and Jacob recognized the obligation (Gen. 14: 20; 28: 22), and about 500 years later the law was incorporated in the Bible as we have it, Lev. 27: 30. It was obeyed with

more or less faithfulness by the Jews to the destruction of their nation, A. D. 70. Malachi charges that the people were robbing God when the tithes were withheld, Mal. 3: 8-10.

About 150 years before Christ the sect of the Pharisees arose, whose main objects were to secure the strict observance of the law of the tithe and ceremonial purity. These Pharisees would not eat with anyone who was not a strict tither, but we find they invited Christ to eat with some of the chief of them (Luke 11: 37; 14: 1), which goes to show that Christ Himself was a tither.

Christ came not to destroy the law, but said whosoever should do and teach it should be called great in the kingdom of heaven, Matt. 5: 15-17. He told His disciples to do what the Pharisees taught because they sat in Moses' seat (Matt. 23: 2, 3) and that their righteousness must exceed the righteousness of the Pharisees (Matt. 5: 20). He required the rich young ruler to keep the commandments. He did not promulgate anew these laws, including the tithe, but taught and practiced and expanded them, showing that they could be broken in spirit, by thought, word or look. Paul, in Rom. 3: 31, says: "Do we then make the law of none effect through faith? nay, we establish the law." He bases his claim for support as a gospel minister on the law in 1 Cor. 9, mentioning the method of support for the Levites, and says, "Even so hath the Lord ordained that they that preach the gospel should live of the gospel." We acknowledge our relationship to God as stewards of the money we handle, and maintain the public worship of God, not as we will, but as He wills, by complying with this law. It is one of the organic principles in the relation of the human race to God, and must continue in force so long as this relation exists.

The peculiar Jewish state and typical sacrificial system were designed to end with the coming of Christ, to Whom they

pointed, but the Jews were obstinate in their erroneous idea that the promised Messiah would lead their nation to conquer the world and continue their temple with its sacrifices and ceremonies. This is the idea that Paul is combating when he argues that Christians are "not under the law" and similar expressions.

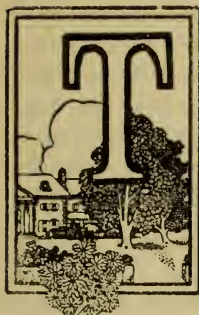
Paying tithes is neither typical nor ceremonial and was never repealed.

The great leaders of the Church immediately following the days of the Apostles continued to practice tithing and taught it as binding upon Christians, among whom were Irenæus, who said that "our Lord came to expand the law" and taught that, "instead of paying tithes, to divide all one's goods to the poor, which is not a dissolving of the law, but enlarging it." Others of similar views were Justin Martyr, Tertullian, Clement of Alexandria, Cyprian of Carthage, Ambrose, Hilary, Eusebius, the great Church historian, Epiphanius, Augustine, who says, "Tithes are required as a matter of debt"; John Chrysostom, Cassian, Origen, and others. Not a single voice of authority is raised against the tithe among all these great names, immediately following the days of the Apostles, and tithing was the universal practice of the Church for 1,500 years.

Because of complications between Church and State in the time of Henry VIII., and his alienation of Church tithes to himself and his friends, strong opposition arose to paying tithes. Under these circumstances many of the founders of our Protestant churches, although realizing the obligation to pay tithes to the Church, did not enforce it, and as a result most of the churches have abandoned, practically, this God-given method of financing His kingdom.

With the majority of church members standing in the relation of robbers of God (Mal. 3: 8-10), what could be a greater hindrance to the accomplishment of what the Church stands for in any direction?—*The Christian Steward*.

SPARE CASH CHRISTIANS



THE world will never be won for Christ with your spare cash."

This pregnant and suggestive sentence was spoken by Mr. George White, M. P., a few days ago, in his forceful address before the United Kingdom Alliance, in the

Free Trade Hall, Manchester. It is a timely utterance, and as true as it is timely. It is a saying worthy of being printed in letters of gold, and hung up as a motto in every Christian household. And it might be reiterated with advantage from every pulpit in Christendom. "You will never win the world for Christ by your spare cash." We may interpret these words in two senses. We can never win the world for Christ by our "spare," meagre, lean, narrow, calculating, economical measures; neither shall we win the world for Christ by our fag-ends of time and service, neither by our small change nor stinted and ungenerous gifts.

We do not despise the "spare cash." It is good as far as it goes, but it does not go far enough. It is not the "cash"—spare or munificent—but the motive which prompts the giving that is of real value. When our Lord sat over against the treasury, He saw many that were rich, who cast in much, but it was of their abundance. There was no real sacrifice in their giving. It cost them nothing. Their life was just as full and comfortable as ever. Their abundant gifts did not express any special love or devotion to God. Their giving, like much of ours today, was only a part of an easy and traditional religion. The widow cast in her farthing. It was all she had, even all her living. It was the expression of her heart's love and devotion. And her self-sacrificing gift called forth

the Master's approval and blessing. That widow's farthing has been shining through the ages with a luster brighter than gold. Christ's standard of giving is not the world's. The world asks how much a man gives; Christ asks how much he keeps. The world looks at the gift; Christ values the gift by the unseen motive which is behind it.

The gift of "spare cash" may have in it a recognition of Christ's claims; it may, in a very limited measure, express our interest in the work of the world's evangelization; but at the best it is a feeble, faint recognition of Christ's supreme claim upon the love and devotion of His followers, and will do little to kindle enthusiasm in the hearts of others. Christ demands a whole-hearted surrender, and the "spare cash" theory is an attempt at compromise that is doomed to failure. Our money is a trust. We are stewards, and must give an account unto God for the use we make of it. Our power to make money is a God-given power. We need much grace and wisdom both in the getting and the spending of our money. Mere getting may injure us, but more giving ever brings a blessing. George Herbert says: "Gold thou mayest safely touch; but if it stick it wounds thee to the quick."

Let everyone remember that the measure of his giving is to be "as God hath prospered him," and let him also remember that "the Lord loveth a cheerful giver." "I would rather upset a hive of bees," said one, "and take the consequences, than ask some Christians for a single sixpence towards the work of God." Giving, when rightly understood, is an act of worship—a means of grace and essential to spiritual culture. It has been wisely said: "Doing good is a faculty, like any other, that becomes weak and atrophied, palsied for lack of

use. You might as well stop practicing on the piano, under the impression that in a year or two you will find time to give a month to it. In the meantime you will get out of practice and lose the power. Keep your hand and your pocket open, or they will grow together, so that nothing short of Death's finger can unloose them." Whether we have much money or little, we must not ignore Christ's claim. That comes first, and we neglect to discharge that primary obligation at our peril. We are stewards, entrusted with large responsibilities, and our Lord's claims are paramount and brook no delay. We must not, we dare not, set them aside. "Seek ye *first* the

Kingdom of God and His righteousness." Then, and only then, will all other things fall into their right place. The "spare cash" method of giving reverses the true order. It takes for granted that all other claims must be *first* met, and then the surplus, if any, may be used to meet what is in reality the paramount claim. This is wrong in principle and mischievous in its results.

They who give only of their "spare cash" to the work of God do little to speed the coming of Christ's Kingdom, and will have a sorry account to present in the great day of final reckoning.—*The Methodist Times*.

WINDING UP A HORSE

Jacob Chamberlain, Mudnapilly, India

The writer of this unique characterization of some of the home churches was a most devout and successful missionary in India. He is the author of "In the Cobra's Den," and "In the Tiger Jungle" and other good missionary books. In this instance he carries his argument with a smile that is bound to win and do good.—Ed.

Nineteen years ago I bought in Madras a peculiar kind of horse. He had to be wound up to make him go.

It was not a machine, but a veritable live horse. When breaking him to go in the carriage he had been injured. An accident occurred in starting him the first time, and he was thrown and hurt and frightened. It made him timid; afraid to start. After he had once started he would never balk, until taken out of the carriage. He would start and stop and go as many times as you pleased, but it was very difficult to get him started at first, each time he was harnessed to the carriage.

He was all right under the saddle, an excellent riding horse, and would carry me long distances in my district work, so that I did not wish to dispose of him, but I could not afford to keep two. Whatever I had must go in carriage as

well as ride, and I determined that I would conquer.

How I have worked over that horse! At first, it sometimes took me an hour to get him started from my door. At last, after trying everything I had ever heard of, I hit upon an expedient that worked.

I took a strong bamboo stick, two feet long and over an inch thick. A stout cord loop was passed through a hole two inches from its end. This loop we would slip over his left ear down to the roots and turn the stick round and round and twist it up.

It is said that a horse can retain but one idea at a time in its small brain. Soon the twisting began to hurt. His attention was attracted to the pain in his ear. He forgot all about a carriage being hitched to him, bent down his head and walked off as quietly as a lamb. When he had gone a rod, the horse boy began to untwist; soon off came the cord, and the horse was right for the day. The remedy never failed.

After having it on two or three times

he objected to the operation, and would spring about and rear and twitch and back, anything but start ahead, to keep it from being applied. Two of us would begin to pat and rub about his neck and head. He would not know which had the key. All at once it was on his ear and winding up. The moment it began to tighten he was quiet, standing and bearing it as long as he could, and then off he went. It never took thirty seconds to get him off with the key. It would take an hour without. After a little he ceased objecting to have it put on. He seemed to say to himself "I have got to give in and may as well do it at once," but he would not start without the key. In a few months he got so that, as soon as we got into the carriage, *he would bend down his head to have the key put on*, and one or two turns were enough.

Then the key became unnecessary. He would bend down his head, tipping his left ear to the horse boy, who would take it in his hand and twist it and off he would go.

My native neighbors said, "That horse must be wound up or he cannot run." And it did seem to be so.

When he got so that the "winding up" was nothing but a form I tried to break him of that, but could not succeed. I would pat him and talk to him and give him a little salt or sugar or bread, and then step quietly into the carriage and tell him to go. "No." Coax him. "No." Whip him. "No." Legs braced, every muscle tense for resistance. A genuine balk. Stop and keep quiet for an instant and he would hold down his head, bend over his ear and look around for the horse boy appealingly, saying very earnestly by his actions, "Do please wind me up. I *can't* go without, but I'll go gladly if you will." The moment his ear was touched and one twist given, off he would go as happy and contented as ever horse could be.

Many hearty laughs have we and our

friends had over the winding up of that horse. If I were out on a tour for a month or two and he were not hitched to the carriage, or if he stood in the stable with no work for a week or two during the monsoon, a real winding up had to take place the first time he was put in. We kept him six years. The last week I owned him I had to wind him up. I sold the patent to the man that bought the horse, and learned from him that he had to use it as long as the horse lived.

I was thinking about that horse the other night when it was too hot to sleep, and I suddenly burst into a laugh as I said to myself, "I have again and again, in the membership of our churches, seen that horse that had to be wound up, in all matters of benevolence."

I had often thought of that horse as I went through our churches at home, and imagined that I recognized him, but the whole thing came upon me with such peculiar force the other night that I must write out my thoughts.

There are some Christians—yes, I believe they are *Christians*—who have to be wound up by some external pressure before they will start off in any work of benevolence. Others will engage in some kinds of benevolence spontaneously, but will not touch other benevolent efforts unless specially wound up. Free under the saddle, but balky in carriage.

I knew of one good member of our church who would never give a cent to our Missionary Board unless he happened to hear of some missionary who was actually without the necessities of life, and then he would contribute liberally. It took that to wind him up.

Another would never give to the fund for educating young men for the ministry unless he happened to become acquainted with some candidate who was being aided. Then his gifts came in for helping that man.

Another would never give to the Bible Society unless he chanced to hear of

some particular village where but two Bibles could be found among the whole population, although he knew perfectly well that there were many such communities among whom the Bible Society was daily endeavoring to introduce the Divine Word. He must be wound up by a special case.

But it was particularly of my visits among the churches in connection with our missionary work that I was thinking when I said that I had so often recognized my horse that had to be wound up, in all the different stages of his training.

Thank God, I found hosts of noble-hearted men and women all through the church that needed no winding up; whose conversion and consecration had extended down to their pockets; who were always foremost in every good work; who required no spasmodic appeals. They give from a deep set principle and an intelligent love for Christ and His cause, some even pinching themselves in the necessities of life, as I know, to be able to give. It is on such that the security and continuance of our missions depend. We know that we can rely on them. They never fail us.

But there are others that have to be "wound up," willingly or unwillingly, before they will do anything in the missionary work. Some are very willing to be wound up.

"Domine," said a good brother who had just introduced himself to me one day, "I have come in on behalf of our church at —, to see if you would not come out and give us a missionary talk. We ought to have sent in a collection to the Board months ago, but we neglected it, and now we have made up our minds to do something handsome if you will come out there and give us a talk."

"Well," said I, "I shall be very glad to come and tell you something of our work, just as soon as I can edge a day in between other engagements. But if you have made up your minds to do

something handsome for the Board, why not do it at once, and relieve their present pressing need and I will come as soon as I can and give you a talk all the same."

"Oh, no," said he, "we can't do that. We have made up our minds that we must give liberally, but we can start it easier if you come there and give us a talk first. You need not fear. We will give a good sum. That is settled, and it is mostly pledged. But you must come and talk first."

I smiled and said to myself, "There is my horse in the third stage of training. That church is bending down its ear and entreating me to twist it, for it has made up its mind to go, only it requires to be wound up first."

"Domine," said one of our earnest ministers to me one Wednesday, "we raised \$1,000 for the Board last Sunday morning. It is more than usual, and we are all happy over it. Now we want you to come over the first Sunday in next month and give us a missionary address."

"Good," said I, "that church has got one stage further than my horse ever did in his training, for they start and do the work first and bend the ear to be twisted afterwards." Did it not give me an earnest joy to go and tell that church what the Lord's war in India was, and how much they had helped it?

A Sunday-school superintendent came to me one day with smiling countenance, saying, "Our Sunday-school has raised \$175 during the past year for missions, and we have determined to give it to the work in India. The year closed three months ago and it is all in the hands of the treasurer, but we want you to come and give us a speech, and then it will be formally voted and sent at once to the Board. We have been waiting all this time because they told us at the rooms that you were engaged up till now. When can you come? The money is lying idle and we are waiting, and we

know the Board needs the funds. So come as soon as you can."

"Ah," said I, "everything is ready, and the family are in the carriage, but they have to sit there half an hour, because the horse boy is busy elsewhere, and the horse is holding down his ear all this time waiting for that particular horse boy to come and twist it."

I was both pained and irresistibly amused by an incident that occurred not two hundred miles from New York, when the horse was in the first stage of training, and stoutly resisted allowing its ear to be touched.

The missionary was announced to speak in the church on a given Sunday, when the annual collection would be taken up. A good member of the church—the pastor says a sincere Christian—was very much put out about it; had heard enough of these old missionaries, and was not going to hear any more; did not believe in foreign missions, we had heathen enough at home.

The appointed Sunday came. Mr. A. and his family stayed away from church because they would not countenance the missionary address. They therefore missed the announcement which the pastor made, viz., "That a telegram had been received that it was impossible for the missionary to be there. He would come next Sunday, and the annual collection would be deferred until then."

The following Sunday Mr. A. and family all filed into their pew, serene and happy in the thought that they had avoided the old missionary. With the opening song the pastor entered the pulpit and a stranger was with him. The pastor took the opening exercises, and when the second hymn was sung, said that Mr. —, the missionary, as announced last Sunday, would now address them.

Mr. A. was thunderstruck. He did not like to go out in the middle of a service, and so determined to sit it through. The missionary told his simple

tale. The collection was unprecedentedly large. Mr. A.'s plethoric pocket-book had disgorged itself upon the plates, and no heartier worker for Foreign Missions is now found in that church. Mr. A. had tried his best to keep his ear from being twisted. Now, it needs no twisting. He has learned to go, and loves to go.

There was a church in our fold at home whose pastor was determined that it should not be wound up for missions. He had succeeded, as he himself told me, in keeping all missionaries and secretaries and agents out of his pulpit during all the years of his pastorate. When the day came for collections for any of our Boards the fact was stated, the plates were passed, and those gave who wished. The collection, as a matter of course under such a chill, was a minimum.

It required some of the very best and most wary and skillful manœuvering to get hold of the ear of that church; but it was obtained and twisted, and off it started on the trot in missionary work, and since then it has annually held down its ear and begged to have it twisted as it wanted to go again.

Scores of incidents which occurred in my own experiences among the churches in America, and which recalled my "horse winding," come crowding into my mind, but I forbear.

For I remember the phalanx of noble churches that needed no such winding up, who were alive and always on the alert; who gave regularly, generously, nobly; who, from the pastor, the head, to the humblest member, prayed from the lips, from the heart, *from the pocket*, "Thy kingdom come." They are always glad to get hold of the recruiting watchman and ask him "Watchman, what of the night?" but they never have to be wound up to start them giving.

God give us more and more of such churches and more such Christians and church members, so that no missionary

or secretary need come to *beg*, but can come with radiant countenance and say, "Brethren, with the funds you are continually sending us for the work, we have done for the Master thus and

thus." Then in looking over our churches and our benevolent work we shall no longer have occasion to remember "the horse that had to be wound up."

WHY ARE YOU NOT A TITHER?

Is It Because—

1. You do not believe it a command of God?

2. You are not willing to keep books with God?

3. You are not willing to admit God's right to your property?

4. You think the law of love is in force?

5. You think it smacks of cold arithmetic?

6. You think you cannot afford it?

7. You think your impulse to give is sufficient?

8. You think the tithe system passed away with old Mosaic laws?

9. You prefer to fix *your* standard rather than use *God's* standard?

10. You think the New Testament does away with the system?

Do You Know—

1. That one-tenth is the smallest amount ever designated by God for the maintenance of His Kingdom?

2. That God Himself is the Author of this plan of proportion? *He* seemed to think it wise to keep books.

3. That all we have and are are His—by the right of creation, of preservation and of redemption?

4. That the law of love demands not a portion, but ALL? Love may go beyond the law of requirements, but will not fall below it. The law of love will not give 1-7 of time only, but more. The law of love will not give 1-10 of increase only, but more. In which law are you living and giving?

5. That in counting out six days and keeping the seventh we use arithmetic? That the Christian in counting out one wife for himself as required in God's Word is using arithmetic?

6. That whosoever honoreth the Lord with the FIRST-FRUITS shall have his barns filled with plenty and his presses burst out with new wine? Jacob was hungry and homeless, when by the roadside with only the blue sky of heaven for a roof, he vowed to give a tenth of his increase to the God of his fathers.

7. That God has not left His Kingdom to be provided for by chance? That He has a financial plan and that 1-10 is the MINIMUM in that plan?

8. That God required 1-10 in the Patriarchal dispensation, at least 1-5 in the Mosaic dispensation, and what in the Christian dispensation? Not less surely, but more.

9. That he who fixes on less than 1-10 deliberately excludes all Scriptural instruction and chooses a standard for which no justification can be found in God's Word?

10. That the Old Testament required 1-7 of time and 1-10 of money, and that the New Testament does not require less of either, but rather more? The New Testament does not abolish the law of the Sabbath, neither does it abolish the law of the tithe. He who takes either for his own robs God, His Word being witness. Each is a minimum, demanded without reservation. The New Testament did not stress the law of the tithe

because it was accepted as a universal principle and practice and the exhortation is for yet larger giving. We of the Christian dispensation are not justified

in falling short of the Old Testament Jew. In the light of the Gospel of the Son of God we are to pay the tithe and then give as God has prospered us.

REBELS AND REBELLION

F. H. Crumpacker



E suppose there are a good many anxious hearts in the homeland just now because of the rebellion in China. Well, we confess that it has also caused a bit of uneasiness in the hearts of the workers in China. Many of the

missionaries, especially ladies from the interior, have gone to the coast so as not to be in such probable danger. That is the condition of the Brethren Mission at this place, and so the writer is trying to keep busy in this station alone these days. To be sure the rebellion has become so widespread that nearly every small place as well as the larger ones is affected by it. But you say, How does it affect? In short, it simply demoralizes trade and what little law we have. The banks do not want to do business. The shops want to do business, but the people do not want to spend their money. They are afraid of a famine or something worse, so they take all their little savings they can and hide them away at home. Only such trade goes on as has to go on. As to obedience to law, I can give this place as an example: The official here was subject to the Governor at Tai Yuan Fu. In the uprising at Tai Yuan Fu the rebels beheaded the Governor. They claim to be governing the province at present. They sent word to this official that if he would go on managing affairs he would not be molested. What else could he do? If he undertook to flee he would likely be tak-

en by the higher powers at Peking and beheaded for running from duty; for you see the authorities at Peking have not recognized that the rebels control this province. Even though the authorities at Peking have no power here at present they promise to restore order and assert that they are in power. The poor official is shaking on the point of nothing, and the wicked people of the place are taking the opportunity to steal and do other mischief. The official is trying to keep order. In the last few days he has beheaded three thieves. Four more were on trial today. People are predicting a similar fate for these. In such a state of affairs one can well seek a place of safety. But still it seems to be due to the work for some one to stay by, so the writer is here for the present, at least. The rebel forces have promised military protection to all the foreigners; so under these conditions at most if not all places the male missionaries are by their post.

So much for the rebellion, which is simply an effort to overthrow the ruling dynasty. But what of the rebels? Well, one can say many good things in their behalf. In the first place their leaders are an educated lot of fellows. Many of them have been educated in Japan, America, England, or elsewhere abroad. Their learning is up to date and they call for a constitution. Some want a republic based on the pattern of the United States of America.

In a talk with several of the Shansi leaders of the rebellion a few days ago it was their wish to have a republic like the United States of America. They

think a lot of America and Americans. They put us first on the list, and oh, how I pray that nothing may be done to cause the Chinamen to feel otherwise towards our country!

People are saying, "Can the rebels organize and govern China if they have a chance?" Well, who knows that? I should say they can, for they have been studying this very thing, some of them for years.

They are pledging themselves for religious freedom as one thing, and as an-

other they are to give a real system of education. They also want to organize the money of China so that it can be said to have a standard. All these things, with any other that leads toward the real development of the country, are what they stand for. I for one in Jesus' name wish them success. May we all pray that out of these conditions may come better days for China!

*Ping Ting Chou, Shanshi, China, Nov.
21, 1911.*



Medicine Lake Congregation.

The members and friends of the Medicine Lake congregation, Montana, assembled for their third love feast. This church has been organized for four years and besides doing its best in the large uncared for region about, contributes liberally to the cause of world-wide missions.



JOHN M. MOHLER AND MARY ANN MOHLER.

ELDER JOHN M. MOHLER was born December 8, 1835, in Cumberland County, Pennsylvania; lived near Covington, Ohio, from 1812 to 1873, when he moved to Missouri and settled in the Mineral Creek Church.

He was baptized in his 19th year, and was chosen to the Deacon's Office in 1867, in Ohio, and was elected to the Ministry June 1, 1874; advanced to the Second Degree September 9, 1875; ordained to the Eldership October 24, 1885; was chosen Presiding Elder of the Mineral Creek Church March 11, 1899, and continued as such until June 1, 1911, when he resigned because of the infirmities of old age.

He was the first active Missionary Secretary in the Middle District of Missouri, and has probably done more than any other man to develop missionary sentiment in the home church, as well as throughout the entire district. He is wonderfully interested in the work of the Juvenile Mission Band, and never loses an opportunity to encourage the children to become active workers.

He was married September 29, 1860, to Mary Ann Miller, who has lived as his faithful companion in all his work. They still occupy their places in active church work, and are seldom absent from the regular church services.



A REWARD OF MERIT

GIVEN TO THE JUVENILE MISSION BAND OF MINERAL CREEK SUNDAY SCHOOL BY MOSES NEHER, SUPT., DEC. 25, 1911.

Chester Arnold	\$2 50
Earl Arnold .....	.50
Joseph Mohler	1 00
Mary Mohler	1 10
Florence Mohler	1 10
Rosa Mohler	1 00
Beatrice Campbell .....	.50
Lyle Campbell	1 00
Elbert Campbell	1 00
Elizabeth Mohler	1 00
Salome Mohler .....	.55
Ruby Neher	1 50
Hale Logan .....	.25
Mary Logan .....	.25

Pearl Mohler	1 00
Mae Mohler	1 00
Ralph Mohler .....	.51
Ruth Pentecost	1 00
Nadine Mason .....	.35
Ross Mason .....	.35
Roy Mason .....	.30
Delmer Saxton .....	.25
Burtis Saxton .....	.25
Paul Lentz	2 25
Clyde Murphy	1 00
Marvin Ikenberry .....	.25
Lennie Wyatt .....	.10
Sterl Stone .....	.50
Glen Stone .....	.50

Ruth Mohler, Secretary and Treasurer, \$1.16,
Leeton, Mo.

The members of the Juvenile Mission Band of the Mineral Creek church were each given ten cents early in the spring to invest for some missionary endeavor during the summer; and on Thanksgiving the proceeds were returned as indicated on the above souvenir. This has been the practice of the Sunday-school for a number of years. The members of the band are from four to fourteen years old. Heretofore at about fourteen or fifteen many of the children have dropped out of the missionary endeavor because they felt that they had passed the juvenile stage, and there was no other organized effort that appealed to them. Arrangements are now being made for the organization of an Adult and Junior Band, to take up a line of missionary education. The purpose is to hold the children to the church and train them to be practical workers in the kingdom of our Redeemer.

D. L. M.

NOTES FROM INDIA

By Special Correspondent



ING GEORGE and Queen Mary have come to India and there is great rejoicing all over the country. Early on the morning of December 1 they landed in Bombay and were eagerly welcomed by the throngs gathered

there from all parts of the land. This is the first time in the history of the Indian Empire that her Emperor has visited her shores and the people are doing justice to the event. The simplicity of the royal couple in their white dress almost without adornment was most marked as they rode in the procession through the crowded streets of Bombay. They bowed and saluted from right to left, taking the hearts of the common people. "They salaamed the poor as well as the rich" was the surprised report of those present. Sunday was kept in a quiet Christian manner, the King and Queen going to church.

Monday was Children's day and masses of children, Hindu, Parsi, Mohammedan, and European lined the streets and formed a pleasing sight. Monday night the royal party proceeded to Delhi in a specially built train, and with the railway well guarded. There on the 12th the great Durbar took place. The day was observed with more or less pomp in every city, town and hamlet. Special exercises were held in the schools and the children received medals, coats, caps, and sweets. Many poor people were fed, and nearly all classes rejoiced. The anti-government spirit seemed to be nowhere manifest. May the coming of the King of England bind together the hearts of India and make

the way ready for the coming of the Greater King.

When souls turn from heathen darkness to the gospel light all children of light have great reasons for rejoicing and thanksgiving. During the month of November seven were baptized at Umalla, and twenty-one at Vyara. For these newly enlightened ones we all rejoice and pray.

The famine in north Gujarat increases as the season advances and there will be a struggle for existence until another monsoon and ripened harvest. Some 10,000 laborers are at work daily on relief works and receive their famine wages, enough to keep them from starving. Hundreds of laborers under contract are imported to Bombay to work in mills and factories at a low wage. The price of grass increases and many cattle are deported to Surat, Thana and the Dangs, while a few herders wander from place to place in search of pasture. Water begins to be scarce in tanks and wells. But the peasant with his usual acquiescent mood keeps cheerful and holds to the gods who cannot help.

Recently Hindu parents brought a six year old girl to some missionaries offering her for sale. They would not eat the bread of Christians, fearing defilement, but for a meager sum would deliver their daughter to the defilers. Such is Hinduism.

Miss Margaret Noble, or as she called herself, Sister Nivedita, recently died in Calcutta. She was an English woman, and a disciple of Swami Vickanda. The Hindu cult has attracted but few Westerners, but the things that usually repel seemed to attract Miss Noble. She had a keen imagination and considerable literary talent. In her book, "The Web

of Indian Life," she justifies idolatry, child-marriage, perpetual widowhood caste, and every evil of Hinduism which even Indian reformers denounce. And yet with all her love for Hinduism and all her seeking after its perfection, she was kept outside of the fold by the very caste she vindicated. A Hindu she could never become, however much she desired it.

Mr. Burgess, the general secretary of the India Sunday-school Union, has ascertained that there are Sunday-schools among all the main castes and tribes of India, except six. Surely this campaign of Sunday-school work ought to count in taking India for Christ. But the campaign needs to be pushed farther among the castes where it has been begun and needs to be instituted among the peoples whose strongholds have not yet been besieged.

Our new missionaries reached Bombay safe and well December 1. How our hearts swell with gratitude for these recruits to fill up the gaps! Bro. and Sister Holsopple are located at Jalalpor to study Gujarati and Bro. and Sister Kaylor will go to Vada to study Marathi. Sister Powell takes up her work again at Vada, and the Mission Home which has been closed for fourteen months, ever since the death of Bro. Brubaker, is open again and the Lord's work will be pushed in this needy field.

The news of Sister Sadie Miller's safe arrival in Calcutta Dec. 13 has reached us. We are glad she is here again to continue her work among the Bhil women who are in sad need of the gospel message she bears to them.

Alice K. Ebey.



The following notes were intended for the January Visitor, but were crowded out. They will still be of interest to the readers in this issue.

Rev. J. H. Messmore, of the M. E. church, Pauri, has recently passed away in his seventy-sixth year. He spent fifty years in India and was one of the most

prominent writers in his mission, and for a number of years was editor of *The India Witness*. For over thirty years he had taken no vacation; satisfied to live and die for the people of India he loved so well.

Brother and Sister Pittenger and Sister Ziegler attended the Annual Convention at Lanouli from the 19th to the 24th inst., and report a very helpful and refreshing time, spent in the quiet retreat among the mountains. There were morning Bible readings, also midday and evening meetings conducted by prominent ministers. Missionaries who are isolated for many months, day by day, giving out spiritual food to others, find a spiritual feast of this kind very helpful indeed.

A ride in a third-class compartment for women only in an India railway is a very interesting experience even in spite of the filth, the incessant chatter of the Oriental women, and the whining of ill-kept children. Recently in one of these compartments we met a high caste Marwari woman traveling from Marwar to Bombay, expecting to meet her husband at the end of her journey. At Navsari a man, perhaps with evil design, told her they had come to Bombay and without inquiry she got out. It was night, the train pulled out, and she was alone with a stranger. She began to scream and soon the police took the man into custody and the station master sent her on the morning train to Bombay. She had tasted neither food nor water for twenty-four hours because she feared defilement. Her lips were parched with thirst. Frightened, and weak from hunger, she told us her story. How we longed to see her free from the chains of caste—a woman free in the freedom of Christ!

Sunday morning, October 22, a partial eclipse of the sun was visible in this part of India. To the superstitious people an eclipse is a dire calamity, and almost all

classes of Hindus fast, often remaining inside with doors and windows closed until it is over. They believe that the spirit of a dead outcaste sweeper is attempting to swallow the sun. In order to appease the wrath of this vengeful spirit all castes join in giving gifts to the sweeper, reasoning that kindness to his living relatives will put him in a better mood and cause him to belch up the sun and let it shine again. The sweepers take advantage of this superstition and go from house to house, begging on eclipse days. These superstitions would be amusing were it not so sad that so many thousands are kept away from the Lamb of God by the darkness of their many superstitions.

Both inside and outside of Hindu circles an adequate definition for Hinduism has been sought. According to former orthodox opinion the outcastes, numbering 50,000,000, are without the ranks of Hinduism. But recently educated high caste Hindus have been seriously considering the question, realizing that according to statistics they are decreasing in number if these untouchable outcastes are not counted. Mr. Govind Das of Benares gives the following definition, in the *Allahabad Leader*: "Everyone is a Hindu who does not repudiate the designation." Then he further states that belief in castes, reincarnation, Karma, the Vedas, the Brahmin, marriage law, veneration for the cow, even belief in God and the soul are unnecessary to Hinduism. It will thus be seen, he concludes, that the religion which has come to be called Hinduism has infinite grades of possibilities in it. It refuses none but embraces all in its soft, plastic, loving folds. Surely such a religion can never unite India nor redeem the world. The people of the new Hinduism need Christ as much as the people of the ancient creed.

The field committee met in the mission home at Karadoho on the 11th inst., and considered the needs of the work at the different stations. Seven new missionaries were called for in 1912. As the years go by the need for doctors seems more and more pressing. Two missionary doctors are asked for and we trust the Lord to raise up two consecrated doctors to minister to the suffering people of India. Two single sisters are called for to supply the need in different lines of work. Three men are also asked for to fill up the gaps made by furloughs, etc. At present two stations are without a resident missionary. Besides, there are other places in our field where the doors are open for missionaries to occupy. These seven missionaries we trust the Lord will thrust forth into the harvest, but it is the willing workers that the Lord thrusts forth. Surely at least seven souls will be ready to give themselves for India. There are sacrifices and toils and hardships, but the joy of being a harvester of souls more than compensates.

November 3, 1911.



A marble tablet, dedicated to the memory of Adoniram Judson, is found in the Baptist meetinghouse in Malden, Mass., and bears this inscription:

In Memoriam,
Rev. Adoniram Judson.

Born Aug. 9, 1788.

Died April 12, 1850.

Malden, his Birthplace,

The Ocean, his Sepulchre.

Converted Burmans, and the Burman

Bible, his Monument.

His Record is on High.



We are sometimes led to wonder if any real believer in the Christian religion can hope to lie down peacefully in the grave and pass quietly to paradise without having made some effort and sacrifice to spread the glad tidings of salvation throughout the world.

EDITORIALS



We are pleased with the reports that are coming to us from a few of the District Missionary Secretaries and hope that the seeming quiet of others is only a sign that they are too busy in the work to write. The various Districts and District Mission Boards where Secretaries have been appointed are to be commended for their promptness in the work. From Bro. M. E. Stair of Northern Missouri District has come one of our most encouraging reports. So far, in two congregations, he reports that twenty have expressed a desire to join Study Classes and have signed the proper cards. The work is being organized for business. We hope to have other reports of the same ring as this one.

* * *

Not all of the Chinese are followers of Confucius. The *Chinese Recorder* of September estimates the number of Mohammedans in China to be 10,000,000. These are scattered through the eighteen provinces of the Empire.

* * *

Governor Colquitt of Texas who, to all appearances, led the anti-prohibitionist party in the campaign in that State last summer has been asked to withdraw from the Methodist church of which he is a member.

* * *

A devoted sister in a western State recently in enclosing an offering to us, said: "I would send more, but I see the elder's children need shoes." The extreme winter weather that is being experienced in so many parts of our land

puts Christianity to its actual test, and the religion that covers the feet of the little ones and sees that the poor are warmly clad and fed, is surely going a long ways towards the "pure and undefiled."

* * *

Brother and Sister John I. Kaylor, with Sister Josephine Powell, are now located at Vada, Thana District, India, the post left vacant by the death of Bro. Brubaker. Brother and Sister Holsopple are located at Jalalpor. Now will come the language study to fit them for their life's work.

* * *

The Lord's Prayer Corrected

For the use of the man who doesn't believe in Missions.

Our Father Who art in Heaven,

Hallowed be Thy Name.

Thy Kingdom come.

Thy Will be done on Earth

As it is in Heaven.

Give ^{me} us this day ^{my} ~~our~~ daily bread.

And forgive ^{me} ^{my} ~~us~~ ~~our~~ debts,

As we forgive our debtors.

And lead ^{me} ~~us~~ not into temptation,

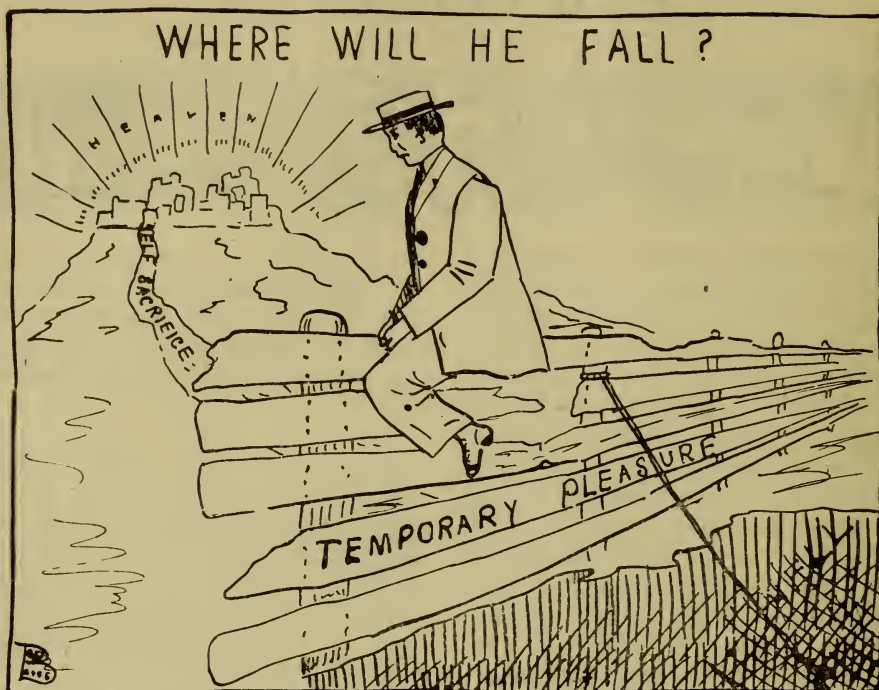
But deliver ^{me} ~~us~~ from evil:

For Thine is the Kingdom,

And the power,

And the glory,

Forever. Amen.



BOOKS

CHUNDRA LELA.

This is a short semi-autobiography of one of India's widows that is an inspiration for any Christian to read. The account of her widowhood in her childhood, of her wonderful seeking after a vision of God, first through sacred shrines of the idolatry of her land, then through asceticism, and finally through Christ, is an account of wonderful pathos and devotion. Then her earnestness, after she found the Christ, to tell the story of redeeming love in the same places makes her one of earth's heroines that heaven will be glad to honor in that day. Every Christian should read this book, to catch some of the devotion that should mark all our lives. Author, Z. F. Griffin; fifteen years missionary in India. American Baptist Press. Cloth, splendidly illustrated; 50 cents, postpaid. Orders filled through Brethren Publishing House, Elgin, Illinois.



An important book which was announced for the middle of January by the George H. Doran Company is Harold Begbie's

"Other Sheep." This is a companion volume to his other two books, "Twice Born Men" and "Souls in Action," and concerns itself entirely with conversions among the heathen in India. The central and commanding figure in the book is Fakir Singh—the colloquial name by which Commander Booth-Tucker is known. Mr. Begbie has the most unstinted admiration for the Salvation Army and can not say enough for its work. The book is written with all the power and vividness which have characterized his other books and is a valuable addition to the literature of missions.



The long awaited biography of Hudson Taylor has at last made its appearance. "Hudson Taylor in Early Years" is announced by the George H. Doran Company. It is written by Dr. and Mrs. Howard Taylor. While limited to the period it covers, bringing its subject down only through his first three decades, it does so with such consummate skill that the biography is worthy of its subject, and will take rank with those of Livingstone and Paton.

FINANCIAL REPORT

COMPARATIVE STATEMENT. DECEMBER 1910 AND 1911.

	Dec. 1910	Dec. 1911	Apr.-Dec. 1910	Apr.-Dec. 1911	Dec.
World-wide,	\$2,745 79	\$2,466 96	\$24,309 37	\$22,365 27	
India,	616 78	528 96	4,063 81	4,568 53	
China,	239 64	96 20	652 77	1,802 15	
Miscellaneous,	5 00	1 00	61 90	140 18	
	\$3,607 21	\$3,093 12	\$29,087 85	\$28,876 13	\$211 72

During the months of November and December, the General Mission Board sent out 148,789 pages of tracts.

CORRECTION.

In Financial Report of Temperance Committee as contained in the December Visitor, the credit from "Cerro Gordo, Ill., Sunday-school, per Herbert Mohler, Salem, Va., \$27.14," should read "Cerro Gordo Sunday-school, Ill., per Herbert Mohler, Cerro Gordo, Ill., \$7.14." This reduces the total receipts, making the same \$668.96.

FINANCIAL REPORT.

During the month of December the General Mission Board received the following donations for the funds under its care:

WORLD-WIDE.

Pennsylvania—\$427.17.

Eastern District, Congregations.
Indian Creek, \$44.10; Germantown, \$21.66; Spring Creek, \$21.50; Coventry, \$19.60, \$ 106 86
Individuals.

J. M. Miller, \$5; Geo. Brindle, \$5; Samuel Rittenhouse, \$3.25; Henry Bollinger, \$2; Mrs. Geo. W. Ditmer, \$1; David Kilhefner, \$1; I. W. Taylor (marriage notice), 50 cents, 17 75
Southern District, Congregations.

Pleasant Hill, \$30.50; Upper Canowago, \$22.99, 53 49
Christian Workers.

Mechanicsburg, 5 00
Individuals.

John F. and Mary C. G. Sprenkel, \$200; David Y. Brillhart, \$17.22; A Sister, \$1, 218 22
Middle District, Individuals.

A Giver, \$5; Susannah Rouzer, \$3.50; Phoebe Zook, \$1, 9 50
Western District, Congregation.

Montgomery, 5 35
Individuals.

W. H. Miller, \$10; D. S. Clapper (marriage notice), 50 cents; Wm. H. Miller (marriage notice), 50 cents, 11 00

Illinois—\$357.54.

Northern District, Congregations.
Franklin Grove, \$82; Shannon, \$50.25; Mt. Morris, \$47.65; Lanark, \$28; West Branch, \$25.10; Elgin, \$24.16; Milledgeville, \$12.16; Waddams Grove, \$5, 274 32
Sunday-school.

West Branch, 1 88
Individuals.

Roy Frey, \$5; A Sister, \$5; Mary C. Fisher, \$5; Wm. Lampin, \$5; Galen B. Royer, \$3.50; Daniel Barrick, \$3; D. W. Barkman, \$2.50; Naomi F. Rule, \$2; E. E. Eshelman (marriage notice), 50 cents, 31 50
Southern District, Congregations.

Pleasant Hill, \$18.23; Okaw, \$6.36; Woodland, \$5.25; Spring Run, \$2.10, ... 31 94

Individuals.

James and Hannah Wirt, \$10; Benj. Bowman, \$2.50; W. H. Strickler, \$1.90; B. S. Kindig, \$1.50; Miss Lizzie Gergens, \$1; S. G. Bucher (marriage notice), 50 cents; H. E. Pittman (marriage notice), 50 cents, \$ 17 90

Indiana—\$237.45.

Northern District, Congregations.
Blue River, \$23.58; Pine Creek, \$15.75; North Liberty, \$14.43; Baugo, \$14.15; Pleasant Valley, \$12.65; St. Joseph Valley, \$11; Walnut, \$10.25; Second South Bend, \$10, 111 81
Individuals.

J. C. and Lucinda Mellinger, \$20; Thomas Cripe, \$10; Elias Fashbaugh, \$7.50; Mary E. Early, \$5; Lizzie Marsh, \$1, 43 50
Middle District, Congregation.

Spring Creek, 12 50
Sunday-school.

Burnetts Creek, 5 03
Individuals.

James K. Cline, \$6; Emanuel Leckrone, \$2; W. H. Gaunt, \$1.50; Maude E. Reiff, \$1; Lillian Earhart (marriage notice), 50 cents; Otho Winger (marriage notice), 50 cents; A. G. Crosswhite (marriage notice), 50 cents; Emma F. Eikenberg, 10 cents, 12 10
Southern District, Congregations.

Howard, \$15; Buck Creek, \$6; Beech Grove, \$4.75; Mt. Pleasant, \$3.76, ... 29 51
Individuals.

A Brother, \$20; David Miller, \$1; B. F. Zimmerman, \$1; Miss Susan Metzger, \$1, 23 00

West Virginia—\$236.16.

First District Congregations.
Maple Spring, \$113.30; Knobley, \$21.67; Brookside, \$18.75; Brick Ch.—Greenland, \$16; Harman, \$13.27; Sandy Creek, \$10; Gladeview, \$4.81, 197 80
Individuals.

Eliza Hilkey, Laurel Dale, \$10; B. F. Wrathford, \$5, 15 00

Second District, Congregations.

Pleasant Valley, \$12; Valley River, \$4; Shiloh, \$3.11; Mt. Zion, \$2.25, ... 21 36
Individuals.

S. M. Annon and wife, 2 00

Maryland—\$170.81.

Eastern District, Congregations.
Pipe Creek, \$29; N. W. Cong., Baltimore, \$3.75, 32 75
Individuals.

"Mt. Airy," \$10; Geo. S. Beachley, \$4; B. E. Grossnickle, \$1; Mrs. Amanda A. Kepler, 60 cents, 15 60

Middle District, Congregations.

Broadrun, \$40.33; Broadfording, \$34.92; Welsh Run, \$26.85; Beaver Creek, \$11.05; Pleasant Ridge, \$3.31, 116 46
Individual.

A. B. Barnhart (marriage notices), 1 00
Western District, Individual.

Mrs. Barbara Merrill, 5 00

Virginia—\$146.94.

First District, Congregations.
Mt. Joy, \$5; Pleasant Hill, \$4.90;

Topeco, \$4.40,	14 30	50 cents; J. H. Keller (marriage notice), 50 cents; H. N. Butler (marriage notice), 50 cents,	\$ 6 50
Individuals.		North Dakota—\$63.35.	
John W. Jamison, \$3; W. H. Lin-	4 00	Congregations.	
tecum, \$1,		Cando, \$18.30; Rock Lake, \$11.90;	
Second District, Congregations.		Minot, \$8.40,	38 60
Lebanon, \$3; Oronoco, \$1.11,	4 11	Individuals.	
Sunday-school.		Chas. F. Culp, \$10; A Brother, \$10;	
Chimney Run—Bethel,	1 25	J. M. Pike, \$3; Mrs. W. H. Clark,	
Individuals.		\$1.50; Clyde Culp, 25 cents,	24 75
Cora V. Garber, \$5; N. I. Buck,		Texas—\$45.71.	
\$3; Esta W. Wilkins, \$1; B. B. Gar-	9 50	Congregation.	
ber (marriage notice), 50 cents,		Manvel,	20 71
Northern District, Congregations.		Individuals.	
Mill Creek, \$45.80; Northern Dis-	97 78	H. D. and Eva Blocher,	25 00
trict Va., \$31.93; Cedar Grove—Flat		Minnesota—\$41.90.	
Rock, \$20.05,		Congregations.	
Individuals.		Root River, \$36.30; Morrill, \$5.60,	
S. D. Miller, \$9; J. S. Sharpes, \$2;	13 00	California—\$33.00.	41 90
J. W. Wine, \$2,		Northern District, Congregations.	
Eastern District, Individual.		Kerman, \$15.50; Sacramento Valley,	
R. M. Figgers,	3 00	\$15,	30 50
Kansas—\$131.60.		Individual.	
Northeastern District, Congregation.	9 00	Hiram Forney (marriage notice), ..	50
Vermillion,		Southern District, Individuals.	
Individuals.		James M. Neff, \$1; J. M. Cox (mar-	
Mrs. N. I. Sowers, \$12; Mr. and	17 00	riage notice), 50 cents; M. M. Eshel-	
Mrs. Wm. Peffley, \$4; W. B. Devilbiss		man (marriage notice), 50 cents,	2 00
(marriage notice) 50 cents; L. H.		North Carolina—\$32.35.	
Crist (marriage notice), 50 cents, ..	1 50	Congregations.	
Southeastern District, Individual.		Brummetts Creek, \$7; Mill Creek,	
B. F. Miller,	41 60	\$6; Pleasant Grove, \$3.35; Melvin	
Northwestern District, Congregation.		Hill, \$3,	19 35
Victor,		Individuals.	
Individuals.		Mrs. Nellie M. Frisbee, \$9; I. W.	
T. P. Oxley, \$1; W. E. Roesch, \$1;	2 50	Bowman, \$4,	13 00
Byron Talhelm (marriage notice), 50		Idaho—\$29.40.	
cents,		Congregations.	
Southwestern District, Individuals.	60 00	Payette Valley, \$25.65; Lost River,	
J. D. Yoder and wife, \$50; C. C.		\$2.75,	28 40
Trostle, \$10,		Individual.	
Ohio—\$115.67.	13 84	M. M. Custer,	1 00
Northeastern District, Congregations.		Colorado—\$36.48.	
Akron, \$8.32; Chippewa, \$3.2,		Northeastern District, Individual.	
Individuals.		John A. Robinson (marriage no-	
Mary A. Shroyer, \$3; J. O. Thomp-		tice),	50
son, \$1; Mrs. Mamie Mead, \$1; Kate		Southeastern District, Congregation.	
A. Hower, \$1; Noah Horn, \$1; Simon	9 94	Hartman,	11 40
Harshman, \$1; Rachel Mong, \$1;		Sunday-school.	
Margaret Lefevre, 50 cents; Mrs. Cy-		Rocky Ford,	6 08
rus Young, 44 cents,		Western District, Congregation.	
Northwestern District, Congregations.	31 25	Mt. Garfield,	18 00
Silver Creek, \$18.32; Fostoria, \$7.80;		Individual.	
Sugar Creek—West House, \$3.10; Sand		J. E. Bryant (marriage notice), ..	50
Ridge, \$2.03,		New Mexico—\$22.00.	
Individuals.	3 00	Congregation.	
John H. Throne, \$1; Catherine		Dexter,	22 00
Deck, \$1; Joel Vancil, 50 cents; A		Nebraska—\$21.67.	
Poor Tither, 50 cents,	35 54	Congregation.	
Southern District, Congregations.		Bethel,	13 00
Brookville, \$16.83; Beech Grove,		Individuals.	
\$14.11; Upper Stillwater, \$4.60,		Mrs. Nancy Miller, \$4.67; Mrs. M.	
Individuals.		E. Hildebrand, \$3; Mrs. Lizzie Carl,	
John E. Gnagy, \$15; W. K. Sim-	22 10	\$1,	8 67
mons, \$3.60; Levi Minnich (marriage		Oklahoma—\$20.57.	
notices), \$1; Miss Ruth Delk (mar-		Congregation.	
riage notices), \$1; "A. L.," \$1; Jacob		Mound Olive,	20 07
P. Getz, 50 cents,		Individual.	
Missouri—\$106.70.	100 00	E. J. Smith (marriage notice),	50
Northern District, Individual.		Oregon—\$19.65.	
Mrs. E. Reddick,		Congregations.	
Middle District, Individuals.	6 50	Rogue River, \$11.15; Coquille Val-	
O. Perry Hoover, \$6; Mary M. Cox,		ley, \$7.50,	18 65
50 cents,	20	Individual.	
Southern District, Individual.		Anna Royer,	1 00
Cynthia Barnhill,		Washington—\$17.50.	
Iowa—\$103.42.	9 00	Individuals.	
Northern District, Individuals.		A Sister, \$15; Sallie Hatfield, \$2;	
David and Sarah Brallier, \$5; S. J.	16 42	Jesse Peters (marriage notice), 50	
Kepler, \$3; Mrs. Royal Gaffin, \$1,		cents,	17 50
Middle District, Congregation.		Michigan—\$10.67.	
Cedar, \$9.42; Prairie City, \$7,		Congregations.	
Individuals.	57 50	New Haven, \$8.07; Onekama, \$2.60,	
L. S. Snyder, \$50; John Rudy, \$5;		Tennessee—\$9.45.	
E. L. West, \$1; C. K. Burkholder,		Congregations.	
\$1; W. H. Blough, 50 cents,	4 00	Beaver Creek, \$5; New Hope, \$2.45,	
Southern District, Congregation.		Individuals.	
English River,	10 00	James McIntosh, \$1; Rachel Gross,	
Sunday-school.		\$1,	2 00
Primary Class, South Keokuk,			
Individuals.			
Frank Glotfelty, \$5; Mrs. H. Kurtz,			

Cuba—\$8.20.	
Congregation.	
Omaja,	\$ 8 20
Canada—\$5.00.	
Individual.	
Louisa Shaw,	5 00
Texas—\$2.00.	
Individual.	
Mary Spangle,	2 00
South Carolina—\$1.00.	
Individual.	
Miss Amanda Cantrell,	1 00
Florida—\$1.00.	
Individual.	
Mary R. Malphurs,	1 00
Wisconsin—\$1.00.	
Individuals.	
Mr. and Mrs. J. E. Zollers,	1 00
Louisiana—\$0.50.	
Individual.	
J. F. Hoke (marriage notice),	50
Montana—\$0.50.	
Individual.	
J. E. Keller (marriage notice),	50
Unknown—\$10.60.	
A Giver, \$10; Unknown, 60 cents, ..	10 60
Total for the month,	\$ 2,466 96
Previously reported,	19,898 31
For the year so far,	\$22,365 27

INDIA ORPHANAGE.

Pennsylvania—\$60.00.	
Southern District, Sunday-school.	
East York Mission,	\$ 20 00
Middle District, Christian Workers.	
Flower and Mission Fund, Altoona,	20 00
Individual.	
Alice E. Long,	20 00
Kansas—\$51.33.	
Northeastern District, Sisters' Aid Society.	
Appanoose,	20 00
Southwestern District, Sunday-school.	
Slate Creek,	6 33
Individual.	
J. D. Yoder and wife, Monitor,	25 00
Indiana—\$40.00.	
Middle District, Sunday-school.	
Bessie Mertz's Class, Burnetts	
Creek,	40 00
Ohio—\$36.67.	
Southern District, Sunday-school.	
Bethel—Salem,	36 67
Idaho—\$20.00.	
Sunday-school.	
Payette,	20 00
Nebraska—\$10.16.	
Sunday-school.	
Bethel,	10 16
Maryland—\$10.00.	
Middle District, Congregation.	
Beaver Creek,	10 00
Oklahoma—\$10.00.	
Individual.	
Jennie M. Garber,	10 00
Illinois—\$10.00.	
Southern District, Sunday-school.	
Centennial,	5 00
Aid Society	
Centennial,	5 00
California—\$5.00.	
Southern District, Sunday-school.	
San Dimas,	5 00
Illinois—\$4.00.	
Northern District, Congregation.	
Shannon,	4 00
Total for the month,	\$ 257 16
Previously reported,	1,873 15
For the year so far,	\$ 2,130 31

INDIA MISSION.

West Virginia—\$90.49.	
First District, Congregations.	
German Settlement, \$36.25; Sandy	
Creek, \$20.25; Greenland, \$14; Beaver	
Run, \$8.17,	\$ 78 67
Second District.	
Bethany, \$6.25; Bean's Chapel, \$5.57,	11 82

Virginia—\$30.19.	
Northern District Virginia,	\$ 30 19
Pennsylvania—\$27.62.	
Eastern District, Congregation.	
Mingo,	11 02
Individual.	
Kate Sprenkel,	5 00
Western District, Congregation.	
Bolivar,	4 10
Individuals.	
Mr. and Mrs. L. K. Wineland, \$5;	
Wm. S. Weller, \$2.50,	7 50
Illinois—\$14.00.	
Northern District, Congregation.	
Shannon,	9 00
Individual.	
Roy Frey,	5 00
Indiana—\$10.00.	
Southern District, Individual.	
John Heilman,	10 00
Kansas—\$7.75.	
Northeastern District, Congregation.	
Abilene—Navarre,	7 75
Missouri—\$1.25.	
Northern District, Individual.	
Mrs. W. M. Eckard,	1 25
Maryland—\$1.25.	
Eastern District, Individual.	
A Brother,	1 25
California—\$0.25.	
Northern District, Individual.	
Alice Myers,	25
Total for the month,	\$ 182 80
Previously reported,	1,500 50
For the year so far,	\$ 1,683 30

INDIA NATIVE SCHOOLS.

Indiana—\$30.00.	
Southern District, Individual.	
A Sister,	\$ 30 00
California—\$30.00.	
Southern District, Individuals.	
Mr. and Mrs. J. H. Brubaker,	30 00
Iowa—\$8.00.	
Middle District, Sunday-school.	
Hannah C. Badger's Class, Adel,	8 00
Total for the month,	\$ 68 00
Previously reported,	253 75
For the year so far,	\$ 321 75

INDIA WIDOWS' HOME.

Kansas—\$10.00.	
Southwestern District, Individuals.	
J. D. Yoder and wife,	\$ 10 00
Indiana—\$5.00.	
Southern District, Individual.	
A Sister,	5 00
Pennsylvania—\$1.00.	
Middle District, Individual.	
G. W. Kephart,	1 00
Total for the month,	\$ 16 00
Previously received,	63 71
For the year so far,	\$ 79 11

INDIA HOSPITAL.

Indiana—\$5.00.	
Southern District, Individual.	
A Sister,	\$ 5 00
Total for the month,	\$ 5 00
Previously reported,	17 60
For the year so far,	\$ 22 60

AFRICAN MISSION.

Illinois—\$1.00.	
Northern District, Congregation.	
Shannon,	\$ 1 00
Total for the month,	\$ 1 00
Previously reported,	5 50
Total for year so far,	\$ 6 50

CHINA MISSION.

Canada—\$22.26.	
Congregation.	
Fairview,	22 26
Pennsylvania—\$15.00.	
Eastern District, Individuals.	
Mary A. M. Hostetler, \$10; Rebecca Christ, \$2; Jonathan G. Reber, \$2; Susan Reber, \$1,	15 00
Indiana—\$10.00.	
Northern District, Sunday-school.	
First S. Bend, Chinese Sunday-school,	10 00
Kansas—\$10.00.	
Southwestern District, Individuals.	
J. D. Yoder and wife, Monitor, ..	10 00
Illinois—\$8.84.	
Northern District, Congregation	
Shannon,	6 00
Christian Workers	
Hastings Street, Chicago,	2 84
Ohio—\$6.35.	
Southern District, Individual.	
Elsie Cissner,	6 35
Missouri—\$6.00.	
Southern District, Individuals.	
Two Sisters,	6 00
Washington—\$5.25.	
Individual.	
H. J. Baker,	5 25
North Dakota—\$5.00.	
Individual.	
Chas. F. Culp,	5 00
West Virginia—\$2.50.	
First District, Individual.	
Cora V. Shaffer,	2 50
Total for the month,	91 20
Previously reported,	1,744 45
For the year so far,	1,835 65

CHINA ORPHANAGE.

Kansas—\$5.00.	
Southwestern District, Individuals.	
J. D. Yoder and wife, Monitor, ..\$	5 00
Total for the month,	5 00
Previously reported,	61 50
For the year so far,	66 50

SUNDAY-SCHOOL EXTENSION.**General Fund.**

Indiana—\$67.89.	
Pipe Creek Sunday-school, \$20.50;	
North Manchester Sunday-school, \$14.82; Cedar Creek Sunday-school, \$10; Camden congregation, \$10; Olive Branch Sunday-school, \$4.50; Tippecanoe Sunday-school, \$3.45; Pleasant Grove Sunday-school, \$2.37; Eel River congregation, \$2.25,	67 89
Iowa—\$23.90.	
Brooklyn Sunday-school, \$14.70; Beaver Sunday-school, \$5.70; Franklin County, \$3.50,	23 90
Michigan—\$16.10.	
Saginaw congregation, \$7.10; Crystal Sunday-school, \$4; Martin Hardman, \$5,	16 10
Pennsylvania—\$15.10.	
Spring Run Sunday-school, \$6.80; Sugar Run Sunday-school—Aughwick, \$5; Koontz Sunday-school, \$3.30, ..	15 10
Ohio—\$27.29.	
North Star Sunday-school, \$12.29; Science Hill Sunday-school, \$1.50; Swan Creek Sunday-school, \$8; Baker Sunday-school, \$5; Amanda Young's Sunday-school Class, 50 cents,	27 29
West Virginia—\$13.66.	
Egdon Sunday-school, \$10.91; Emra T. Flke, \$2.75,	13 66
Kansas—\$6.68.	
Walton Sunday-school,	6 68

Colorado—\$4.20.	
Star Sunday-school—Wiley congregation,	4 20
Maryland—\$9.00.	
Pipe Creek, \$8; Mrs. D. M. Merrill, \$1,	9 00
Illinois—\$8.20.	
Mt. Carroll Sunday-school, \$3.10; Shannon congregation, \$3; Lamotte Sunday-school, \$2.10,	8 20
Virginia—\$6.35.	
Dry River, \$4.35; Pleasant Hill congregation, Willis, \$2,	6 35
Nebraska—\$2.00.	
Glen Rock congregation,	2 00
North Dakota—\$2.00.	
Hebron congregation,	2 00
California—\$1.80.	
Redondo Beach Mission,	1 80
Minnesota—\$1.45.	
Primary Dept., Preston Sunday-school,	1 45
Oklahoma—\$1.00.	
Louise Pierce, 50 cents; Mrs. Frank Pierce, 50 cents,	1 00
Total for the month,	206 62
Previously reported,	683 06
For the year so far,	889 68

Building Fund.

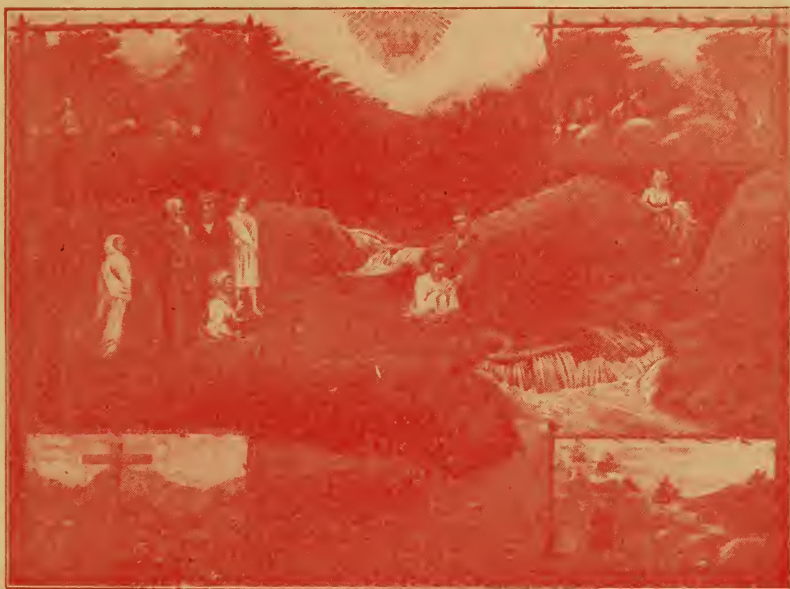
Ohio—\$10.00.	
Walnut Grove Sunday-school—Silver Creek,	10 00
Maryland—\$10.00.	
Pleasant View Sunday-school,	10 00
Minnesota—\$18.00.	
Lewistown Sunday-school, \$10; Worthington congregation, \$8,	18 00
Pennsylvania—\$8.00.	
Eight pledges, Mechanicsburg, ...	8 00
Alabama—\$5.00.	
A. M. Clague,	5 00
North Dakota—\$2.00.	
Rock Lily Sunday-school Williston, ..	2 00
Total for the month,	53 00
Previously reported,	165 72
For the year so far,	218 72

DENVER COLORED WORK.

Michigan—\$49.00.	
Arthur Mote, \$12; Lewis Christian, \$10; Jacob W. Witter, \$5; R. B. Noll, \$5; A. W. Miller, \$5; Edgar Whitmer, \$5; Jas. L. Noll, \$3; Phoebe M. Oaks, \$3; Will E. Roberts, \$1,	49 00
Washington—\$50.00.	
D. B. Eby, \$25; S. Shockley, \$5; John Secrist, \$10; P. A. Michaels, \$5; Isaac L. Myers, \$5,	50 00
Nebraska—\$25.00.	
Levi Hoffer,	25 00
Ohio—\$23.00.	
Mr. and Mrs. John S. Rohrer, \$2; Levi Eberly, \$5; J. R. Myers, \$3; J. P. Leaman, \$3; Lettie Young, \$3; Henry Rohrer, \$2; Flora Kessler, \$2; Mrs. D. F. Kelley, \$2; Isadora Lichty, \$1,	23 00
Kansas—\$20.50.	
J. M. Eash, \$10; John Dudge, \$5; Mr. and Mrs. J. M. Will, \$5; Addie Carlson, 50 cents,	20 50
Oregon—\$5.00.	
D. E. Fox,	5 00
Oklahoma—\$3.00.	
John C. Duffield,	3 00
Illinois—\$3.00.	
Shannon congregation,	3 00
Total for the month,	178 50
Previously reported,	4,255 19
For the year so far,	4,433 69

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A FINE picture, 18x24 inches, the principal part of it representing a baptismal scene. The applicant is kneeling in a stream of running water, the administrator standing beside him, ready to begin the sacred rite. On either side are men, women and children witnessing the performance. In each of the four corners of the main picture is a smaller one (7x3½) representing respectively the blood-stained cross, Mary Magdalene on her early run to the tomb, the women returning, each on their way to report to the disciples the empty tomb, and the door of the



tomb with the stone rolled away. At the top of the picture is represented a beautiful golden crown. The six-in-one picture is an interesting study. It portrays, graphically, the fulfillment of all righteousness in Christ's own baptism, the door by which man may enter the church, the way of the cross, and the crown as an emblem of the reward of the righteous. The picture is printed in colors, on heavy paper, and, if framed, will make an appropriate ornament for any Christian home. It will be a constant reminder of the Great Leader, of the sacrifice he made for our redemption, and a stimulus to right living.

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Vol. XIV

MARCH, 1912

No. 3



Reproduced from Church Missionary Gleaner.

DRAWING OUT IRON, SIKANDRA ORPHANAGE, INDIA

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

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The Missionary Visitor

Volume XIV

March, 1912

Number 3

The Bible

BISHOP WILLIAM F. ANDERSON

The charter of all true liberty
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The foe to superstition
The enemy of oppression
The uprooter of sin
The regulator of all high and worthy standards
The comfort in sorrow
The strength in weakness
The pathway in perplexity
The escape from temptation
The steadier in the day of power
The embodiment of all lofty ideals
The begetter of life
The promise of the future
The star of death's night
The revealer of God
The guide and hope and inspiration of man

—*Western Christian Advocate*

OUR CHILDREN

One of the Mothers

Mothers in Israel! Read the heart throbs of this article, if you never read another line of human experience! Then learn the lesson of thoughtfulness for your sacrificing sister; help her bear her "load," and never again make it heavier by saying to any missionary mother on furlough and thinking of leaving her children back, or to the mother sending a child to the field, "How can you do it?" thus implying, by your query, heartlessness and absence of true mother instinct, when the victory has been gained through Divine favor and not human strength. It might be well for such unsympathizing sisters to search well their own hearts to see if they do love God "more than these" and pray for a greater work of grace in their own lives.—Ed.



NE of the questions which come to the very core of the heart of the missionary father and mother on the Indian field is the education of their children. It is a question we have not yet solved and it touches us so closely that it is

even hard to talk about only to our Father, Who knows all about it.

Some say this way seems best; others that. Before God sent us any children we knew just what should be done with the missionaries' children, but oh, how different it looked when we had to look at the question over our own baby's head! I tell you we then decided that we knew nothing at all about it, only the ache in the heart as we thought over it. The nearer the time for decision comes, when the child grows older, the farther we like to crowd the question back into some forgotten corner. But face it we must!

Mothers in the homeland hold up their hands in horror and say, "Leave your child in America and go back to India! Why, I never could do that! I love my child too much. I can never spend a night away from mine."

Mothers, O mothers, please listen! Do you think a woman who loves her God enough to obey the "Go ye," and

leaves much that is dear in the homeland could be a mother of children and not love them as deeply as you love yours? If you think so I wish you might see some of our home life where there are little children in the home. Yes, I wish, too, you might read the letters the expectant mother writes the other mothers when she knows a little one is coming into the home, and then read the answers. It is not altogether unlike the rejoicing between Mary and Elisabeth, if I dare use that holy picture to tell you what I mean. In fact it is an event in which the whole missionary family is interested, and prayers ascend from other altars for the safe arrival of the babe. And oh, the joy, the happiness! If it is a joy at home to welcome these darlings, how much more on a foreign field where one is cut off from loved ones of the old home?

Do you know, dear mother, dear grandmother, our boys and girls there can not have the public-school privileges as children do in America?

Would you send your child to a pagan teacher? Would you let your boys and girls go to school with pagan boys and girls? They tell us that the morals of American public schools in many of the cities are not at all what they should be. If that be the case how much greater the danger must be in a heathen school! India is corrupt in morals. If it were not we would not need to be on the field. If

English is taught the accent would not be as our own, and few of us have English schools in our towns. Then, too, many of us live in malarious districts and we must see our children weakened by fever, and in our own stations study for them is almost out of the question.

One of two things must be done: send the child home to America or send him to a school at some hill station, most probably a Church of England school. Here the instruction is good, climate healthful, morals high; but it is not a Brethren's school, and we can not expect them to teach our doctrine to our children. They are not so far away from us and we may see them once or twice a year, and from this standpoint it seems the most desirable; but see what they miss! The independent American schoolboy and schoolgirl life is not theirs. They stand ten chances to one of being dwarfed physically or morally, or both.

Now comes the question: Am I not to consider these things and let my mother-love blind me to the best interests of my child? Am I to say, "I love my child, too well; I can not let him leave me"? or will I say, "I love him enough that I can endure the heartaches until he can return to India—strong in body and mind and soul"?

Now, mothers in America, if you were to raise your children under such conditions what would you do? You do not know until called face to face with the problem.

The General Board is willing to help us out when we know what we want. They can not tell us if we do not know ourselves just what to do. It all remains to be tried.

If one of our missionary families comes home and one or more of its flock are left with friends to be educated, do not think that father and mother love their children less than you love yours. If another family takes the children back it is because they see that way best,

and do not think they love their child or children more than the ones who leave theirs.

Two families with children soon sail for the homeland. They must make the decision before going back to the field. It is going to be the taking of them back into the physical and moral malaria, where the roses fade from their cheeks, or it is leaving them here and going back without them.

Cords of affection bind them heart to heart, deep-rooted in their perfect love, and as the vessel sails away don't you see it is stretching those cords tighter and tighter until the mother feels they must snap asunder and she can not bear to go another knot farther o'er the sea? But God will help. These parents have been praying, "Shall we leave them in America, Lord? How many shall we leave? Shall it be two or three?" With hand clasped in hand they bow before the throne of grace and pray for guidance. They know the full meaning of the scripture, "He that loveth son or daughter more than Me is not worthy of Me, and he that taketh not his cross and followeth after Me is not worthy of Me." The flesh rebels; parental love says "Stay and raise them here;" but they hear the call louder than ever, for they know the needs. They see the "Go ye" plainer than ever, for they have experienced fully the "Lo I am with you," and they arise, take up their cross and bear it, looking forward to the time when the child is educated and back with them on the field, a stronger missionary than they can ever hope to be, for the child knows the native character better. This is a joy to look forward to and the years intervening they have given into God's hands.

Now can you be cruel enough to that mother to say, "I don't see how you can leave them. I could not. I love mine too well"? Is your love deeper than hers? Ah, sister, if you say anything better say, "God bless you and

give you strength to bear it and make the separation easy as possible. I'll pray for you and the child daily." Perhaps a sympathetic handclasp and a silent prayer and your mother's heart will speak to hers through this silent medium, and help. She fights the battle and may not care to talk about it. Remember, whatever the father and mother do has been talked over with God and they are going to decide in the way He leads, and please do not censure, for this is *the* sacrifice for missionary mothers and none should judge.

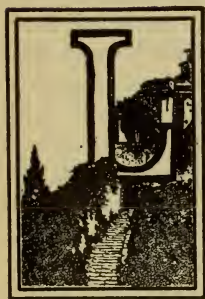
Only the fathers and mothers of missionaries know what cords are stretched when the ship sets sail; but even they do not know fully, for their children

spent their childhood days at home and are now going out, grown up, into just the best place a parent could wish for a child to go; but ours, *our little boys and girls*, will take their joys and sorrows to others, and where will they find one to listen as mother? Will they be with some one who will cuddle them up in loving arms and love them almost like her own? Between them and us oceans and seas are spread; but even with this we would not turn back and give it all up. No, we go for life, and we go for the Father Who gave His only Son for us and all people, and our boys and girls will come back to us we know—oh, we love them so!

AMONG THE MISSIONS OF SOUTH INDIA

A. W. Ross

Chapter V.



LEAVING Ramapatan that evening we arrived at Madras the next morning. Not knowing of a better place we set out to find the Y. M. C. A., the munificent gift of John Wanamaker, and considered one of the best Y. M. C. A.

buildings* in the Far East. Scarcely had we entered when we came across an old acquaintance who one time claimed membership with us. With him was a man from Ohio. On inquiry we learned that they were there holding what they called "gospel meetings." The short of it is that they belong to that class of

missionaries who work on "faith principles." A few years ago Mr. _____ got into such financial straits that some friends and officials made up a purse and sent him back to America. But the first thing we knew we heard that he was on his way back to India again, and what did he do but turn up at Bulsar, rent a big bungalow, and start up a new mission! Though working on "faith principles," he spent \$10 in one month writing letters to his friends, telling them about the great work God was doing through him here in India. But his money ran low, as it often happens with such, and he began to bestir himself to find something to do to bring him in the "wherewith" to sustain life. Later we heard of him having fastened himself on to some wealthy man in South India, and going about the country preaching.

*Y. M. C. A., Madras. "India Problem," page 200.

And sure enough, here he was in Madras holding "gospel meetings." Not every case of independent effort or of mission work depending solely on one man has been a failure, but the evidence against them is so strong that people who know the facts steer clear and give their money into the hands of the larger and experienced Boards.

Missions in the city not having any special attraction for us at this time, since we are dealing largely with the rural masses, we planned to spend only a short time in Madras. Consequently we were soon out looking up the few places of special interest to us. During the day we visited the Christian Literature Society, the Madras Christian College, and several other places of interest.

The Madras Christian College, founded by Prof. Miller, of the Free Church of Scotland Society, stands as a grand monument to Christian and higher education. In the college proper are some 800 students, while in the lower grades are another 800, making this institution the largest of its kind in mission fields. There were this year in the B. A. courses 299 students. In connection with the college are four hostels* for the out-of-town students. Two of these are for Brahmins, one for non-Brahmins, while the fourth, together with additional rented quarters, is for Christians. There are about 120 Christians in the college, the majority of them coming from the Syrian Christian Community. One of the professors, who kindly showed us through the institution, says that the grades of the Syrian Christians compare very favorably with the grades of the Brahmins. Christians from the lower castes do not average so well, though there are many bright stars among them.

We had planned going from Madras to Chingleout, and from thence to the Arcot Mission, but upon meeting with

Rev. Andrews in the city and finding that he would not be at home before Monday, we decided to visit the Arcot Mission first and consequently wired to Dr. Wyckoff at Vellore that we would be there on the morning train. Later we found that we could make direct connections and so arrived in the middle of the night. Not knowing where to go, there was nothing for us to do but make the best of the situation, though I must say it was not an easy one since the mosquitoes were something terrible. The arrival of a boy for us about 4:30 brought relief. We were quickly taken to the home of Dr. Wyckoff. Though there were nice, comfortable beds placed at our disposal we preferred to spend the time in writing and getting up some of our back notes.

Dr. Wyckoff came to India some thirty-four years ago and is still able to be about the work. Readers of the *Missionary Review of the World* will remember two well-written articles, one "The Indian Christian," and the other the "Indian Christian Community," written by a Dr. Wyckoff, of the Dutch Reformed church. This is the Dr. Wyckoff, and a grand old man he is. Under his direction and care is the Theological School of the mission. Going around the compound we came to the old swimming tank of Henry Scudder, the founder of the mission. The house in which Dr. Wyckoff is living was purchased by Dr. Scudder and remodeled to suit the needs of an European. Every one conversant with the annals of missions in India knows about the great family of Scudders.

We happily now were permitted to walk over some of the same ground tread by members of this, the greatest missionary family in all history. And to add to the interest of it we were taken to the Women's Hospital and there introduced to (Miss) Dr. Ida Scudder, the daughter of John Scudder, Junior,

*Madras Christian College. "India Problem," page 250.

who was the son of the John Scudder who came out under the American Board to Ceylon as medical missionary.

Two years after the founding of the Arcot Mission it was reported that the mission consisted of ten men and women, all of the same name, of one family, united in one mission and serving the same Master. John Scudder had eight sons all of whom returned to the land of their birth and served their mission well. All but one or two of them were doctors and were never tiring in their efforts to bring Christ to the people of India.

Dr. Ida Scudder has one of the best built and equipped hospitals I have yet seen, and all testify to the efficiency of the work done. Her mother, Mrs. John Scudder, now forty-four years in the service, is still with her daughter, and from her cheery countenance one would gather that she takes great delight in seeing her daughter follow in her footsteps.

The hospital is known by the name of "Mary Taber Schell Hospital for Women." Just before returning to India, after taking her medical degree, Miss Scudder was presenting with much force and enthusiasm to a lady in New York the claims and importance of medical work among the women in India. She was overheard by a gentleman sitting in the next room, who subsequently sent for her to tell him the particulars. Upon hearing these and her plans he determined to supply the needed funds as a memorial to his departed wife. Thus Robert Schell was led to give \$10,000 with which admirable buildings and equipment have been supplied to relieve the misery and distress of the women and children of Vellore and vicinity.

Here at Vellore is the Vorhees College, one of the seventeen colleges in Madras Presidency. Formerly all the work in the institution was through the

medium of the vernacular, but of late the mission has been forced to introduce the English language or lose patronage.

In fact, the Arcot Mission was founded as somewhat of a protest against the popular policy of educational missions. In the earlier days a strong sentiment had grown up amongst missionaries that the only wise way to carry on mission work was through the medium of schools using the English language. Champions of the cause were the Free Church of Scotland Missions, led by Dr. Duff. Dr. John Scudder, in his long years of service in Ceylon and later in Madras, became convinced that this "teaching system" was wrong, and instead began to advocate what later through contrast became known as "the preaching system." The Arcot Mission started out on the basis of establishing schools only for the education of the Christians and their children, while the old-day missions used the schools as evangelizing agencies and seemed to think that it was the only way of doing mission work.

As the days went by both sides found that there was a happy medium, the "teaching missions" adopting more of the direct evangelistic agencies, and the "preaching missions" gradually allowing heathen scholars to come into their schools.

From the start the Arcot Mission laid a great deal of stress on vernacular literature and in the earlier years produced a great deal of literature of no mean value. Henry Scudder and Jacob Chamberlain were prominent for their linguistic and literary ability, and their names will long be remembered among the India Christians.

The importance that was given to Bible and Tract distribution is evidenced by the fact that when Dr. Chamberlain made his famous tour of four and a half months into new regions which gave

rise to his popular book, "In the Tiger Jungle," he took with him two cart-loads of books and tracts and sold some 8,000 volumes during the journey.

Leaving the hospital and the college, we next went to the fort, which, because of the Sepoy rebellion of 1806, has its special interest. At this place the East India Company had one of its military camps. A change was ordered in the wearing of the turban and the native soldiers took offence, being told by some one seeking to stir up trouble that they were to be forced to become Christians. The blame was laid on missions, but the facts were that there were no mission stations then close to Vellore.

Vellore is still occupied as a canton-

ment and enjoys a fair amount of European population. The Hindu temple in the fort is known for its exceedingly fine architecture. For a long time it has not been used by the Hindus, since it had fallen in the hands of the Moham-medans and consequently was defiled. Now, however, it is again enjoying a certain amount of patronage and there is an effort to restore it to its former splendor and sanctity.

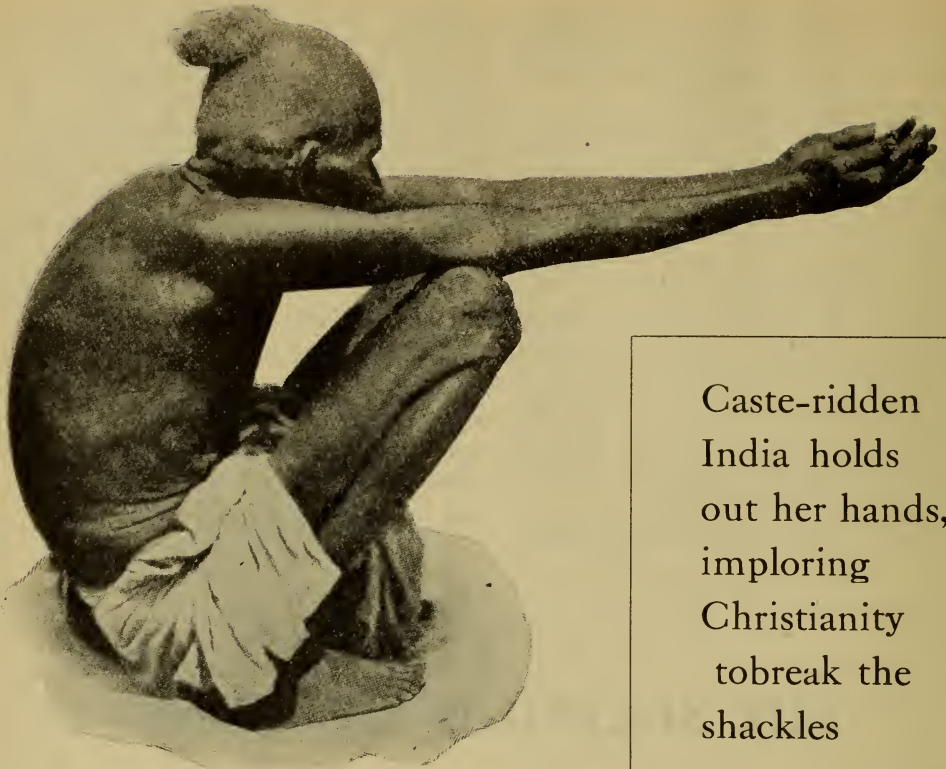
The next day being Sunday, and not wishing to tarry too long at any one place, we left for Arni, one of the oldest three stations of the mission and where now it has its industrial work.

Vyara, Surat District, India.

THE SLEEPING SICKNESS

The sickness known as the "sleeping sickness" is an African disease in which the patient, it is said, first shows indolence, then sinks into a lethargy, falls asleep and dies. The cause of the disease has been found to be a teetse fly, which communicates the deadly microbe to man. The fly gets the microbe from big game, such as the koodoo, impala, buffalo and other species, and when the game has been killed off by the hunter's gun the sleeping sickness disappears. There is a "sleeping sickness" prevalent in this country, which generally affects church-goers. It attacks them once a week and that on Sundays. The person rises feeling first rate and partakes of a hearty breakfast, but before the last sip of coffee is taken signs of the sleeping sickness appear. This first attack, which generally manifests itself again in the evening, lasts till about 12 o'clock, when it leaves the patient. A light lunch, about 1 o'clock, brings the patient back

to normality, when he is prepared for a ride in the park or a stroll in the woods. At the close of the evening meal, about 7 or 7:30, a very violent attack of somnolency appears and lasts during the church hour, requiring the patient to remain close at home. Theological scientists are one in believing that this disease is caused by a little microbe affecting the will. The intelligence which imparts the microbe has been feeding on "devil's food," which is found in large quantities in Sunday newspapers, fast horses, automobiles, open public parks, etc. A sure cure for this sleeping sickness which comes on Sunday will be found in the following prescription: Several ounces of the bread of life, several ounces of the water of life, a quantity of prayer, mixed thoroughly with the Holy Spirit and taken daily at regular intervals. Are you troubled with the "sleeping sickness"? Try the prescription; it has cured others, it will cure you.—*Selected.*



A Hindu Beggar.
Reproduced from the Chronicle.

Caste-ridden
India holds
out her hands,
imploring
Christianity
to break the
shackles

CASTE: ITS ORIGIN

S. P. Berkebile



THE writer has said, "Caste is the 'key-stone of the arch of Hinduism,'" and as such it is the greatest problem that the missionary has to meet, as he goes into India with the Gospel of love and life and equality of all men.

If the people were permitted openly to retain caste and at the same time be held as members of the church, thousands would become Christians.

Some of the earlier missionaries to India looked upon caste as merely a social system and did not make the breaking of

caste a requirement for entrance into the church; but under these conditions the Spirit of Christ could not always manifest Himself, and endless trouble was the result.

Various theories have been given as to the origin of caste. Some think that it was from time immemorial. Others, that it was based on color, since the Sanscrit word (Varna—color) is used to indicate the Aryan Brahmins and the aborigines. Still others are of the opinion that it was due to the different trades. But this seems to be rather an outgrowth or later development of the caste system, until they now number at least 3,000 sub-castes.

It is true, however, that some caste

names are determined by the trade. For example in one language "sona" means "gold," and the people who make ornaments of gold, etc., are called sonän. The time was when the son always followed his father's trade, because caste determined his occupation; and while this is still quite universal there are beginning to be more exceptions and young men are learning to do things their fathers could not do.

Four Castes Formed.

The real and traditional source of the four main castes differs greatly. When we ask the better informed among the India people as to the origin of caste they will say, as recorded in some of their scriptures, that it was so from creation.

When the Aryan settlers came into India from the Northwest, they found the darker skinned non-Aryans, or aborigines, roaming over the country like the early settlers in America found the American Indian.

Among the Aryan settlers every family had its housefather, who was a husbandman, warrior and priest. By degrees certain gifted families, who composed the Vedic hymns or committed them to memory, were always chosen by the kings to perform the great sacrifices. In this way, no doubt, the priestly caste (Brahmin) was formed.

Successful soldiers were given more land than others; and instead of farming it themselves they used the conquered non-Aryan tribes to till the soil. Here two more castes were formed, *e. g.*, warriors called Rajputs, or Kshatriyas, and Sudras, who became servants. Then there were the Aryan landholders and merchants called Vaisyas.

For a time there was considerable strife between the Brahmins and Kshatriyas as to which should be highest in social rank. But the Brahmins settled it in favor of themselves by writing Vedic hymns, supposed to be revelations

from God, as to how Purusha, or Brahma, in the beginning created the Brahmin from his head or mouth, the Kshatriyas from his shoulders, the Vaisyas from his thighs, and the Sudra from his feet.

These hymns were sung daily in the homes of both high and low, rich and poor, and Brahmin supremacy was established and fixed in the minds of the people, as a system created by God.

Twice-born.

The first three castes were of Aryan descent and bore the name of *twice-born* castes.

These three castes, and now some of the lower ones also, wear a thin cord (called by various names in the eighty-eight different languages) hung from the left shoulder and falling onto the right hip. It is composed of three strands of cotton thread, each strand formed by nine smaller threads. After marriage it must be increased to six strands and it may contain nine. The cotton from which it is made must be gathered from the plant and carded and spun by the hand of a pure Brahmin, so as to avoid the possibility of its being defiled by passing through unclean hands. Those who have the right to wear this cord feel very proud of it. It is not removed while bathing, and when it becomes necessary to have a new one and discard the old one it is done with considerable ceremony.

Boys from five to nine years of age are vested with this cord during the months of March, April, May and June.

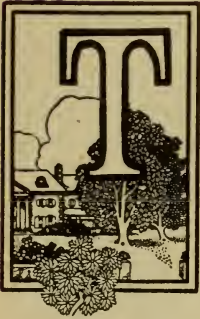
One authority says concerning the triple cord, "It symbolizes the body, speech and mind. It symbolizes the control of each; so that when the knots are tied in it it means that the man who wears the thread has gained control over body, speech and mind."

The main ceremony lasts four days, but for the one receiving the cord there are thirty days of ceremony, besides an

(Continued on Page 105.)

SOME REMINISCENCES, OR QUALIFICATIONS OF A FOREIGN MISSIONARY

F. H. Crumpacker



THE writer has had a number of letters of late from several sources asking what the man needed to be an effectual worker in China. Most of the questions referred to educational qualifications rather than practical qualifications. I

have heretofore mentioned that I think the college course is none too much for the man, with as much special Bible training as he can get; but now I will tell some of the things that he will have to do when he is here, and if he does not know how before he comes he will have it to learn when he comes.

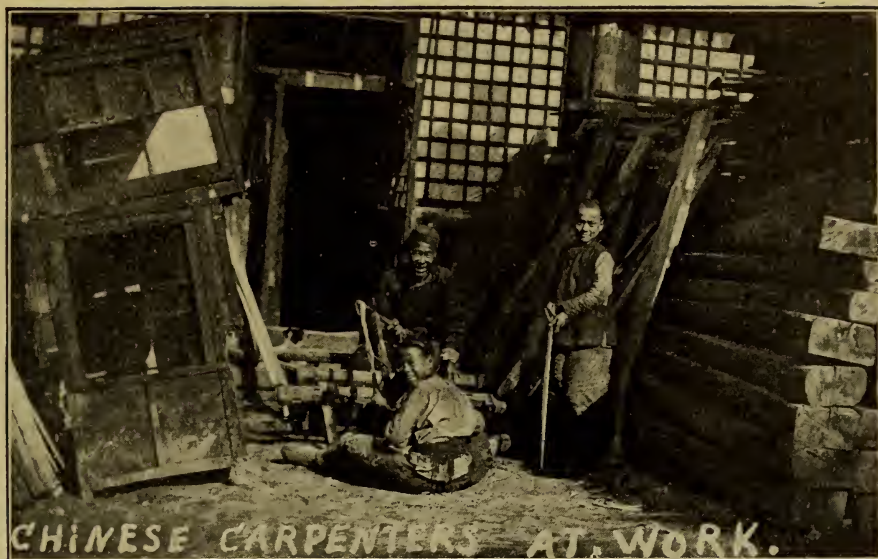
He will need to know how to direct the poorest kind of a blacksmith to repair the grate of a stove. He will have to take the native carpenter and teach him how to make a table, cupboard, or any other kind of furniture desired. He will need to know how to deal with all classes, from the thieves to the largest officials. He will need to know how to teach helpers that there is something else in the church besides drawing all the salary they can get. He will have to know how to help the helpers over trouble in the way of jealousies, when it comes between them. He will need to know how to preach in any kind of a place, on the street, the railway train, the road, or in the chapel. He will need to know how to organize a school with native pupils and native teacher. He can do well to know how to heal all manner of diseases, from the emergency call to

the last stage of consumption. He will need to know how to work a rebel officer if there is a rebellion on.

He needs to know how to paint if he wants any real painting done. He needs to know how to lay brick and make native brick stoves. He will need to know how to mend broken umbrellas or any other kind of tools, from the sewing machine to his watch. He needs to know how to help a poor opium sot who is at the end of his rope seeking help. He needs to know how to keep books and figure exchange. He may need to know how to quiet a mob or street fight if it comes his way. He needs all the patience that his ancestry can furnish him, to deal with servants, helpers, mule drivers, and Chinese in general. He needs the keenest tact possible to deal with the tricky business man in China. He needs the love of a Christ to be able to help in all the lowliness that he meets. And then he needs the courage that only God can give to keep him sweet in the presence of the dirtiest of the dirty.

Will education furnish it all? Well, yes; but much of it must come from the school of experience. I could go on mentioning all the role, such as homesickness, family sickness, terrible drudge at a foreign language, and poor accommodations as to living place, methods of travel, means of communication and such like. The missionary can hear of this, but most of it will mean more when he gets to the field. I think real Christian love and patience will keep him going when other things fail. These naturally must come from the Master Giver.

To know how to do all the little things



that come in his way can be learned only by experience. But a broad experience, dealing with all classes of men, is something almost invaluable. A few years at teaching school is a splendid addition. And let me say that while one will be a failure if he does not know his Bible he will also be a failure if he does not know how to teach what he knows, and he will still be a failure if he does not know how to *adapt* himself to conditions from the lowest imaginable to the home of the official. At home we say we have our work classified and a man can be a specialist in one line and make a success. Not so here. He cannot get through without meeting on almost every

corner the kind of work that is unexpected. I know a young man who came to China about the time the writer did. He entered the educational work of a very well-organized mission. His work was apparently narrowed down, but he has left China and the apparent reason is that he could not adapt himself to conditions. I have not mentioned that, above all things, unless the missionary is constantly in prayer, he will fail. May God help us to be ready for the call to duty whenever and wherever it may be. In Jesus' Name.

*Ping Ting Chou, Shansi, China, Nov.
26, 1911.*

A BOY'S CONSECRATION HYMN

Just as I am, Thine own to be,
Friend of the young, Who lovest me,
To consecrate myself to Thee,
O Jesus Christ, I come.

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay—
With all my heart, I come.

Just as I am, young, strong and free,
To be the best that I can be,
For truth and righteousness—for Thee,
Lord of my life, I come.

And for Thy sake to win renown,
And then to take the victor's crown,
And at Thy feet to lay it down,
O Master, Lord, I come.

THE BIBLE MEMORY LEAGUE

S. N. McCann

The Missionary Visitor desires to commend the work of the Bible Memory League and will be glad to furnish blank pledges free to all who wish to enroll in this very valuable work.

-B-



HERE is perhaps no method of Bible study that will prove so helpful as just simply to commit one verse per day and rehearse a number of verses in direct connection with the one committed. The rehearsing has

proved such a blessing to some that they rehearse for 100 days. Some testify that they easily review the verses for several months.

A great help and stimulus in the work can be obtained by a group of members of the league planning to meet frequently, and rehearsing and talking over the blessings gained by the new spiritual insight obtained in the scripture committed. Meetings of this kind will prove a great spiritual uplift, especially if they are made seasons of prayer and devotion with songs of praise. One evening per week could be made very enjoyable and a real blessing to small groups in this way. An occasional general program would prove a blessing to the church if the members of the league would plan to rehearse God's Word to the congregation.

The great value of the plan is not the text daily committed, only, but in the daily rehearsal, thus permanently storing the mind with God's Word.

What some others say of daily memorizing:

There are many ways of studying the Bible, but the most fruitful form of study—

and the basis of all other studies—is to store the very words of the divine Book in the memory as an enduring possession. Passages in the Bible only half remembered are less than half mastered. To read them and to reread them, to saturate the memory with them, to dwell on them in brooding, prayerful meditation, until they are part of our very minds,—this is the secret of winning from the Bible the message God has hidden in His Word for us.

When some great group of verses in the Bible have in this way been turned into an enduring possession, the results which follow are nothing less amazing. The divine words thus possessed become living things. They have hands and feet. They take hold of us in unexpected moments. They steal into the consciousness and repeat themselves, in a sense automatically, singing their divine song,—perhaps in the darkness of night when lying sleepless, perhaps in some sudden moment of trouble, or at the call of duty.

If every Christian man or woman, boy or girl, would, as a matter of settled plan, commit to memory some passages of the Bible every day, these would constitute not only an ever-growing and ever-enduring treasure, but an ever-multiplying spiritual force, an ever-intensifying and widening radiance lighting up the whole life.

No one can estimate the value of storing the mind with a verse of Scripture daily. Each text becomes a dynamo of spiritual power as well as a safeguard against sin. "Thy word have I laid up in my heart that I might not sin against thee." Dr. J. Wilbur Chapman says: "A verse of God's Word learned in the morning goes singing its way through the soul all the day long." A member of the Band declares that the Bible has become a new book since beginning the practice of learning a verse daily. The Rev. H. W. Myers, a consecrated Japanese missionary, reports that they learn the daily verse at both English and Japanese prayers, and that his children commit the texts in both languages.

No matter how busy one may be, time can be found to memorize one verse of Scripture each day. Dr. and Mrs. William Warren and Mrs. Colonel Goodlet, prominent Christian leaders of Australia, who have worked energetically to promote the movement in that land, say that they learn the daily verse while making their toilet in the morning and evening. This will be found

one of the simplest and also best methods.

One of the busiest Christian leaders of the time makes it a rule when at his home to rise at five o'clock in the morning to commit the Word of God to memory. This is W. H. Fitchett, LL. D., who is not only a minister and president of a woman's college, but editor of two periodicals and author of a number of works.

The plan appeals to all ages, from oldest to youngest. Probably the oldest member is Fanny Crosby, the famous hymn-writer, who is in her ninety-second year, but is still active and vigorous. She wrote a special poem for the Band, one verse of which reads:

"Blessed Bible, sacred treasure,
Precious book, of all the best,
There is comfort never failing,
And a calm abiding rest.
Read with reverence, and commit it,
Verse by verse, and day by day;
'Tis the word that God has spoken,
And it cannot pass away."

Another member is eighty-seven years of age, while one of the youngest members is a child of five.

In 1813 Peter Keyser was made elder of the church of Philadelphia. His example as a Bible student should be imitated by us today. His memory should be revered as one who knew his Bible.

Dr. Brumbaugh in the "History of the Church," p. 511, says: "He possessed unusual aptitude for learning, and at an early age could repeat much of the Bible from memory. The power to do this was early recognized and acted as a stimulus to do more. As he stood at the hopper of his father's bark mill he fastened the Bible to a shelf above the hopper. Thus in his daily toil he memorized almost the entire Bible. . . . The remark was once made by the Rev. Dr. Philip F. Mayer that, if by some accident, every copy of the Scriptures should be destroyed, it could be restored so long as Peter Keyser lived."



Primary Class, Woodland Sunday-school, Michigan.

Primary Class, No. 2, Woodland Sunday-school, Michigan, Sister Martha Smith, teacher. This class and another primary class have been supporting an orphan in India for three years and plan to continue the support indefinitely.

OUR VOLUNTEER MISSION BAND BRIDGEWATER

Chas. W. Ronk

The Visitor will be glad to receive reports of the mission work that has been and is being carried on in each of our schools. —B—



WE are glad to report a good interest in the work of the Volunteer Mission Band this year. At the beginning of the session there were only four members. Now we have seventeen and we expect two or three more before the

end of the session.

At the suggestion of Bro. Galen B. Royer we arranged for the organization of two mission-study classes, which meet once each week and study missions and mission work. One class is studying "The Wrongs of Indian Womanhood," and the other "The Decisive Hour of Christian Missions." The classes are under the direction of Prof. Sanger and Prof. McCann. Each class numbers twelve, and the interest has been good from the beginning.

During Thanksgiving vacation we gave three missionary programs at

neighboring churches and we have arrangements made for several others to be given during the latter part of the winter and spring terms. We expect to give a program at the colored church here in town some time in February. We also give a public program in the college chapel once each month.

We are in the midst of a glorious special Bible term and series of meetings. Each evening for one-half hour a large number meet under the auspices of the band for prayer meeting.

On Jan. 27 Bro. and Sister I. S. Long, who are assisting with the special Bible term and series of meetings, met with us and gave us some very interesting talks about their work in India. Their encouragement is a source of much inspiration.

We meet regularly each Tuesday evening for a half hour of devotional service. Although as students we are busy, we find much joy and inspiration in our work.



Turtle Mountain Congregation, North Dakota.

Brethren of the Turtle Mountain country, North Dakota, with some of their friends. This summer they had the use of a large tent owned by the District. In a measure this fills the need of a churchhouse. Photo taken on the evening of their love feast.

TEMPERANCE

MOTTO:--Purpose, Protection, Purity

Edited by Conference Temperance Committee and Published Quarterly by the
Brethren Publishing House, Elgin, Ill.

BULLETIN NO. 7

A TEMPERANCE PROGRAM.

1. Song by congregation, Kingdom Songs, 187.
2. Responsive Reading.
Leader.—Prov. 20: 1a.
Audience.—Prov. 20: 1b.
Leader.—Prov. 23: 20.
Audience.—Prov. 23: 21.
Leader.—Prov. 23: 29.
Audience.—Prov. 23: 30.
Leader.—Prov. 23: 31.
Audience.—Prov. 23: 32.
3. Invocation.
4. Chorus—"The Fight Is On."
5. Recitations by small children. (See Bulletins.)
6. Essay.—The Waste Caused by Drink.
7. Debate.—"Resolved, That Prohibition is a more practical method of eliminating the liquor traffic than is Local Option.
8. *Music
A Call.—"Where is my wandering boy?"
Response.—"Tell mother I'll be there."

*The call may be sung by voices in the front of the room; the response in the rear of the room.

EDITORIALS.

A Christian Nation.

"Let him that thinketh he standeth, take heed lest he fall" is good advice for a nation as well as an individual. We

boast of our nation being Christian, but it has the appearance of being a vain boast. As long as we spend more for narcotics than for the necessities of life our case is not very hopeful.

The following figures give us an idea of the annual expenditures in the United States for the year 1910:

For public education, .	\$175,000,000
For woolen goods, ...	250,000,000
For boots and shoes, ...	335,000,000
For bread,	600,000,000
	<hr/>
	\$1,360,000,000

During the same year \$1,400,000,000 was spent for liquor, \$40,000,000 more than the combined articles named above. "Righteousness exalteth a nation, but sin is a reproach to any people."

Tracts for Distribution.

The General Committee have had some temperance tracts published which should be out on their mission. They are like salt, in that they must be scattered to be useful. We are looking to the District and local temperance committees to do this work, or see that it is done.

There are three principles that should not be overlooked by the temperance forces in the struggle for right. They are *Consecration, Concentration and Education*. These tracts are especially intended to serve the latter.

Our secretary has sent out the revised letter to District and local committees. Study it, please, then act in harmony. Read carefully "Our Financial Plan." No reason why all committees may not have money to carry on an active campaign of education. It will require a little work on your part. Remember, the devil is busy; so let us all get busy and put him out of business as far as possible.

Glory in the Cross.

The Apostle Paul was a great warrior. He knew no compromise with sin. He would drag it into the light and expose it. He never failed, however, to point the sinner to Calvary. It was his glory to unfold the hope of the cross unto dying men. His messages were dipped in the blood of the Christ. Death to sin

but hope for the sinner, was the unstinting cry of this great, good man.

Has the modern church forgotten the message of the cross? Are her ministers, like Paul, men of but one purpose and message? Does the sinner today get the same vision of the church as in the time of Paul? Is there not danger, in this action of the church against the saloon, of the church becoming one-sided? The sinner may conclude that the church has abandoned her soul-saving business for the less vital work—the prosecution of criminals. To be sure, laws should be enacted for the lawless and disobedient, and they need to be executed betimes; but the church, as an institution of heaven, is Christ's representative body, carrying the message of the cross to a lost world. Brother, does the sinner see the hope of the cross through you and your church?

Johnson and the Indians.

It appears on the surface that another good, honest, industrious man has been slaughtered by the political machine at Washington, because he dared to do right.

William E. Johnson was a special officer in the United States Indian service. The Indian has suffered many years by the relentless forces of the white man. The atrocity of the red man has been intensified by the audacious schemes and unfair treatment of the white man. Mr. Johnson proved to be a friend to this all but extinct race, and endeavored to protect him from the foul play of the bootlegger and illicit liquor dealer.

The machine forced him to resign, and thereby added another bit of evidence to the already-assured intelligence that the liquor forces have their hands firmly on the throttle of the present administration. Like a giant octopus, it is endeavoring to crush the life out of every good man who dares to antagonize its sinful and lawless methods.

We shall never be able fully to overthrow the forces of evil, but there is a

time coming when the devil and all his angels shall be destroyed. Then righteousness shall cover the earth as the waters cover the great deep. Until then it behooves God's children to keep themselves in the love of God, and fully separated from the corruptions of this present evil age.

Who Is Responsible?

Our people are using the ballot much more freely than they did in former years. Some argue that we should not enter the political arena at all. They assign as a reason that when we help to place men in power, we are then under obligation to stand by them even to the extreme of taking up arms, which is in opposition to our non-combative principles.

Others argue that we should manifest our religion by taking active interest in the political economy of our nation; that we have a right to help correct social evils by law, being a crime to refuse to do so.

Reduced down the proposition might be stated thus: Shall the church of Jesus Christ spend all of her energies in an effort to evangelize the world through the message of the cross, or shall she divide her efforts by making and executing laws in behalf of social reform?

While we have our opinion pretty well formed, it is not our intention in this editorial to solve the problem. We are raising the question to make us think. Living as we do in these strenuous times, we need to "prove all things, and hold fast that which is good."

That many of our people have voted, and will vote again goes without saying. Since this is true, when we have decided once in our own mind to cast the ballot, we should consider well for whom and what we vote. Not everything is right that appears so on the surface. This is an age of counterfeits and shams. Prayerful meditation and the exercise of good judgment are necessary.

One thing is patent: that not a single

distillery, brewery or saloon can open its doors for business without a federal license. In 1910 Uncle Sam collected \$200,000,000, in revenue from the liquor business. Every party that refuses to adopt a prohibition plank in its platform is either after the liquor vote or the revenue, or both. Every person who votes to establish that party in power becomes a partner to this infamous business.

If it were wrong for an ox and an ass to be yoked together to plow a field in olden times (Deut. 22: 10) it surely would be an unholy alliance for a Christian man to yoke himself up with a whiskey gang in trying to run this government. A man is known by the company he keeps.

It would be hard to argue against the fact, that he who votes to put in power a party favoring license for revenue becomes a partner to the crime and misery caused by the traffic. And we can scarcely deliver ourselves from blood-guiltiness by crossing for "No License" in a local option election, when we vote for more license in the federal election. Whatsoever we do should be done as unto the Lord.



AN ARGUMENT.

W. J. Swigart.

"But, if no license is granted, there will still be as much liquor used, and people will get it into their homes by the gallon and case, and instead of occasional retail business there will be a constant wholesale business in the home. The whiskey will be used, and the license money will be lost."

Two answers suggested:

In the first place the statement is incorrect. There is not as much used in the places where no license is granted. There is not as much drunkenness. There is not as much rioting. Two specific cases in testimony: 1. Mifflin County, in Pennsylvania, is in her third year without license. At three different annual courts all license applications were refused. Results: Certainly there is

drinking in Mifflin County, and drunkenness, too, but the testimony of those who have every means of knowing, and the highest authority in the county, bear out the following positions:

First: There is not nearly as much business in the criminal courts and a good part of what is for the violation of the liquor laws—not for disorders and riot resulting from drunkenness.

Second: The community is more prosperous. There is less poverty. Men who spent their money in the saloon, now buy provisions and clothing for their families. They are more frugal, and homes are more attractive and families are more prosperous.

2. Caroline County is one of the best counties in the State of Maryland. Caroline County was the first county to go dry. For thirty years it has been without license. Its assessed valuation has increased from three millions to nineteen million dollars. It has trebled in the last five years. Its people are prosperous, peaceable and happy. Denton, a town of 4,000, is county seat. A gentleman who lived many years in Denton went to the West. In the autumn of 1910 he returned and spent three weeks in his native town. He was down about business places, the courthouse and railroad station every day meeting his former acquaintances. In all that time he saw no man intoxicated and only twice heard a profane word. They hold court twice a year and it never exceeds three days in session. The jail is rusting and the sheriff has little to do. This is the testimony of Denton citizens.

In the second place, suppose for argument's sake it does not make it any better—that just as much will be used if no license is granted; it is still worse to license it. What do license and revenue on liquors mean? It means that the government (which, in turn, means the people in the highest functions of their judgment and intelligence and conscience) is in the liquor business for the

profit of it; is first partner in it. That not a gallon of whiskey, not a keg of beer may be moved until the United States Government has its share of the exorbitant and unrighteous profit. It means that not a glass of whiskey nor a mug of beer may be passed over to the consumers to make drunk, to steal away brains and disqualify the drinker for any sort of duty or labor, till the State has been paid a certain sum of dollars by this saloonkeeper for the privilege of doing this. No man who has not paid this sum may do it—under severe penalty of fine and imprisonment. It isn't wrong to make whiskey. It isn't wrong to sell whiskey. It is wrong only to make it or sell it, or give it without paying the government its share of money. It is not wrong to get the money that should go for bread and clothing for wife and children; to rob men of their judgment and destroy their sense of honor and virtue; to change them into brutes and cruel demons, and send them home to abuse and murder those whom they should love and protect and care for. It is not wrong to change the best citizen into a pauper and criminal provided the government gets its revenue and the State its license. The spirit and character of it comes mighty near to the spirit of selling for money an "indulgence" to commit sin. There is scarcely a low-down, groveling, ruined, drunken wreck in the land that has not been helped and hastened there by the government. The government stands as legal sponsor for the greatest of perils to the young men so full of vigor and virility, the joy of parents and the hope of the country.

This great, good government of ours, —this government of Washington and Lincoln and Cleveland and McKinley and Roosevelt and Taft—this best government in the world—is in this awful business. And, as we are a part of this government, we are in this awful business. I want out of it. Let us do all we can to get out of it.

ALCOHOL—POISON.

'Tis poison! 'Tis poison! 'Tis poison!
From the start to the finish the same,
Whatever the stuff may be used for,
'Tis entitled to no other name;
It promises strength but to weaken;
It promises joy, but it grieves;
It promises health to the drinker,
But it ever and always deceives.

You may drink it from mugs or from
glasses,

Or a chalice of gold, if you please;
You may drink it alone, or in masses;
You may drink it in stress or at ease;
But 'twill poison you in ev'ry instance,
For there's not a thing else it can do;
And just ev'ry time that you take it
It has nothing but poison for you.

It will fail to give joy in your sorrow,
But brings to you grief in its stead;
It promises great things tomorrow,
Then laughs when your joys are all fled.
It will promise to bind you in friendship,
Then drives the keen blade to the heart;
Don't use it! 'Tis poison! 'Tis poison!
It will kill with its terrible dart.

You may call it what name it may please
you,

Beer, tonic, champagne or red wine;
You may give it a flavor to please you,
And it matters not what the design,
For 'twill poison whenever 'tis taken;
Oh, the terrible work it has done!
And its terrible work will continue
Just as long as 'tis used 'neath the sun.

It depopulates heaven, does this poison,
And peoples the regions of death;
It wrecks every hope, does this poison,
With the blast of its horrible breath;
Don't use it! 'Tis poison! 'Tis poison!
Away with its use from our land!
Awake, oh, awake to the horrors
'Tis spreading on every hand!

Mount Joy, Pa. Rev. G. W. Duncan.

✻ ✻ TOBACCO.

Mrs. J. W. Lear.

Tobacco? Yes, he is the king
That marks millions with his sting.
He holds more slaves than any man;
Each falls beneath his magic ban.

His subjects reach from shore to shore,
On land and sea this wide world o'er.
Oh! Who will come and set them free
And give them all sweet liberty?

You board a car, the air is foul;
The ladies look about and scowl,
For from without the smokers' den
Comes nicotine from mouths of men.

Ah! See the scene, a mother's boy,
Who is her only pride and joy,
Has fallen victim to the weed
Because old Satan sowed the seed.

He sees the men and puff, puff, puff,
He surely thinks that is the stuff
From which great gentlemen are made—
He, at all costs, must learn the trade.

This foul smoke enters lungs and brain,
The stomach, too, and leaves such pain
That makes one feel akin to gin
While nicotine holds sway within.

O fathers, husbands, brothers, sons,
Your mothers, sisters, sweethearts come
To love and work and plead for you,
That you'll be pure, noble and true.

And will you not, for their dear sake,
Renounce your king, no more partake
Of that vile stuff, which taints your breath
And holds you captive unto death?

Come, join our ranks, the fight is on—
Start King Tobacco on the run;
Unfurl our banner to the breeze,
Let not the din of battle cease

Till every man has been set free
And ladies (?), too, who sit at tea,
And smoke the poison cigarettes,
Which soon will bring such deep regrets!

Summon your manhood and you will
Say to that appetite, "Be still!
I'm my own master and to you
I bid a long, endless adieu.

"If strength I lack, I'll go to Him
Who hears, and whispers peace within.
Then shout, 'Victorious! I am free!'
All glory to my Captain be!"



LIKE FATHER.

Three bonnie boys have had their play,
And now are off to bed;
Their gentle mother watches near
Till each his prayer has said.

And as they linger by her knee,
They prattle of the time
When they shall be no longer boys,
But grown to manhood's prime.

And Will—the eldest of the three—
Tells of those days to come,
When he will cross the ocean wide,
In distant lands to roam.

While little Joe, with dimpled cheeks,
Smiles which chase each other,
Says sweetly, "I will stay at home,
Taking care of mother."

Then Benny speaks in broken words—
A loving child is he—
"When I's a man I's sure of this
Like father I will be.

"I'll never mind about my prayers,
For father doesn't pray!
And I will drink the nice sweet wine
Like father every day.

"I know they're good because of tastes
He gives me on his knee;
Say, mother, how long time must pass
'Fore I a man shall be?"

The mother kissed her rosy boy,
And hid her silent tears,
While saying softly in reply,
"Oh, many, many years."

And soon, below, the gentle wife
Tells in a husband's ear
The story of her children's talk;
She speaks in silent fear.

'Tis midnight, and the moon shone full
Into the room, where sleep
Those little lads, and one is there
Who bitterly doth weep.

"Like father! Oh, to think my boys
Should even grow like me!
Like father! Oh, away the thought!
My sons it must not be!"

Then, as he paused, a little voice
Seemed thus to plead within:
"Why not, 'like father,' if his life
Were good and free from sin?"

"Ah! Why not!" was the mute reply,
While flooding through his mind
Came thoughts of all a mother taught
Of Christ, the Savior kind.

A moment more, and by Ben's bed
That father bent his knee,
Asking for grace soon to become
That which his boys might be.

"Like father!" Words how full of life
To him who fought his way
From evil thoughts and habits dark
To life clear as the day.

But Christ was there to give him power
Against unnumbered foes;
The drunkard grew a sober man,
The wife forgot her woes.

And now a worthy standard there
For those dear lads to see,
When longing to grow good and great
"Like father" they would be.

O fathers, is your life the best
For little ones to know,
When with their loving hearts they wish
"Like father" they might grow?

Say, shall they follow you each step
In life's walk, day by day?
Will following you be always safe,
And never lead astray?

Oh, pray for grace to live, that so
On earth to you is given
The joy of leading by your life
Your children's steps to heaven.
—Selected by J. H. Morris.

THE DEMON OF DRINK.

Frank B. Myers.

There is a demon in our land,
Who, with a dark and bloody hand
Is bringing countless souls to grief.
He is a murderer and thief.

This frightful monster, born in hell,
Brings such great havoc, none can tell
How awful is the harm he works,—
The smoke that in the wine-cup lurks.

He murders many lives in youth,
Vile enemy of good and truth;
Young men of strength, and maidens fair
This cursed fiend doth never spare.

He enters homes of peace and joy,
And takes away some mother's boy,
That darling son she loves so well,
And sends him to a drunkard's hell.

He also takes, with devilish art,
A jewel from some mother's heart,—
A precious daughter, pure and sweet,
And treads her virtue 'neath his feet.

He steals the husband from his wife,
And fills with bitterness her life;
Her blasted hopes lie in the tomb,
His soul is lost in endless gloom.

This demon takes the children's bread,
And gives them hungry mouths instead;
Their bodies shiver in the cold,
Because their clothes for drink are sold.

Oh, what a shame such laws are made,
Which license this infernal trade
That breeds a frightful train of crime!
My brethren, is it not high time

That all of us united stand,
With all right means at our command,
And pierce this demon through the heart,
That he from us fore'er depart?

God give us courage, faith and might,
That we, as Christian soldiers fight,
Until from drink we are set free,—
Our blood-bought land of liberty.



HOW MUCH FOR YOUR VOTE?

Recently a reputable citizen was approached by another, who asked him to assist in making their town dry. The good citizen replied, while he admitted there was no moral ground for permitting the liquor traffic, it paid \$2,000 towards the taxes and that sum was an item worth considering. The following dialogue then took place:

"What will you take for your vote?"

"You insult me, sir. I would not sell

my vote for any money. I have too high an opinion of my own honor and value of citizenship to accept a bribe."

"Yes, that sounds all right, but they say that every man has his price."

"You anger me by continuing the insult. You are deceived by classing me with those who would barter as sacred a trust as I consider my vote to be."

The no-license advocate deftly turned the conversation to another topic until it was apparently forgotten, then said:

"How much actual benefit do you get from the \$2,000 paid by the liquor traffic in this town? Will it lower your taxes, all things being equal, one dollar?"

After a rapid calculation, the respectable citizen said that probably it would not make more than seventy-five cents difference with him personally, but the \$2,000 was a large sum to come back to town. Then said the no-license advocate:

"You would not sell your vote for any money, but in this other way you do vote for license to save yourself just seventy-five cents. You are a cheap one."

The good citizen: "Sure I am. I never thought of it like that."

My friend, "How much will you take for your vote?" If you insist upon selling it, your neighbor might afford, from a money point of view, to pay you seventy-five cents and keep temptation away from his boy.



A WOMAN'S REPLY.

Anonymous.

"Do you know you have asked for the costliest thing

Ever made by the hand above—
A woman's heart and a woman's life,
And a woman's wonderful love?

"Do you know you have asked for this priceless thing

As a child might ask for a toy?
Demanding what others have died to win
With the reckless dash of a boy?

"You have written my lesson of duty out,
Manlike you have questioned me;
Now stand at the bar of my woman's soul
Until I shall question thee.

"You require that your mutton shall always
be hot,
Your socks and your shirts shall be whole;
I require your heart to be as true as God's
Word,
And pure as heaven your soul.

"You require a cook for your mutton and
beef;
I require a far better thing;
A seamstress you're wanting for stockings
and shirts,
I look for a man and a king.

"A king for a beautiful realm called home,
And a man that the Maker, God,
Shall look upon as He did the first,
And say, 'It is very good.'

"I am fair and young, but the rose will fade
From my soft young cheek one day—
Will you love me then, 'mid the falling
leaves,
As you did 'mid the bloom of May?

"Is your heart an ocean so strong and deep
I may launch my all on its tide?
A loving woman finds heaven or hell
On the day she is made a bride.

"I require all things that are grand and true,
All things that a man should be;
If you give this all I would stake my life
To be all you demand of me.

"If you can not be this—a laundress and
cook,
You can hire with little to pay;
But a woman's heart and a woman's life
Are not to be won that way."



THE HOUSE BY THE SIDE OF THE ROAD.

There are hermit souls that live withdrawn
In the place of their self-content;
There are souls, like stars, that dwell apart
In a fellowless firmament;
There are pioneer souls that blaze their
paths

Where highways never ran—
But let me live in a house by the side of the
road
And be a friend to man.

Let me live in a house by the side of the
road,

Where the race of men go by—
The men who are good and the men who
are bad,

As good and as bad as I.
I would not sit in the scorner's seat,
Nor hurl the cynic's ban—
Let me live in a house by the side of the
road
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with the strife.
But I turn not away from their smiles nor
their tears—

Both parts of an infinite plan—
Let me live in a house by the side of the
road,
And be a friend to man.

I know there are brook-gladdened meadows
ahead

And mountains of wearisome height;
And the road passes on through the long
afternoon

And stretches away to the night.
But still I rejoice when the travelers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone.

Let me live in my house by the side of the
road,

Where the race of men go by—
They are good, they are bad, they are weak,
they are strong,

Wise, foolish—so am I.
Then why should I sit in the scorner's seat
Or hurl the cynic's ban?

Let me live in my house by the side of the
road

And be a friend to man.

—Sam Walter Foss.



BLOOD-MONEY.

At ease, in his glory, the rumseller ate,
Nor cared for the cost of his viands and
plate.

His wife shone in silks, and her jewels were
bright,

He thought not, nor cared for, the terrible
blight

To his customer's home, where poverty fed
On crusts in the gloom and no warm,
downy bed

Was left for the weary ones resting on
straw;

His heart was too cold for sweet Pity to
thaw.

The angel looked sadly about him and said;
"This wealth is all blood-money, bloody
and red."

A delicate cup of old Java's delight
Stood 'mid the china all pearly and bright;
He sips at his coffee, delicious with cream,
And Cuba's best sugar; how fragrant the
steam!

The steak rare and tender gives flavor as
sweet

As Solomon tasted in glory complete.
But still spoke the angel its warning and
said:

"'Tis all bought with blood-money, bloody
and red!"

The pie was mince, with sweets from the
isles,

The spices Malacca had nourished with
smiles.

The hot rolls were tender, the butter like
gold;

But still spoke the angel in whispers bold:
"The table is cursed, ah, most bitterly
cursed!

'Tis bought with the serpent that murders
with thirst."

Stern was his look as with anguish he said:
"'Tis all bought with bloody-money, bloody
and red!"

The rumseller heard not, but leaned in his
chair,

And thought of his customers jolly and
fair;

Whose nerves were still firm, who could
pour down the wine,

And praise his strong brandy; their wealth
was a mine;

And from it he hoped his great coffers to
fill.

His labor was easy! the worm of the still
Worked ceaseless for him, while God's
messenger said:

"'Tis blood-money, blood-money, fearful-
ly red!"

He said in his heart, like the rich men of
old,

"Take ease, and be merry for silver and
gold."

He thought when his coffers with treas-
urers were deep,

His joy would be greater, and sweeter his
sleep,

And little he dreamed of the horror to
come,

When he should be called from his riches
and rum!

But yet the strong angel cried louder, and
said:

"The wealth is but blood-money, bloody
and red!"

Go through the city and mark where ap-
pears

The blood-money reeking and briny with
tears.

Oh, what a sacrifice! for it were given
Both body and soul, and the sweet hope of
heaven.

There's a cry! there's a cry from the dark
pit of woe!

O my soul, there's a hell where the drunkard
must go,

And if he be sent there 'mid terrors untold,
Then what is his doom who destroyed him
for gold?

—Selected.

EDITORIALS



While the Mission Rooms are much pleased with the increased interest in mission study during this present winter, still there are many parts of the Brotherhood where mission study is needed, oh, so badly, and where there is not the apparent disposition to bring the matter before the young people. We have this letter recently from one of our ministers, which we fear too often illustrates the point: "I do not think it would be worth while to send any literature along the line of mission study to us, as we are doing all we can. We have our missionary meetings, prayer meetings and Christian Workers' Meetings." Such being the thoughts and conditions in many places, who will be to blame if the church of the morrow fails in its response to the world-wide call?

* * *

Years ago the late William Arthur, M. A., stated that the credentials of a church and its permanent strength were to be found in three things: (1) The presence of the Lord in the midst of her; (2) The image of the Lord in her children; (3) The power of God in her mission. These three tests will remain for all time as permanent signs of the life and strength of any church organization.

* * *

In Paul's time the churches of Macedonia possessed ten excellent points in giving, which are well worthy of emulation:

1. They gave themselves to the Lord.

2. Then they gave to those who needed help.

3. They gave of their own accord.

4. Out of their deep poverty.

5. In trial of affliction.

6. With abundance of joy.

7. According to their power.

8. Yea, and beyond their ability.

9. With an abounding liberality.

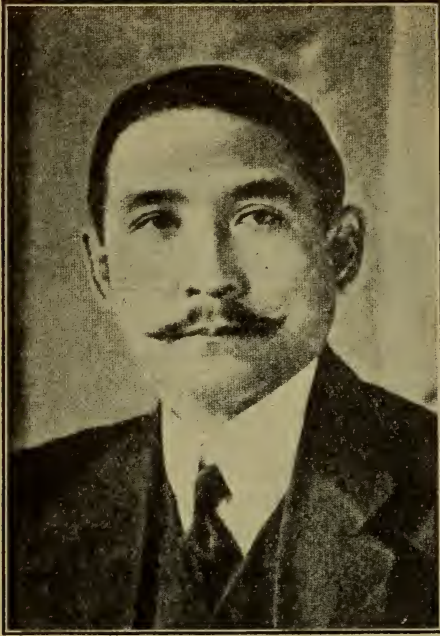
10. Earnestly entreating the opportunity as a favor to themselves.

* * *

Not long since a scholar from a heathen nation published a volume in which he protested against Christian nations sending their cast-off religious clothes to the heathen and presuming to preach to them a Gospel of the Bible about which they themselves are not sure. While this is a fearful indictment, still if that scholar had been fully acquainted with facts he would have discovered that it is not the unbeliever and the liberalist that supports missions the most, but rather the occupant of the humble home who earns his money by the sweat of his brow and strives to be honest before God. And it is the prayers of these humble, faithful followers, whose voices rise to God in supplication for the great missionary project of the world, that strengthen our workers in darkened lands.

* * *

According to the *Missionary News of the World* the number of missionaries shows an increase of 800 for 1911, instead of a decrease of 600 reported dur-



Dr. Sun Yat Sen, the first President of the new Chinese Republic. Dr. Sen is a Christian, the son of Christian parents. He is described as being a "Christian in faith and practice and an earnest advocate of the Christian fundamentals as the basis of China's hope."

ing 1910. The societies of the United States and Canada share in this increase to the number of 326.

* * *

In 1886 the first Christian Student Conference met in Mount Hermon, Mass., at the invitation of Mr. D. L. Moody. At that meeting one hundred students volunteered for foreign mission service, and out of that conference has grown the Student Volunteer Movement. As we review the foreign missionary work of this society for the past twelve months we discover very striking facts. During 1910, 368 student volunteers were sent to the field. The number now on foreign fields in twenty countries is 4,784. Mission study classes in 1910 were held in 596 institutions, the classes numbering 2,379, with an enrollment of 29,332.

It will cause much rejoicing among our brethren to know that during the year just closed there were well on to 275 baptized in India. This is considerably more than have been baptized in any year for quite a time, and our missionaries are happy over the outcome.

* * *

Brother J. M. Blough is having a very pleasant sojourn in Palestine. He considers it a precious privilege to traverse the ground once trod by the Master, in Whose service he willingly is pouring out his life.

* * *

Arrangements have been made by two families of our missionaries to sail for America during the present month. Brother W. B. Stover's plan to sail westward for America while Brother E. H. Eby's plan to sail eastward and visit the missionaries in China, coming home by way of the Pacific.



Yuan Shi Kai, the last premier of the resigning Manchu dynasty in China. He has been elected president of the United provinces of China, and to him Dr. Sen graciously turns over the office. He is at least in sympathy with Christianity, having given a hall to a Christian university at Tien Tsin.

The Mission rooms are in frequent touch with our China missionaries who, with the exception of Brother Crumpacker, are safely domiciled at Tien-Tsin. While times are uncertain in China, and the disappointment to our workers is great that they cannot be at their own station, still the Lord is caring for them without reserve. They are able to continue their language study and their health is good. Brother Crumpacker, writing from Ping Ting Chou, says it is not particularly pleasant to be in a town through which thousands of defeated soldiers are fleeing; but the Lord's hand is with him.

* * *

At last it seems that the clouds are lifting over China. After a prolonged armistice and much conferring the republicans and imperialists seem to have reached an agreement, and as we write these lines the papers are heralding the news of the abdication of China's Emperor in favor of the revolutionists. To the Occidental this would seem to be the beginning of the end, and we truly hope that it is. The Manchu Government has lost its power, and apparently in a great part of the country a state of anarchy prevails. With no government to which all have yielded allegiance the country has been too long in a chaotic condition, and we now hope to hear of order being restored.

* * *

While this is the present state of affairs in that land, still the future does not seem so dark. Some one calls these troubles in China, "growing pains." There are signs of hope. It is a cheering sign that the Chinese have chosen to break with the corrupt and degrading systems that have brought their country to such a low condition. If they possess the disposition and display such a willingness to die for liberty as they have, then surely this indicates new life, and a new life possessing tremendous power; power sufficient to remake a nation and

set China on an equality with the strongest nations of the world. When peace is once established, then will come the opportunity of the Church of our Master to occupy and bring them to Christ. They will be more receptive to Divine truth.

* * *

While this is the condition in China, the other country, India, in which our brethren are so much interested, is also making history rapidly. The visit of the King and Queen of England to that country seems to have cemented the relations of the sovereigns and their Indian subjects in a way that will cause rejoicing, and will create a confidence that will have its effect upon the missionary work in that great country.

* * *

Ours is a time in which history is rapidly in the making, and we are fortunate to have our own representatives in both India and China. Let us remember our missionaries before God's throne during these problematic days, and be a factor in this marvelous nation-growth by providing well for the needs of our missions.

* * *

CASTE: ITS ORIGIN.

(Continued from Page 89.)

annual feast, to be observed at full moon in the month of August, called "The Feast of the Annual Atonement." From the day of receiving the cord until marriage the Brahmin boy is expected to commit the Vedas and Mantrams to memory and to lead a studious life.

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THE PERSIAN BABY.

When a little baby is named, charms and prayers are hung about his neck, arms and body. On the day he is born he is carried to the bazar and moustaches and beard are painted on his little face, with a prayer that he may live to be a man and do business in the bazar.

The Little Missionary

WHAT I WOULD DO.

[A message from the heathen child to the American child.]

If you had been born in a far-off land,
Far over the deep, wide sea,
And I in America had my home,
In America, land of the free;
If you were I and I were you,
Do you know what I would do?
If you had been born with a swarthy skin,
And people looked on you with scorn,
While I knew nothing is black but sin,
And the soul may be white as the lily at
morn;
If I had a chance to uplift you,
Do you know what I would do?
If you were an orphan and homeless, too,
And never had heard of the Lord,
While I had been taught from earliest days
To love and obey His Word,
If you were poor and ignorant, too,
Do you know what I would do?
I would save my pennies and nickels and
dimes,
And send them over the sea,
That you might be fed and clothed and
taught
To worship the God Who is dear to me—
If you were I and I were you,
That is what I would do.
I'd tell all the boys and girls around
Just what I was working for, too,
And I'd never give up till I got them to
help
Send the Gospel to the needy like you.
If you were I and I were you,
That is what I would do.

—I. A. Allen.

THE BEST.

Miss Grace A. Timmerman.
A mother by the Ganges
In agony of soul
Looked on the tide, where dark and wide
The sullen waters roll.
To her a god was angry—
She never knew him kind;
But now more dire she felt his ire:
Her youngest babe was blind.
Another, strong and comely,
She bore upon her breast;
A deadly fear had brought her here
To meet a demon's test:

Hour after hour delaying,
And every hour more dread,
She knew no way but one to stay
The sword above her head.

The river-god was angry,
And she, however loath,
Must cast away one babe today,
Or he would slay them both!
Oh, height of human anguish!
Oh, effort unexpressed
By any name our lips can frame—
She gave her god the best.

O mothers by the Ganges!
When we, to heal your grief,
Have sacrificed our wills to Christ,
Your hearts will find relief.
O ye who sit in darkness!
What light will shine abroad
When, east or west, we meet the test
And bring our best to God!



WHAT CHILDREN PLAY IN JAPAN.

What a delight it is to our little Jap cousins to hear the rub-a-dub of a drum coming down the street, for they know that the candy-man is near. And such a fascinating candy-man he is! He has in his little boot a kettle of boiling syrup; in his hand a bamboo pipe. And if a little Jap boy has a half penny in his eager hand he will ask the candy-man for a fish or a bird or a butterfly or a man or a jinrikisha (carriage), and, presto! before he knows it, the candy-man has blown on his magical pipe and a wonderful candy of the shape desired is in the little Jap's hand—or mouth!

Little Japs play tag and blindman's-buff and the boys are all born kite-flyers. The Japanese learned how to make kites from the Chinese long, long ago. But no boy wants a plain kite—oh! no, indeed, the more fantastic the better, so long as it will fly straight and high. The kites sometimes have their strings partly covered with powdered glass so that when

they have contests they can cross and cut strings. When a kite string is cut the kite belongs to the person who catches it.

Then the Japanese children love the excitement of the traveling theater man, who allows them to peep into his wonderful box at the lively scenes which he tells them about in songs. And they enjoy the wonderful fire-eater, who, after rolling flaming balls up and down his arms, opens his mouth and swallows them, still burning! Of course, it is a trick, but the children think it is real. The Japanese juggler, you know, is one of the most wonderful tricksters in the world.

Minko is a game played by two boys, who have red and green discs. One boy throws his disc face down on the ground, while the other tries with his disc to strike the first so hard that it turns over, when he wins the disc.

The little Jap girls play battledore and shuttlecock for hours at a time and become quite expert. The game of "evil spirit" is a favorite, too. One little girl is the mother and her seven children form in line behind her, holding each other's kimonos. In front is one who is "the evil spirit." She tries to catch the end child and the mother tries to prevent it without breaking the line.

The special holiday of the little girls, the Festival of Dolls, is followed by the Boys' Festival, when the streets are noisy with the din of mock war. Boy babies are of more importance in Japan than girl babies; and it is an old custom when a boy is born during the year to hang high on a pole before or above the house during the Boys' Festival a big fish made of paper and filled with wind—a carp. The carp is a remarkable fish, being able to even swim up waterfalls, and the Japanese hope their little sons will pattern after the carp and control all their troubles.

Today the city streets of Japan have ugly telegraph poles, trolleys in place of

jinrikishas, and many of the grown people have adopted the English dress. But the children still frolic in their kimonos; and the sweet blossoming trees still bloom where they are allowed.—*Over Sea and Land.*



MILK IN CHUNKS.

In winter time in Siberia milk goes to the buyer in a chunk instead of a quart. The people buy their milk frozen, and for convenience it is allowed to freeze about a stick, which comes as a handle to carry it by. The milkman leaves one chunk or two chunks, as the case may be, at the houses of his customers.

The children in Irkutsk, instead of crying for a drink of milk, cry for a bite of milk. The people in winter do not say, "Be careful not to spill the milk," but "Be careful not to break the milk." Broken milk is better than spilled milk, though, because there is an opportunity to save the pieces.

A quart of frozen milk on a stick is a very formidable weapon in the hand of an angry man or boy, as it is possible to knock a person down with it.

Irkutsk people hang their milk on hooks instead of putting it in pans. In spring they have to use pans, as the milk begins to melt.—*The Christian Endeavor World.*



FINANCIAL REPORT.

(Continued from Page 112.)

\$7.32; La Porte Congregation, \$2, ..\$	26 82
Illinois—\$9.48.	
La Motte Sunday-school, \$2.17;	
Ralph Landis, \$2.60; Centennial Sunday-school, \$3.95; Mabel Beery, 76 cents,	9 48
Ohio—\$10.00.	
Sugar Grove Sunday-school,	10 00
Kansas—\$6.00.	
Belleville Sunday-school,	6 00
Michigan—\$6.63.	
East Thornapple Sunday-school, \$5.63; Walter P. Moore, \$1,	6 63
Maryland—\$5.00.	
Daniel Baker,	5 00
Iowa—\$1.43.	
Winchester Sunday-school,	1 43
Total for the month,	\$ 123 59
Previously reported,	218 72
Plus corrections,	11 80
Total for year so far,	\$ 354 11

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR JANUARY 1911 AND 1912.

	Jan. 1911	Jan. 1912	Apr.-Jan. 1911	Apr.-Jan. 1912	Decrease
World-wide,	\$2,220.24	\$1,974.69	\$26,529.61	\$24,300.41	
India,	888.92	616.99	4,952.73	5,211.17	
China,	349.48	163.05	1,002.25	2,065.20	
Miscellaneous,	52.50	3.00	129.40	143.12	
	<hr/> \$3,511.14	<hr/> \$2,757.73	<hr/> \$32,613.99	<hr/> \$31,719.90	<hr/> \$894.09

During January the General Mission Board sent out 65,343 pages of tracts.

CORRECTIONS.

The donation of \$10.00 from Camden congregation, Indiana, credited in the February Visitor to Sunday-school Extension, General Fund, should have been credited to the building fund.

Under the head of India Orphanage in the financial report given in the January Visitor, the donation of \$10 given by the primary class of Loon Creek Sunday-school, Indiana, should have been credited to Middle Indiana instead of Northern District.

The donation of \$10 credited to Wm. H. Myers under World-wide Missions, from Middle Iowa, in the January Visitor should have been credited to Denver Colored Work.

Under World-wide Missions in the January Visitor, the donation of \$25.65 credited to Payette Valley, Idaho, should have been placed to India Mission.

Mrs. H. Kurtz, Iowa, should have been placed under Middle Iowa, Coon River congregation instead of under Southern Iowa, in the World-wide report in the February Visitor.

The donation of \$1.80 from Redondo Beach Mission should have been credited to the Sunday-school Extension Building Fund instead of the General Fund as was done in February Visitor.

The amount credited to Garrett congregation, Pa., in January Visitor should have been credited to Garrett Sunday-school, Berlin congregation.

FINANCIAL REPORT.

The General Mission Board begs to acknowledge the receipt of the following donations to the funds under their care, for the month of January, 1912:

WORLD-WIDE.

Pennsylvania—\$333.00.

Eastern District.

Missionary Meeting, Bible term, Elizabethtown,\$ 20 65
Congregations.

Big Swatara, \$36; Schuylkill, \$4, 40 00
Individuals.

Chas. C. Brown, \$10; Miss I. F. Price, \$10; Abram Fackler, \$5; S. S. Lint, \$3; S. Frances Harner, \$2.40; Peter Biser, \$1.20; A Sister, \$1; Cassie and Frany Yoder, \$1; T. F. Imbler (marriage notice), 50 cents; E. F. Nedrow (marriage notice), 50 cents; James Kurtz (marriage notice), 50 cents, 35 10

Southeastern District, Individuals.

Jos. Fitzwater, \$3; Mrs. Kate Smith, \$1.20, 4 20

Southern District, Individuals.

J. J. Oller, \$30; D. E. Brown, \$10; Martha J. Martin, \$7.50; Celia Yost, \$5; Solomon Strauser, \$5; Amos P. and Lizzie Keeny, \$5; H. J. Shallenberger, \$5; Alice Trimmer, \$5; A. Brother and Sister, \$3.75; C. W. Reichard, \$3; J. S. Harley, \$2.50; John H. Smith, \$2; Amanda Beeler, \$2; Sarah A. Baker, \$2; G. W. Harlacher, \$1.50; Susie Walker Resser, \$1; Mrs. Barbara Morganthall, \$1; Ellen Strauser, \$1; Solomon G. Shallenberger, 50 cents, 92 75

Middle District, Congregations.

Spring Run, \$6.41; Fairview, \$2, .. 8 41

Individuals.

Annie E. Miller, \$5; John R. Stayer, \$3; John Snowberger, \$3; Samuel R. Snyder, \$3; C. L. Buck, \$3; Marietta

Brown, \$3; Aaron Teeter, \$2; T. T. Myers, \$1.50; Isaac Replogle, \$1.20; Mrs. Reuben Chilcott, \$1; Geo. S. Myers, \$1; John H. Zook, \$1; James C. Wineland, \$1,	28	70	W. E. West, \$5; D. W. Miller, \$5; Franklin Rhodes, \$4; D. Frye, \$3; Eliz. Fahrney, \$2.50; Ezra Fahrney, \$2.50; C. Z. Reitz, \$1.20; C. S. McNutt, \$1.20; Martin Suck, \$1,	68	40
Western District, Congregations.			Southern District, Congregation.		
Elk Lick, \$15.69; Husband House—Middle Creek, \$7,	22	69	Salem,	3	00
Individuals.			Individuals.		
Samuel C. Johnson, \$35; S. J. Miller, \$6; Caroline Meyers, \$5; Mary Johnson Miller, \$5; Wm. H. Koontz, \$5; Herman Rummel, \$5; H. L. Griffith, \$8; Linda Griffith, \$5; Joel Gnagey, \$3; J. W. Rummel, \$2; Sarah A. Johnson, \$1; B. B. Ludwick (marriage notice), 50 cents,	80	50	E. M. Henry, \$3.50; W. G. Caskey, \$1.20; J. H. Keller (marriage notice), 50 cents,	5	20
Indiana—\$277.80.			Ohio—\$209.42.		
Northern District, Congregations.			Northwestern District, Congregations.		
Walnut, \$24; Rock Run, \$19.76; Portage, \$13.50,	57	26	Sugar Creek, \$69.50; Greenspring, \$17,	86	50
Individuals.			Individuals.		
Christian and Susan Schrock, \$15; Jacob B. Neff, \$10.05; J. F. Appelman and wife, \$10; David Whitmer, \$10; Melvin D. Neff, \$10; S. B. Reppert and wife, \$9.32; J. O. Culler, \$6; Christian Stouder, \$5; Eliz. S. Metzger, \$3; Nettie Johnson, \$2.50; Mrs. Ida M. Keck, \$2.50; Hamon Hoover, \$2; D. B. Hartman, \$2; I. L. Berkey, \$2; Daniel Whitmer, \$2; Enos W. Bowers, \$2; Emanuel P. Peffley, \$1; Samuel E. Good, \$1; John S. Kauffman, 50 cents; Lanah Hess, 50 cents,	96	37	Christena Leedy, \$10; John R. Spacht, \$5; John Hane, \$3; Lydia Dickey, \$1.50; Mrs. David Berkebile, \$1.20; L. E. Kauffman, \$1.20; J. W. Smith, \$1; Joseph S. Robison, \$1; Mrs. Aditha Keith, \$1; Bessie M. Kaylor, \$1,	25	90
Middle District.			Northeastern District, Individuals.		
Bible term, North Manchester, .. Congregation.	19	20	Dr. Geo. H. Irvin, \$29.34; Isaac Brumbaugh, \$10; Geo. M. Weidler, \$6; Melancthon Dupler, \$5.38; Geo. Shannon, \$5; Philip and Eliza Priser, \$2.50; John Dupler, \$1.20; Sadie Moherman, \$1; Clara Woods, \$1,	61	42
Wabash,	14	25	Southern District, Sunday-school.		
Sunday-schools.			Hickory Grove,	10	00
Sister Emma Amick's Class, Bur-			Individuals.		
netts Creek, \$12.50; Salamonie—Lan-			Mary Ockerman, \$6; Levi Stoner, \$5; Sarah Stoner, \$2.50; C. M. Smith, \$2.50; Elias Stauffer, \$1.20; W. C. Teeter, \$1.20; W. H. Folkert, \$1.20; David Brenner, \$1.20; Eli Niswonger, \$1.20; John H. Rinehart, \$1.20; John O. Warner, \$1.20; Jesse K. Brum-	25	60
caster, \$10.56,	23	06	baugh, \$1.20,		
Individuals.			Virginia—\$177.72.		
Daniel Karn, \$2.50; Odis P. Clingen-			First District, Congregations.		
peel, \$2; John W. Hoover, \$1.25; Isaac H. Shultz, \$1.20; J. D. Rife, \$1.20; M. E. Miller, \$1; Andrew Fouts, \$1; John H. Cupp, \$1; Emma Fair, \$1; James Himelick, 50 cents; W. F. Neal, 50 cents; S. A. Haines, 20 cents, ...	13	35	Germantown, \$6.50; Antloch, \$1, ...	7	50
Southern District, Congregation.			Sunday-schools.		
Nettle Creek,	9	00	Birchdays—Troutville, \$7.28; Chest-		
Sunday-schools.			nut Grove—Pleasant View, \$5,	12	28
Rossville, \$21.18; Birthdays—Nettle			Individuals.		
Creek—Brick Sunday-school, \$5.93; Oda Mitchell's Class—Maple Grove, \$3.50,	30	61	Thomas Harrow, \$2; T. S. Moher-		
Individuals.			man, \$1.80; C. J. Clingenpeel, \$1, ..	4	80
Wm. Stout, \$5; Chas. W. Ross, \$3; Henry C. Shultz, \$1.20; Catharine			Second District, Congregation.		
Bowman, \$1; Levi S. Dilling, \$1; Amanda Widows, \$1; Jeremiah Lat-			Bridgewater,	24	36
shaw, \$1; Dennis Hufford, 50 cents; John E. Miller, 50 cents; John E.			Individuals.		
Metzger (marriage notice), 50 cents,	14	70	Wm. H. Sipe, \$10; Noah W. Beery,		
Iowa—\$224.10.			\$5; Jacob L. Zimmerman, \$5; Mary S.		
Northern District, Individuals.			Zimmerman, \$2.50; Jane A. Zimmer-		
Eph. Lichty, \$34; J. S. Albright, \$10; L. W. Kennedy, \$10; H. E. Slifer,			man, \$2.50; D. M. Good, \$2.50; D. S.		
\$10; Samuel Pike, \$12; Jacob Lichty,			Thomas, \$2; Lelia R. Flory, \$2; Mrs.		
\$6; J. J. Berkley, \$6; Edward Zapf,			J. W. Harmsberger, \$1.66; D. S. Neff,		
\$5; Conrad and Louisa Messer, \$5;			\$1.50; John S. Flory, \$1.50; James R.		
Henry S. Sheller, \$5; C. Frederick, \$4;			Shipman, \$1.50; Lethe A. Liskey,		
U. S. Blough and wife, \$4; W. A.			\$1.20; J. M. Garber, \$1.20; Samuel L.		
Blough, \$3; E. M. Lichty, \$3; Mrs. Re-			Huffman, \$1.20; Mrs. J. W. Huffman,		
becca Hess, \$1.78; J. S. Hershberger,			\$1; Chas. H. Wampler, \$1; M. G. Sang-		
\$1.50; Jonas D. Swetzer, \$1; A. W.			er, \$1; Mollie Foster Aleshire, \$1; D.		
Miller, \$1; A. P. Blough (marriage no-			C. Cline, \$1; John L. Driver, \$1; Jacob		
tices), \$1; Hannah Messer, \$1; W. H.			H. Cline, \$1; John S. and L. Barbara		
Lichty (marriage notice), 50 cents;			Garber, \$1; Eliz. A. Andes, \$1; Katie		
I. W. Brubaker (marriage notice), 50			M. Showalter, \$1; Eliz. R. Showalter,		
cents; Vinton Artz, 50 cents,	125	78	\$1; Sue Earman, \$1; S. I. Stoner, 70		
Middle District, Congregation.			cents; S. Frank Cox, 50 cents; Nannie		
Panther Creek,	11	75	O. Humbert, 50 cents; A. B. Glick, 50		
Sunday-school.			cents; A. J. Miller, 30 cents; John D.		
Iowa River,	9	97	Huddle, 27 cents; J. S. Wright, 25		
Individuals.			cents; Lucy E. Evers, 25 cents; Mary		
D. W. and M. A. Hendricks, \$25;			R. Evers, 25 cents; Martha F. Evers,		
Mrs. M. E. Loudenslager, \$7; John			25 cents; M. D. Hess, 25 cents; Sarah		
G. Fleckner, \$6; Amos E. West, \$5;			A. Knisely, 25 cents; Bessie V. Wamp-		
			ler, 10 cents; Fannie A. Wampler,		
			10 cents; Barbara A. Wampler, 10		
			cents; Nannie A. Brower, 10 cents, ..	57	93
			Northern District, Congregation.		
			Mill Creek,	24	50
			Individuals.		
			B. W. Neff, \$5; John H. Kline, \$5;		
			Samuel Garber, \$3; David W. Wamp-		
			ler, \$2; Joseph F. Driver, \$1; J. G.		
			Kline, \$1; J. N. Smith, \$1; Anna		
			Wampler, \$1; Hugh R. Mowry, \$1;		
			Benjamin Miller, 50 cents; Rebecca F.		
			Miller, 50 cents; Mary F. Miller, 50		

cents; Madison Kline, 50 cents; P. J. Craun, 50 cents; Benjamin Cline, 50 cents; Susannah Flory, 50 cents; John F. Wampler, 50 cents; L. S. Miller, 50 cents; D. R. Miller, 25 cents,\$	24 75	maw, \$1.25; L. P. Donaldson, \$1, ..\$	12 25
Eastern District, Congregations.		Southern District, Congregation.	
Nokesville, \$6.50; Manassas, \$5.60, Individuals.	11 10	Nevada, 3 35	
Samuel Glick, \$6; Geo. W. Shaffer, \$2; Ella L. Myers, \$1; Eliz. Harley, 50 cents,\$	9 50	Individuals.	
California—\$132.85.		C. W. Gitt, \$25; Cynthia Barnhill, 25 cents, 25 25	
Northern District, Individuals.		Colorado—\$64.73.	
D. L. Forney, \$3; T. N. Beckner, \$2.60; Mrs. W. H. Stempel, \$1; Sarah J. Beckner, \$1; Franklin Davison, \$1; D. S. Musselman, \$1; D. R. Holsinger (marriage notice), 50 cents, 10 10		Southeastern District, Congregation.	
Southern District, Congregation.	25 00	Hartman, 69	
Lordsburg, 25 00		Sunday-school.	
Individuals.		Rocky Ford, 5 08	
M. D. Hershey and wife, \$56.75; Mary M. Hepner, \$10; Magdalena Myers, \$5; David Blickenstaff, \$5; Collin Puterbaugh, \$5; Ira G. Cripe, \$5; Martha J. Gray, \$4; J. L. Minnich, \$3; Eliz. Forney, \$3; S. Bock, \$1, .. Illinois—\$117.01.	97 75	Individual.	
Northern District, Congregations.		John M. Heckman, 45 00	
Pine Creek, \$25; Milledgeville, \$1.50, Individuals.	26 50	Western District, Congregation.	
Wm. Wingerd, \$12; L. J. Gerdes, \$7; E. Weigle, \$5; John Weber and wife, \$5; John C. Lampin, \$5; Levi S. Shively, \$5; Martha S. Gilbert, \$3; Belle Whitmer, \$1; A. L. Mote, \$1.20; P. H. Graybill, \$1.20; Jennie S. Harley, \$1.20; John W. Lutz, \$1; E. J. Knouse, \$1; Daniel Metz, \$1; J. H. B. Williams (marriage notice), 50 cents; Reuben and Sarah Faringer, 40 cents; A. H. Stauffer, 50 cents; Sally Kimmel, \$1, 52 00		First Grand Valley 6 96	
Southern District, Congregations.		Sunday-school.	
West Otter Creek, \$7.20; Oakley, \$2, 9 20		Grand Junction Mission, 7 00	
Christian Workers.		Kansas—\$57.69.	
Girard, 8 81		Northeastern District, Individuals.	
Individuals.		Mr. and Mrs. Peffley, \$8; Enoch Derrick, \$1; I. L. Hoover (marriage notice), 50 cents; H. F. Crist (marriage notice), 50 cents; C. B. Smith (marriage notice), 50 cents, 10 50	
Eliz. Henricks, \$5; Frank Etnoyer, \$5; Atta C. Eikenberry, \$2.50; Isaac Eikenberry, \$2.50; D. C. McGonigh, \$2.50; Owen D. Cripe, \$1; J. W. Lear (marriage notice), 50 cents; J. M. Masterson (marriage notice), 50 cents; A. L. Bingaman (marriage notice), 50 cents; J. A. Smeltzer (marriage notice), 50 cents, 20 50		S. E. District, Christian Workers.	
Maryland—\$92.18.		Verdigris, 26 94	
Eastern District, Individuals.		Individuals.	
Annie R. Stoner, \$25; Caleb Long, \$20; Alfred Englar, \$17; Mrs. Sallie Wingerd, \$3; David M. Young, \$1; Amos Wampler, \$1; A. Chambers (marriage notice), 50 cents; R. A. Nedrow (marriage notice), 50 cents, . Middle District, Congregation.	52 00	Fannie Stevens, \$4.75; Susan Cochran, \$1, 5 75	
Beaver Creek, 9 20		Southwestern District, Individuals.	
Individuals.		James P. Harris and wife, \$5; G. W. Crissman, \$5; S. M. Brown, \$2.50; Mrs. Lena Peel, \$1; J. J. Yoder (marriage notice), 50 cents; James P. Harris (marriage notice), 50 cents, ... 14 50	
Mary L. Stouffer, \$2.50; Barbara E. Stouffer, \$2.50; Jonas E. Flook, \$2.40, Western District, Individuals.	8 81	West Virginia—\$25.75.	
John A. Merrill and wife, \$5; Mrs. Lewis Miller, \$2, 7 00		First District, Individuals.	
Canada—\$86.40.		Alex. Evans, \$3; Charles Hamstead, \$2; R. E. Reed, 65 cents, 5 65	
Sunday-school.		Second District, Individual.	
Sharon, 83 40		A Brother, Simpson, W. Va., 20 10	
Individuals.		Washington—\$23.50.	
Malinda Swartz, \$2; Elder J. N. Overhultz, \$1, 3 00		Sunday-school.	
Missouri—\$64.03.		Winners Class, North Yakima, ... 8 00	
Northern District, Sunday-school.		Individuals.	
South St. Joseph, 9 06		Mother and boys, \$5; W. C. Lehman, \$6; C. Fitz, \$2.50; Julia Fainter, \$1; D. B. Eby (marriage notice), 50 cents; J. Hollinger (marriage notice), 50 cents, 15 50	
Individuals.		North Dakota—\$23.50.	
S. B. Shirkey and wife, \$5; John C. Van Trump, \$5; E. N. Huffman (marriage notice), 50 cents, 10 50		Congregations.	
Middle District, Christian Workers.	3 62	Brumbaugh, \$8; James River, \$7, 15 00	
First Church, Kansas City, Individuals.		Henry Kile, \$5; Elizabeth Kile, \$3; J. H. Brubaker (marriage notice), 50 cents, 8 50	
Individuals.		Michigan—\$21.14.	
Mary A. Eshelman, \$5; Wm. H. and Nannie C. Wagner, \$5; Susan Moo-		Sunday-schools.	
		Woodland, \$15.94; Lakeview, \$2.50, Individuals.	18 44
		Herbert Morehouse, \$1.50; Perry McKimmy, \$1.20, 2 70	
		Oklahoma—\$13.95.	
		Congregation.	
		Washita, 3 75	
		Individuals.	
		C. C. Clark, \$5; In Jesus' Name, \$2; W. P. Bosserman, \$1.20; Wm. P. Bartholom. \$1; Sarah Merkey, \$1, ... 10 20	
		Oregon—\$11.75.	
		Congregation.	
		Ashland, 10 00	
		Individuals.	
		S. Breuer, \$1; E. R. Wimes, 75 cents, 1 75	
		Nebraska—\$4.75.	
		Christian Workers.	
		Bethel, 2 25	
		Individuals.	
		P. A. Nickey and wife, 2 50	
		Denmark—\$3.92.	
		Sunday-school.	
		Sindal Brethren, 3 92	
		Louisiana—\$3.00.	
		Individual.	
		Lafayette Sutphin, 3 00	
		Florida—\$2.00.	
		Individuals.	
		Clay Dillon, \$1; Isaac Garst, \$1, .. 2 00	

Wisconsin—\$1.00.		
Individual.		
Sarah Yoder,	\$	1 00
Tennessee—\$1.00.		
Individual.		
Joseph Carey,	1	00
Idaho—\$0.50.		
Individual.		
Jennie S. Brower (marriage notice), 50 cents,	50	
Texas—\$0.50.		
Individual.		
Mrs. Mary Hanna,	50	
Minnesota—\$0.50.		
Individual.		
Elsie Sounders (marriage notice), ..	50	
Unknown—\$1.00.		
Unknown,	1	00
Total for the month,	\$	1,974 69
Previously reported,		22,365 27
For the year so far,		24,339 96
Less corrections,		35 65
		<hr/>
		\$24,304 31

INDIA ORPHANAGE.

Pennsylvania—\$153.00.		
Eastern District, Sunday-schools.		
West Conestoga—Lititz, \$30; Eliza- bethtown, \$20,	\$	50 00
Individual.		
Miss I. F. Price,	20	00
Southern District, Individual.		
In Memory of S. Homer Sieber, ..	20	00
Middle District, Individuals.		
David Keones, \$20; "Jani Moti," \$10; Edgar Sell, \$4,	34	00
Western District.		
Meyersdale Mission Circle,	20	00
Individuals.		
W. H. Blough and wife,	9	00
Illinois—\$46.15.		
Northern District, Individual.		
Lizzie Clair Studebaker,	20	00
Southern District, Sunday-schools.		
Sunday-school Classes, Oakley, \$16; Sugar Creek, \$10.15,	26	15
Iowa—\$41.00.		
Northern District, Individuals.		
Chas. W. Elsenbise and wife, ..	20	00
Aid Society.		
Waterloo Sisters,	16	00
Southern District, Sunday-school.		
South Keokuk,	5	00
Maryland—\$40.00.		
Middle District.		
Hagerstown Missionary Associa- tion,	20	00
Hagerstown Ladies' Aid Society,	20	00
Indiana—\$23.00.		
Northern District, Sunday-school.		
First South Bend,	8	00
Middle District, Sunday-school.		
Flora,	10	00
Aid Society.		
North Manchester Sisters,	10	00
Ohio—\$27.00.		
Southern District, Sunday-school.		
Pittsburg,	20	00
Individual.		
Mrs. Carrie Taylor,	7	00
Nebraska—\$21.00.		
Sunday-school.		
Beatrice,	20	00
Individual.		
A Sister, Octavia,	1	00
Virginia—\$20.00.		
Second District.		
James R. Shipman's Sunday-school Class, Bridgewater,	20	00
California—\$20.00.		
Northern District, Sunday-school.		
Sacramento Valley,	20	00
Idaho—\$20.00.		
Christian Workers.		
Nez Perce,	20	00
Michigan—\$15.31.		
Sunday-school.		
Woodland,	15	31
Washington—\$14.00.		

Sunday-school.	
Berean Class, N. Yakima,	\$ 14 00
Colorado—\$5.00.	
Western District, Christian Workers.	
First Grand Valley,	5 00
Total for the month,	\$ 450 46
Previously reported,	2,130 31

For the year so far,

INDIA MISSION.

Ohio—\$75.00.	
Northeastern District, Individuals.	
David and Sarah Shively,	\$ 75 00
California—\$23.55.	
Southern District, Christian Workers.	
South Los Angeles, \$20; Egan, \$3.55,	23 55
West Virginia—\$6.60.	
First District, Congregation.	
Allegheny,	6 60
Sweden—\$2.65.	
Individual.	
A Christian Worker,	2 65
Maryland—\$1.05.	
Eastern District, Sunday-school.	
Katie S. Grossnickle's Class, Boons- boro,	1 05
Total for the month,	\$ 108 85
Previously reported,	1,683 30
For year so far,	\$ 1,792 15
Plus correction,	25 65
	<hr/>
	\$ 1,817 80

INDIA NATIVE SCHOOLS.

Maryland—\$30.00.	
Eastern District.	
Washington City Miss. Society, ..	\$ 30 00
Virginia—\$18.50.	
Northern District, Sunday-school.	
Juvenile Classes, Linville Creek, ..	18 50
Iowa—\$3.50.	
Middle District, Sunday-school.	
Ida E. Book's Class, Adel,	3 50
Total for the month,	\$ 52 00
Previously reported,	321 75
For the year so far,	\$ 373 75

INDIA WIDOWS' HOME.

Washington—\$4.68.	
Sunday-school.	
Sunflower Class, N. Yakima,	\$ 4 68
Ohio—\$1.00.	
Northwestern District, Individual.	
Mrs. Lovella Z. Crim,	1 00
Total for the month,	\$ 5 68
Previously reported,	79 11
For the year so far,	\$ 84 79

CHINA MISSION.

North Dakota—\$70.00.	
Sunday-school.	
Pleasant Valley—Sunshine,	\$ 10 00
Individual.	
Mahlon P. Lichty,	60 00
New Mexico—\$50.00.	
Individual.	
Sale of house, Lake Arthur,	50 00
Illinois—\$2.55.	
Southern District, Congregation.	
Oakley,	2 55
Florida—\$1.00.	
Individual.	
Isaac B. Garst,	1 00
Pennsylvania—\$0.50.	
Southern District, Congregation.	
Upper Codorus,	50
Nebraska—\$0.50.	
Individual.	
A Sister, Octavia,	50
Total for the month,	\$ 154 55

Previously reported,	\$ 1,835 65
For the year so far,	\$ 1,990 20

CHINA ORPHANAGE.**Ohio—\$8.00.**

Northeastern District, Individual.	
Cyrus Young,	\$ 8 00

Nebraska—\$0.50.

Individual.	
A Sister—Octavia,	50

Total for the month,	\$ 8 50
Previously reported,	66 50

For the year so far,	\$ 75 00
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CHURCH EXTENSION.**Oklahoma—\$3.00.**

Congregation.	
Monitor,	\$ 3 00

Total for the month,	\$ 3 00
Previously reported,	12 11

For the year so far,	\$ 15 11
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COLORED MISSION.**Illinois—\$266.25.**

Daniel Mohler, 50 cents; Preston Arnold, \$1; Mary Smith, 50 cents; E. A. Shively, 50 cents; A. L. Turney, \$2; John D. Wagner, 25 cents; J. B. Metzger, \$1; D. M. Bobb, \$1; Isaac Eikenberry, \$10; Amos Wrightsman, \$5; Isaac Blickenstaff, \$5; Laura N. Deakins, \$1; Viola Frantz, \$5; Ida Eikenberry, 50 cents; Hattie Eikenberry, 50 cents; Viola Landis, \$1; Emma Wheeler, \$1.75; D. M. Adams, \$1; David Heckman, \$5; J. Hugh Heckman, \$1; Peter Gara, \$5; H. Mohler, \$1; Stephen Shively, \$1; P. B. Eshelman, \$3; O. D. Cripe, \$5; A. L. Bingaman, \$5; Elizabeth Hawver, \$1; Barbara Cripe, 50 cents; Alice Cripe, 50 cents; Elizabeth Hendricks, \$25; Samuel Hendricks, \$25; H. E. Leedy, \$1; J. G. Fulk, \$10; O. R. Turney, \$2.50; Rilla Turney, \$2.50; Sarah E. Bobb, \$5; Daniel Heckman, \$1; A. Brother, \$1; Frank Christner, \$1; T. M. Calvert, \$50; Emma Borden, \$5; Sarah Obenchain, 75 cents; Albert Obenchain, 50 cents; Susan Gerhart, 50 cents; Dailey Crawford, \$1; Emma E. Williamson, \$15; Walter McBride, \$5; Elizabeth Waker, 50 cents; Rebecca Fitzpatrick, \$1; Mary E. Weller, \$5; Minnie Swinger, \$1.50; Rebecca Wingler, \$2; A. Brother, \$1; A. Brother, \$1; M. S. Seymour, \$5; Amy Fitzpatrick, \$1; J. C. Stoner, \$15; Geo. Eble, \$10; Oscar Ridgely, \$5; Jonas Rothrock, \$1.	\$ 266 25
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Michigan—\$68.00.

D. E. Chambers, \$25; Wm. Smith, \$15; Wm. Patzwall, \$5; J. M. Lair, \$5; Philip Probst, \$5; Alice Whitehouse, \$5; Frank Huffman, \$5; Bertha Frantz, \$1; Edith Frantz, \$1; Monroe Williams, \$1.	68 00
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Nebraska—\$48.00.

P. T. Grabill, \$25; Daniel Burkhard, \$10; M. A. and Mary F. May, \$5; Eli Bowers, \$5; Ida Stauffer, \$3.	48 00
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Oregon—\$29.88.

Minnie Hermann, \$10; Geo. B. Adams, \$5; Wilber Barklow, \$4.88; Roy Stevens, \$1; C. H. Barklow, \$3; Thomas Royer, \$1.50; Jessie Barnett, \$1; Guy Barnett and wife, \$2; Edna Stuntz, \$1; Loyal Settles, 50 cents.	29 88
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Ohio—\$27.00.

S. R. Garver, \$20; Bertha Ruble, \$5; J. A. Souder, \$2.	27 00
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Iowa—\$16.50.

J. N. Weaver, \$10; L. E. Miller, \$5;	
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B. E. Gardner, \$1.50,	\$ 16 50
Washington—\$2.50.	
Don H. Messamer,	2 50
Kansas—\$1.00.	
H. E. Myers,	1 00

Total for the month,	\$ 459 13
Previously reported,	4,433 69

For the year so far,	\$ 4,892 82
Plus correction,	10 00

\$ 4,902 82

SUNDAY-SCHOOL EXTENSION.**General Fund.****Pennsylvania—\$43.53.**

Maple Spring Sunday-school, \$15; Ligonier Sunday-school, \$5; Montgomery Sunday-school, \$3.93; Fairview Village Sunday-school, \$2; Mt. Joy Sunday-school, \$5.20; Children, Rockton Sunday-school, \$1.65; Chickies Hill Sunday-school, \$1.75; Chickies Aid Society, \$5; Morgan Gindlesperger, \$1; P. C. Darr, \$1; Nellie Horner, 50 cents; Mary C. Blough, 70 cents; J. E. Critchfield, 50 cents; Glen R. Blough, 30 cents, \$	45 53
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Iowa—\$36.36.

Panther Creek Sunday-school, \$33.21; Cedar Sunday-school, \$3.15, ..	36 36
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Ohio—\$32.70.

Price's Creek—Castine Sunday-school, \$13.50; 18 members, Painter Creek Sunday-school, \$9.45; Hickory Grove Sunday-school, \$7.50; Bremen Sunday-school Class No. 3, \$2.25, ...	32 70
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Indiana—\$10.27.

Rossville Sunday-school, \$4.77; Spring Creek Sunday-school, \$3.50; Three Children, Mississinewa Cong., \$2.	10 27
--	-------

Virginia—\$23.99.

Barren Ridge Sunday-school, \$10.26; Fairview Sunday-school, \$5.08; Chestnut Grove—Pleasant View Sunday-school, \$5; Flat Rock Cong., \$2.30; Nokesville, \$1.35.	23 99
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Michigan—\$23.61.

Sugar Ridge Sunday-school, \$9.11; Woodland Sunday-school, \$7.76; Onkama Sunday-school, \$4.07; New Haven Sunday-school, \$2.67,	23 61
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Illinois—\$7.00.

Salem Sunday-school, \$5; Lamotte Sunday-school, \$2.	7 00
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North Dakota—\$6.82.

Kenmare Sunday-school, \$4; Carington Sunday-school, \$2.82,	6 82
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Kansas—\$5.00.

Frank Sargent,	5 00
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Nebraska—\$3.01.

Alva Congregation,	3 01
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Maryland—\$2.00.

Children of Beaverdam Sunday-school,	2 00
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Oregon—\$0.25.

E. R. Wimes,	25
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Total for the month,	\$ 194 54
Previously received,	889 68

For the year so far,	\$ 1,084 22
Less corrections,	11 80

\$ 1,072 42

BUILDING FUND.**Pennsylvania—\$32.00.**

Elizabethtown Sunday-school, \$10; Elizabeth Meyer, \$10; Lizzie K. Eshelman, \$10; F. N. Groff, \$2,	32 00
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Iowa—\$26.23.

Birthdays—Ivester Sunday-school, \$16.23; Greene Sunday-school, \$10,	26 23
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Indiana—\$26.82.

Salamonie-Lancaster Sunday-school, \$10.58; Lancaster-Salamonie Cong., \$6.92; Mexico Sunday-school,	
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(Continued on Page 107.)

The Life of Elder R. H. Miller

By Otho Winger.

ELD. MILLER was one of those strong men in the church, whose lives counted for much while they lived, and whose influence for good did not cease when the Master called them to himself. It is a good thing to have preserved, in some substantial form, a record of their accomplishments, so that those who come upon the stage of action later in the history of the world may read and be benefited.

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The interview of Archippus and his sister with Onesimus, their sympathy and decision to help him.

The account of Onesimus running away, and his voyage to Rome. His accidental meeting of Epaphrus, a minister from Colosse, through whom he finds Paul. His sister is sold to Philemon, how Onesimus becomes a useful member in Paul's home, who persuades him to return to his master. The answer of the prayer of Prudentia, his sister, for his return.

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Elgin, Illinois.

THE MISSIONARY VISITOR

THE FIELD IS THE WORLD

GO YE

I AM A WORKER

Vol. XIV

APRIL, 1912

No. 4



TWO TYPICAL CONGO (AFRICA) WOMEN.

"If Jesus Christ could only come quickly and reign, what a blessing to men! How He would provide a way to realize the beauty of holiness and peace. The field is great, the missionaries few, and the earnest Christian citizens are but a handful—a remnant. How to influence men aright when the passions are aroused by what the white man calls his rights is beyond the solving of any one in this world, and God only can prepare a way for us natives. Oh, that the Christian church would flood South Africa with Christian missionaries, and give sufficient money to establish institutions where natives may be trained as leaders to combat the evil influences which we fear! This land is a great land of sorrow! Heathen and Christian, Boer and Briton, native and foreigner, capital and labor assimilation, federation, self-government and many other problems will give rise to much bitterness and treachery. Were it not for our faith in God, who is able to cause the wrath of man to praise Him, the outlook would be gloomy indeed; but our hope is in the Everlasting Father and the Prince of Peace."—John L. Dubé, prominent native Christian leader of Natal, Africa.

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

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The Missionary Visitor

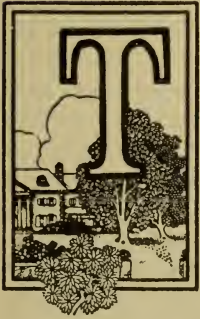
Volume XIV

April, 1912

Number 4

THE MISSIONARY CALL

By the Editor



somewhere in the uttermost part of the earth?" Such questions, however, stir only the highest and noblest type of Christianity, and yet even these two points must be taken for granted in considering the call:

First, that the work of conversion is complete and genuine; that it is of that radical type which has changed the whole man from one that loved the world and the things therein, to one that loves Christ, has a passion for His Person and the things of His kingdom. Without a certainty on this point one is not fit for the problems, trials and vexations of the mission field, either at home or abroad.

Second, that surrender to one's Lord has been complete. This means that one is no longer himself, but Christ's bond servant, and as such is simply in waiting at all times to do His bidding, whether it means life or death. Life to such is nothing—service is everything. With-

out this complete surrender one can have eyes and see not the world's needs; ears and hear not the cry of the unsaved millions; hearts and understand not the meaning of Christ's call to missionary service.

The foregoing, of course, will remove everything that bars us in our service for Christ. The Christian will no longer say that since he was born in a certain locality his life is due to that place and not to another. The question is, rather, does God want him to witness at this place or in some other? In fact, the servant of God should have as plain and positive and miraculous (if that is his demand) a call to stay at home as he demands to go to the field. To be born in America does not argue that the Creator meant he should always live here, any more than to be born in a desert place in America meant that he should struggle for an existence in such an inhospitable locality. Think you, that had you been born in Africa you would want the Christian in America, as you know him today, to remain here because this is a goodly land, and not come to your land and release the chains that bind you?

It also follows that for one not to have a desire to go to the field of service is no proof that God does not want him on the field. In the first place, this absence of desire may be due to a lack of information on the needs of the field. It

is hard to comprehend how any one, capable and fitted for any of the needy fields of the world, and having a knowledge of their condition, can stay at home. God does not force any one either to the field or to a knowledge of the needs. Millions are dying without a knowledge of Christ; the Mission Board pleads for and offers the study of missions to quicken interest in the world's needs of a Christ; the Bible plainly says that there is "no other name under heaven, that is given among men, whereby we must be saved" than the Name of Jesus. Yet God forces not any Christian to learn these needs; but He will hold him responsible for what he has an opportunity to know and does not know.

God works in and through His children, but His efforts go only as far as their personal desires and inclinations will permit Him. When one refuses to be in sympathy with His purposes and plans in the world, God can not lead such a person to any place He has chosen for him, and of course not to the mission field. Though the Lord cannot switch a powerless engine, He can lead and use the man or woman who seeks and tries to do His bidding. Paul was not as a balky horse, always being driven of the Spirit, but ever moving and expecting, he tried door after door until he found the ones open to him. Hence the Christian has no more right to expect a special call to service on the mission field than he has to be a doctor, farmer or teacher in the homeland. Indeed, no Christian has a right to enter any occupation anywhere in the world unless God assigns it to him.

Some seem to be waiting for the special call. They will never get it. True, God has made special calls, but they were to special individuals. The Father felt the need of leaders, pioneers, heroes in each field; and these went forth feeling, "Woe is me if I preach not the Gospel" in some particular field to which they went. But such instances are the excep-

tion and not the rule. God does not make common His special providences, much less His special calls.

The call can perhaps be summed up under three heads:

First, *the need of the field*. That surely constitutes a call. One stands on the bank of a stream in which are some people drowning. He has the facilities for saving them and can rescue them. Now that is a call to that man, as much so as if an officer stood by and said, "Save those people or I will punish you to the full extent of the law for negligence." Even if their condition was such that they no longer would cry for help, one would quickly go to their rescue without the command of the officer. Much like this did Kieth-Falconer deal with himself before he went to Arabia. "Whilst vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islamism, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field." Reader, if you knew how the world was lying in sin, if you knew how they were going down to Christless graves, if you knew how much they needed a Savior, the need would ring in your ears night and day until you would surrender to His service.

Another element entering into the call is *absence of personal qualifications*. Age, ability, health, spiritual qualities and natural temperament do enter into the call, but these are questions to be settled, not by the individual, but by some one else. The individual's business is to go, to try to go, to offer to go, and some one outside of himself is to determine his fitness.

All the other elements that might enter into a call may be classed as *insurmountable difficulties*. Of course one has hindrances that another has not. In some instances these arise to prove determination and strength of purpose.

The pioneer missionaries for the most part surmounted wonderful difficulties, and these simply were to them a testing. One should not be too easily thwarted in his efforts to go. If he has gained a vision of the world's need, has found the Christ in vital touch with love's power, most difficulties will disappear.

Really, what is needed is summed up in the old minister's "three royal G's"—*grace, grit and gumption*; or in other words,—consecration, determination and common sense.

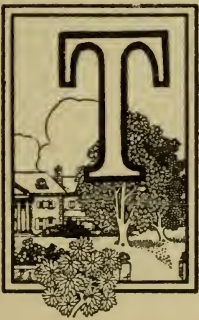
Not all can go. Yet Christ ORDERS EVERY ONE to the front, and woe shall it be to him who gives a false excuse for

not obeying, for the Master knows his inmost soul. He Who said, "He that loveth father or mother more than Me, is not worthy of Me" will find little room to excuse those who stay at home because of parental attachments; and those who would keep their children from the field should listen to the warning voice of Him Who said, "He that loveth son or daughter more than Me, is not worthy of Me." Sad, sad it will be for any one young or old, to hear, "Thou art not worthy of Me."

In beautiful contrast are the words of Paul, who tried out God's promises to the end, where he said, "My God shall supply all your need."

THE HOUSE OF GOD

Daniel Vaniman



O one who has studied the various plans for meetinghouses, both in cities and in the country, from Philadelphia to California, and from Chicago to Texas, it has become painfully evident that better-arranged meetinghouses are much

not wrong, by S. H. Brubaker, now of Chicago, one of the most practical architects of the country.—Ed.

Some fifteen years ago Daniel Vaniman, of sacred memory, prepared a manuscript on the meetinghouse. It was his intention to publish it in book form, and why he did not the Editor does not know. Instead he gave the manuscript to the Mission Rooms, and recently in seeking for another matter it turned up. There are many living today who knew Bro. Vaniman well. How interesting to hear his voice again—dead yet speaking to us! And what an advanced idea he had on the house of God, all scriptural, but in so many instances in advance of even today! Yet, if our brother could see some of the progress made since he wrote this article, he would realize that his vision is rapidly coming true. We can well take his counsel for today. It is good and very good. The illustrations were with the manuscript, prepared, if my impression is

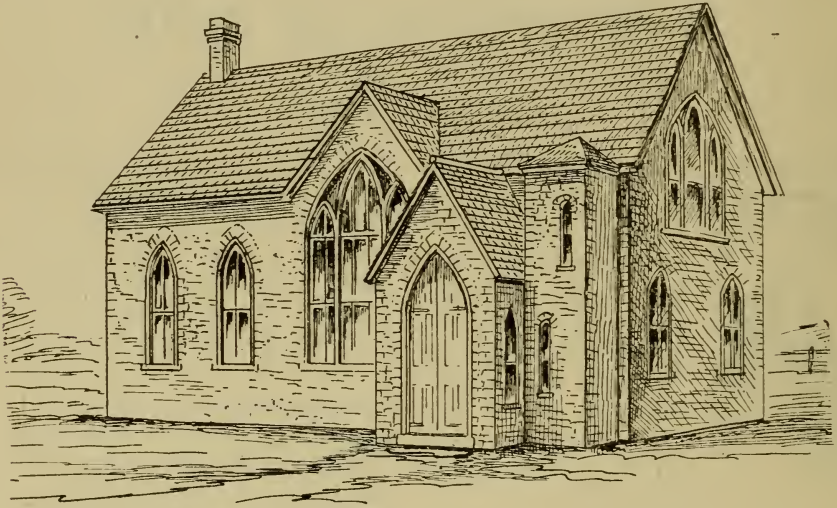
needed; houses better adapted to the needs of our rapidly-growing Sunday-schools. This has caused the author to think much upon how better plans might be made generally available and has led to the publication of this little volume containing general instructions, and a few suggestive plans suitable for large or small houses; plans having a suitable audience room for ordinary occasions and a number of smaller rooms suitable for Sunday-school purposes, and so arranged that they may on communion or other special occasions be conveniently added to the main audience room; seats having a leaf to the back of each seat used when needed for a communion table by those on the seat behind it, thus facing all communicants the same way, and also seating a much larger number on a given space than can be accommodated at the tables now generally used. It is the purpose of the author while traveling over the Brotherhood as Gen-

eral Traveling Secretary of the General Missionary and Tract Committee, to continue to secure the best possible plans for improved churchhouses and seats, and in future editions to publish them as fast as they can be developed and by actual test be proven satisfactory. For this purpose helpful suggestions are solicited and will be thankfully received; hoping in this way we may become helpful to our brethren in securing meeting-houses more in harmony with the principles of modern architecture and better adapted to the present and future needs of our people. It is not necessary to continue longer to build churchhouses not in harmony with correct architectural principles, not adapted to our present

worship God that the Lord showed Moses the pattern of the tabernacle and what belonged to it and said, "Look that thou make them after their pattern, which was shewed thee in the mount" (Ex. 25: 40).

When the time came that a permanent house became better adapted to their surroundings the Lord directed Solomon how to build the temple, a building made in harmony with correct architectural principles and adapted to the form of worship best suited to that age; a building highly typical of the church of Christ.

The temple, or type of the future church, being destroyed and the worshipers taken captives, they were for a time



A neat and becoming place of worship whether it be built in the country or city.

needs, inconvenient, unhealthful, and hard to speak in, when by a little thoughtful effort much better ones may as well be had. Hoping that this volume may prove helpful to many churches it is sent out on its mission by the author.

The Duty.

of providing suitable houses for the worship of God is of no small importance. It is a duty that should interest all Christians. So important was it to God's ancient people to have a suitable place to

without a place to worship the God of Jacob. The germ out of which the synagogue grew may be found in the circle of the prophets 742 years before Christ (Isa. 8: 16), but not until the days of Ezra, about 535 years before Christ, do we find definite traces of the building of synagogues. So important became this institution that the rule was that wherever there were ten Jews a synagogue was built for an habitation for the God of Jacob. Tradition says there were

about 480 synagogues in Jerusalem at one time.

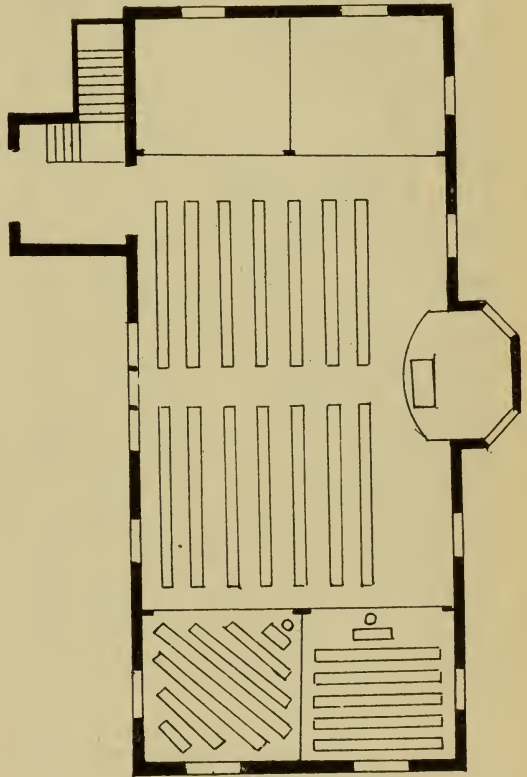
It is just as necessary to have suitable places to worship God now as at any former period. Shelter from the inclemency of the weather, and the exclusion of distracting scenes around the worshipers make churchhouses a necessity. Psa. 132: 1-10 and 1 Chron. 22: 1-5 contain lessons for church builders.

We know our limitations. We *must* worship. The glory of the Greek is to be found in his devotion to his gods; the glory of the Jew in his devotion to Jehovah; the glory of the church of Christ in her loyal devotion and worship of God, through Jesus Christ. Even the proud Athenian found no satisfying service in the shadowy gods grouped about Olympus. In his heathen hunger for true worship he erected a temple "to the unknown God," that He might have a home. Are you as anxious to have a home for God near you? Shall your God be houseless, homeless, friendless? Shall the church of Jesus—His lambs—have no shelter, no fold, no home? True worship humbles us, purifies us, exalts us, enriches us. Worship makes the worshiper like that which is worshiped. Do you wish to become humble, pure, exalted of God, enriched of Him? Do you wish to be like God? Then worship God (Rev. 22: 9).

To make worship becoming and profitable, suitable houses of worship are a necessity; and let us never forget that we are building for God, that He may have a home in our midst; be present to our senses. Just as the Jews needed the tabernacle in the wilderness, the temple in Mt. Zion, and the synagogue wherever there were ten Jews, so do we now need a churchhouse wherever there are enough true worshipers who desire to worship God in spirit and in truth. Suitable churchhouses provide for profitable worship (1) by furnishing comfortable surroundings; (2) by excluding distracting scenes and circumstances; (3) pro-

viding quiet; (4) recalling hallowed associations. We cannot worship unless our souls are Christ-centered. All noise is at variance with true worship.

1. True worship is a joy to the worshiper. David says (Psa. 122: 1), "I was glad when they said unto me, Let us go into the house of the Lord." Here lies the secret of profit to the worshiper. We ought to rejoice when the hour of worship arrives. We ought to go joyful-



The floor plan is just reversed in the plate. Note the gallery by the entrance,—the Sunday-school rooms under the gallery like at the other end. Outside of basement this plan furnishes five rooms for classes outside of the main audience room. This is given as a general plan, to be modified to meet the needs larger or smaller.

ly, not grudgingly, into the house of the Lord. We ought to go expecting *much*. Then we shall not be disappointed. Please do not go to church to hear this or that special one speak; to sing this or that song, or to meet a neighbor and ac-

company him home for dinner, and thus half desecrate the Lord's Day to begin with. Go to church to worship God; to meet Christ; to hear His Word; to share His promise; to obtain His blessing. The hallowed associations that cluster around a churchhouse make it increasingly sacred as a place of worship. Here sinners repent and forsake sin, and engage to live and work for Jesus, which means for an increase of righteousness.

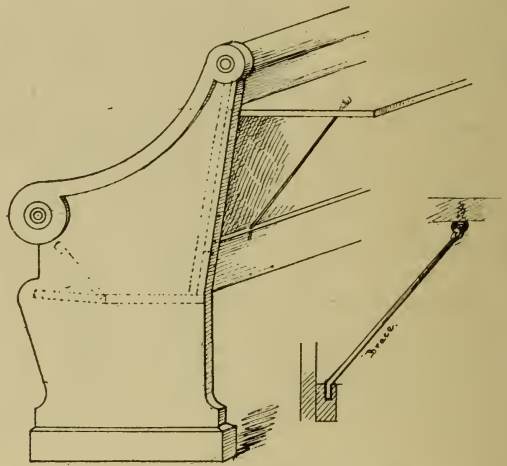
When we are asked to build a house of worship it means to provide a suitable place to forward the work of God. You are in this not called upon to preach, but to provide a place for preaching. In giving for this purpose your money is made to forward the work of the Lord. Your doubting neighbor can better appreciate what your religion means to you when he sees you give liberally for the erection of a house for God. The amount you give in proportion to your ability is one way, at least, by which the world will measure your estimate of the religion you profess. In the house of God the soul finds the sweetest moments of communion. In the observance of the sacred ordinances of the church, the washing of the saints' feet, the kiss of charity, the feast of love; and the holy communion, you will find the fullest realization of the depth and strength of worship. If you prize these holy feasts to the soul, then build to render possible their fullest realization.

Let us also remember that the dead hallow our churchhouses. Here are taken, in the hour of gloom, the remains of those whom we loved, who through death have left us, to enter into the rapture of day eternal. Husband, wife, child, father, mother, sister, brother, elder, neighbor may soon be among those who come, with no effort of their own, no consciousness of their coming, for the last time to have the holy ministrations of the church to witness with Christ that they will rise again. Blessed memories! Holy testimonies! Dear yet living wit-

nesses for Christ, and for the immortality of the soul!

2. Churchhouses should be erected solely for the worship of God. The churchhouse is not the place to deliver popular addresses, nor to display human skill of any sort. They are not to be erected for any man, but to be God's house, to be used for His worship.

3. In the churchhouse we should earnestly seek manifestations of God's presence. He dwells there (Psa. 132: 8, 9). His presence is abiding, strengthening, sanctifying, and inspiring. Do you expect to commune with God when you attend divine service? Do you implore divine help? God is in His temples to give. Do you go there prepared to receive?



This is a practical pew. For communion purposes the table is pulled out from the back, where it is kept practically concealed when not in use. By this method all face the minister when around the Lord's table.

4. Study the blessings of the sanctuary. How welcome to the wandering Jews was the assurance of a place of rest and an abiding place in which to meet God! "The Lord loveth the gates of Zion more than all the dwellings of Jacob" (Psa. 87: 2). Gorgeous as was the temple, it was incomplete without the ark, the symbol of God's presence and strength. We do not want an arkless temple, a godless worship.

5. God is present in His temples (Psa. 132: 13, 14). He dwells there by His own choice. He dwells there perpetually. We need never fear that God shall be absent from His place of worship. He takes no vacations. Do you? He never stays away on account of other business, on account of rough weather, on account of the absence of some favorite preacher? Do you? He has no favorites save those that love Him most. How is it with you?

6. God's blessing is vouchsafed to those that truly worship Him in the sanctuary. In the observance of God's house one realizes the blessedness of worship. God's approval is upon us when we build Him an habitation where true worshippers meet to worship Him in the assembly of the saints. To build suitable houses of worship is to build God's cause, to invite God's presence into our community. Do you want God to dwell mightily in your midst? Do you want to neighbor with Him? Then help to locate Him an house.

7. As we build let us sing and be joyful and fear no hindrances. We must not forget that it is also a duty to make a home for God in other lands. We must not forget that it is as important to build for ages to come as for ourselves. David wanted to prepare. He never realized the coming glory of incense-breathing service in the great temple. We all receive unfinished work. We all will leave unfinished work. How narrow is that view that builds only for self! Build for God, that His people everywhere, in all time, may have equal share in the work you do. Is your soul more precious to God than another's? Can you give liberally for your own churchhouse and refuse to give for others? Is this selfish? The very essence of Christ's Spirit is in seeking the good of others, in the mission cause. It demands as much from us for others as for ourselves and owns with loving favor that soul that is willing to suffer rather

than cause others to suffer; that would rather see a poor congregation in some distant place enjoy help than to provide for self. If we catch the real Spirit of Christ we will look upon the opportunity to erect a sanctuary anywhere as a privilege. We would not see Christ wander hungry, thirsty, homeless, sick, by our door. We would consider it an honor to take Him in and minister to Him, even to the limit of privation to ourselves. Exactly this is our duty when we are called upon to minister to the wants of fellow-creatures which, when done from proper motive, He will ever reward the same as if done unto Himself. The tree dies, but the forest flourishes for a thousand years. The President dies, but the nation lives. The teacher dies, but the school grows and flourishes for centuries. The minister dies, but the ministry is perpetual. Time dies, but the eternity of God knows no death. We will die, but the church we help to preserve by providing a place of worship flourishes to the end of God's purposes therewith. Let us take the broader view of this work and put our thoughts and prayers and money more and more over into the duty of providing for God, everywhere, suitable houses in which He may abide, in which He may be worshiped in Spirit and in truth.

Where to Build Meetinghouses.

1. In the towns and cities, and
2. In the country.

Which of these two places should receive careful thought? All selfish motives should be laid aside and the greatest good to the largest number should always determine this question. That many mistakes have been made along this line in the past has become very evident to the thoughtful observer. Many instances can be cited where one hundred or more members live in and around a town. About three-fourths of them live around the town, on farms, and are provided with conveyance of their own in which they can go to the town to church

as well as to some point in the country. The rest live in town, have no conveyance of their own, can not afford to hire, and therefore do not go to our meetings much when out in the country. The same may be said of many others who live in the town who are not members of any church. In such cases, if self is left out of sight and the greatest good to the largest number is allowed to decide the location it could easily be settled in favor of the town or city. Past experience has demonstrated that where our meetinghouses have been built in the towns and meetings properly conducted the Brethren's meetings and Sunday-schools were as liberally patronized by those who were not members as were the churches of other denominations; or in other words, other things being equal, the Brethren receive fully their proportion of attendants at their religious services in towns and cities, while if their houses were from three to six miles out in the country scarcely any from the town would attend. Then, too, our members are more and more getting into the towns and cities. Very many more of our members and members' children are now in the towns and cities than twenty-five years ago.

Another advantage in favor of locating in the towns and cities: Since we have so many railroads, those coming by rail can reach the meetings in town much more readily; and still another advantage is the certainty of being able to keep up the Sunday-school and social or prayer meetings during unfavorable weather, with poor roads.

We ought also to remember that a soul saved in the town or city is worth as much as in the country; therefore the question whether to build in the town or country should always receive prayerful and careful thought before a location is determined; also, in what part of the town or city to locate should receive careful consideration. A careful business man, wishing to select a location for

his particular business, will have much preference for location. The same is true in locating a place for a meeting-house. Don't be "penny wise and pound foolish" in making your selection for a churchhouse.

Another mistake has sometimes been made that should be avoided in the future: A necessity comes for a place to hold religious services in a town or city. Some one finds an old meetinghouse belonging to some other denomination. It is not good enough any more for them; is not at a favorable place. They have learned this by a practical test; they want a better house at a more favorable place. Their wide-awake business tact readily suggests to them the propriety of selling it, as they say, very cheap. Our Brethren in the country, having never had much experience in locating meetinghouses in towns and cities, and the members in town often being of the poorer class, will be very glad to have a house of worship of some kind in town and therefore readily fall in with the idea of buying the old house because, as they think, it is cheap, while in reality the deal has the "penny wise and pound foolish" written all over it. Far better use good business sense by selecting a suitable place and building a suitable house at greater cost rather than to spend money, time and effort at that second-hand place which others were glad to get rid of at any price because they had learned to see the other side plainly. Now don't be "pound foolish" in this way, nor by building just a little ways out of town, but get right into the town or city and as near the best place for the purpose as possible (just as a good business man would do in locating for any other purpose), and then build accordingly.

Good Janitor Service.

After having a house properly located good janitor service needs consideration. No church, however poor, should be satisfied with careless, irregu-

lar janitor service, because it is not necessary, and with proper effort good janitor service can be had. The cost of fuel for heating the house properly, and at the proper time, is but little more, if properly done, than it would be poorly done at improper times; but it makes a vast difference in the healthfulness and comfort of the worshipers how and when the fuel is used. The same is true in sweeping and dusting. Every house of worship should be kept scrupulously clean, and in every way made as healthful and comfortable and enjoyable to all as possible. The janitor should be well paid for his service, and the expense, if equally divided among the members, will require but little from each. Then he should be required to keep the house clean and seats properly dusted. The best way to do this is to take up the dust with a damp cloth instead of knocking it off to float in the air and settle in some other place, and this must not be left until the congregation is about to come in. Then the temperature of the house should be evened up early before the congregation begins to assemble. The janitor should, if he must move about during service, do it noiselessly. A little thoughtful effort and a pair of soft slippers will soon bring all in line

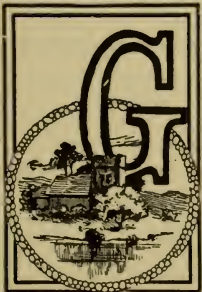
here. The facts are, to render good janitor service one must learn how, as well as other things must be learned; and no congregation should be satisfied with anything less than good janitor service, for it can be had by proper effort and ought to be had on all occasions and in all places of worship.

Church Manners.

People are, the world over, as they are taught, and it is a fact that in many places there is room for improvement along this line. Many otherwise clever people have never been taught good church manners. Coming to church late, shifting the feet noisily, allowing children to run about during service, giving children noisy playthings, turning around to see who enters, sitting far back in the church, spitting on the floor, looking out of the window, or at one's watch, leaning upon or whispering to another in church—all are at variance with the dignity, profit and decorum that belong to the place of worship. It is advisable to teach all church members at church meetings these necessary lessons in order that members, at least, may be able to set a proper example to others while in the house of God.

THE CALL

J. A. Buffenmyer



O ye therefore and teach all nations," etc. This is the Master's command to His disciples and comes vibrating down through the ages to the disciples in our day and age.

Some one says, "Well, that is speaking in a general way. How shall we know that we are called to carry the news

to all the world?" Just wait and see! John 14: 26: "But the Comforter, which is the Holy Ghost, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." The Master here speaks of the personal work of the Holy Spirit, so if the Spirit is calling you to His service on the field you can find a rule given whereby you may know if it is of God or of the evil one. Let us look at 1 John 4: 1: "Beloved, believe not every spir-

it, but try the spirits whether they are of God: because many false prophets are gone out into the world." You will readily see that if the Spirit that is calling you is in harmony with His message it is of God. If not, beware!

I have been asked if I believe that every one is called to go on the foreign field. I say certainly not. Yet we all receive a call to the great mission work. But the work of missions is divided into three parts.

First, we are all asked to pray, by our dear Master Himself, and we all can pray (Matt. 9: 38).

Second, as stated, we all can pray, and praise the Lord. Most are blessed to such an extent that the cause of missions does not need to go begging (2 Cor. 9: 7).

Third, some are called by His Spirit to go on the field, as a result of prayer.

In order to be called to the field some conditions are necessary. Let us look at a few: First, the motive. This should be nothing short of a burning desire to help a benighted world to Christ. Second, consecration of one's self to work for the Master. I believe those on the field could tell us what that means better than we realize, but we should trust in God, for He has promised to be with those until the end of the world (Matt. 28: 20).

The question is asked, "How do you know that you are called to go to India or China or some other place as you please?" I can not answer and am quite sure our brethren on the field could hardly tell more than that the Spirit simply called that way. We do not understand the workings of the Spirit in every case, but it is our business to obey the call, and the blessing is sure to follow (1 Cor. 13: 12).

Again, some come and ask, "Why such an unhealthy climate?" Here is the answer to that question: The church must send its missionaries to lands

where the door has been opened to receive the Gospel and she cannot refuse because of climatic conditions. Again, the heathen need the Gospel in those regions the same as others do.

When the Lord spoke to Philip and told him to go south (Acts 10: 26), we do not find him saying, "Lord, it is too hot down there; let me go north; the climate is more favorable." He simply went at the Lord's bidding. We have a record of one thing that he did through being obedient to the call, and eternity alone will tell the rest that was accomplished through being obedient regardless of climatic conditions.

Strange it is, anyway, that people will trust their souls to God and then are afraid to trust their bodies to Him.

"O ye of little faith."

Oh, that all would pray, and that more would give of their means, and that more would be willing to give their lives to His service!

Then we could pray the Master's perfect prayer as given in Matt. 6.

Rheems, Pa. ❧ ❧

CHINA AWAKENING.

Nora E. Berkebile.

What hast waked thee, sleeping giant,
From thy slumbers ages long
Bound by thine ancestral worship
And thy Buddhist teaching strong?

Truly thou hast long been slumbering,
But we see thee stretch and rise,
Half awake, in sitting posture,
Rubbing thine half-sleeping eyes.

Shake thy hoary locks, strong giant,
"Yellow Peril" truly called;
Both by sin and superstition
Thou hast years and years been walled.

Was the blood of Christian martyrs
Calling to thee from the ground?
Did their hearts' blood, spilt upon you,
Meet your ears in thundering sound?

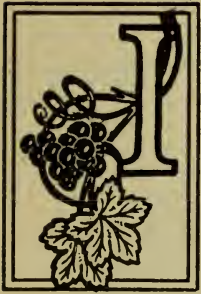
More awake art thou each minute—
"Men as trees" you "walking see,"
But through Christ and His own people
May your vision perfect be.

May the prayers of Christian nations
As sweet incense upward go,
That thou mayst when fully awakened
In full faith thy Savior know.

Defiance, Ohio.

THE GRACE OF GIVING

Dr. S. B. Miller



INCREASING demands for money to carry forward religious work demands more attention by the Lord's people in reference to the "grace of giving." The call of missions and phases of mission development; the call of education by our colleges for buildings, equipment and endowments; the various benevolences brought before us for consideration constantly present the needs for more money for religious activities.

To meet these demands with some degree of conscientiousness requires not necessarily more members (though that is a part of the mission of the church—to evangelize the world); not more wealth (though that in a measure might render some temporary aid); not more schemes for raising money (though new schemes sometimes produce results); but the great need—"to wit, of the grace of God bestowed on the churches of Macedonia"—the *grace of giving*!

Pauls speaks of this grace as "obedience to your confession of the Gospel," "fruits of righteousness," "liberality" or "riches of their liberality," "ministering," "grace of God," and "exceeding grace of God in you."

Giving money for relief of the needy, when the calls become too persistent; or for mission work, when our feelings are sufficiently wrought upon, may be a spasmodic, uninteresting part of the Christian life, but in the light of the Gospel, the regular, habitual, cheerful, repeated giving is a manifestation of the "grace of God in you." *Have you felt it?*

I remember, at a District Meeting, when the cause of missions was presented so forcefully, an aged minister of considerable means put a five-dollar bill in the offering and then remarked, "That is the first mission money I ever gave. I hope that will do them for a while!" "Every man as he purposeth in his heart so let him give—not grudgingly or of necessity, for God loveth a cheerful giver."

Paul, as an evangelist, sought not money from the converts, but he was anxious for a quality of life that felt the power of God in them, that being "enriched by Him in all utterance and in all knowledge, even as the testimony of Christ was confirmed in you, so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." "Not because I desire a gift, but I desire fruit that may abound to your account"—the free, liberal, repeated offering of the churches of Macedonia, especially the Philippian, was a manifestation of the grace of God.

No need of exhortation, enthusiasm or personal influence, but "praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." How encouraging to the apostle to see the fruits of his labors, a manifestation of appreciation for the new life that had come to them!

"Ye know the grace of our Lord Jesus Christ, that though He was rich He became poor for our sakes, that we through His poverty might be rich." Christ gave Himself as a measure of His love for us and what we give in return for the riches of God to us is a measure

of our love for Him. Thanks be unto God for His unspeakable gift. "Therefore as ye abound in everything, in faith, and utterance and knowledge and in all diligence see that ye abound in this grace also"—(grace of giving)—"for the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." "Now, therefore, perform the doing of it, that as there was the

readiness to will, so there may be a performance also out of that which ye have." "God is able to make all grace abound toward you, that ye, always having all sufficiency in all things may abound to every good work." The *grace of giving*, a distinct part of the Christian's development, an occasion of spiritual joy, an evidence of fruitfulness in Christ, the manifestation of exceeding grace of God in you!

ROMANTIC MISSION WORK

I. S. Long



WHILE in Landour last fall we came to know Mr. and Mrs. Greet, the only two representatives of the Tehri Border Village Mission. With the hope that a bit of information concerning their field, the people of said field, and

some of the missionaries' experiences may prove both helpful and instructive this sketch is written.

"Tehri is a native-ruled state, with 5,000 square miles of mountains, on whose steep and rugged sides are villages, estimated at 3,000, unevangelized. Landour, on the Tehri border, is the principal market-town for the greater part of the state, and from it as our headquarters we can reach by foot-tracks, often most precipitous, some 150 villages." So writes Mr. Greet. The state of Tehri reaches from Landour on the south to perpetual snows, a state of steep, lofty and picturesque mountains, foothills of the great Himalayas. One is made to wonder how so many people manage to get a subsistence among these mountains, and why they voluntarily live there, for it appears as if God has

made few if any natural fields. To me, the present fields appeared like mere gardens or truck patches dug from the slopes and made nearly level so as to be tillable. Another wonder is the great number of small fields on such an inaccessible little world. From the top of the Landour range as a viewpoint and looking through the clear air of that upper world one can see a great many villages dotted here and there, northward. As time and again we looked over the heads of the thousand small hamlets between us and eternal snows in the distance, the thought would rush into our minds that midst such wonderful and stupendous handiwork of the Great God men's hearts ought to be receptive to His Word and the working of His Spirit.

Nevertheless, among all the villages of this large state no missionary is allowed to live and have a home. But feeling called of God to work among these peoples Mr. and Mrs. Greet have done the only thing left to do—provide a home for themselves in Landour, in English territory bordering the state. While not allowed to live within the state they may and do tour as much as they like, only to return to Landour when the touring season is over.



At the Foot of Rajpore, Showing Road Up to Mussoorie, Which Is Seen in the Distance.

In this large territory there are few roads. So, to reach the 150 villages in which Mr. and Mrs. Greet tour they are compelled to take very narrow and often very dangerous, because precipitous, footpaths. So narrow, indeed, are some of these tracks that ponies even cannot be used to carry the missionaries and their wonderfully simple and suitable outfit—small tent, hand stove, cots, chairs, foodstuffs, etc., etc.—but this is all loaded on the backs of strong men who, with great skill, climb up and down the mountains. These two lone people tour in the wintertime mainly, and no doubt undergo much hardship from cold, rain and lack of proper food; for while down in the valleys they in their small tent are rained upon, the mountains above their heads often lie covered with snow.

While on the hill we had a chance to see and know many of those simple tribes. In Mussoorie, Landour, and Rajpore (contiguous towns) there are in season about 4,000 dandy carriers, besides about 1,000 domestic servants and clerks. In addition to these, from a radius of ten miles people bring milk daily,

and from a radius of twenty miles they bring clarified butter, and fruit, while others come from as far as a hundred miles for salt, tobacco and cloth. These people, one must admit sorrowfully, know all too much about many Europeans who spend the hot season on the hill. Well was the question asked the World Missionary Conference at Edinburgh, whether "the Christianity we are sending from land to land is not loaded with some fatal disparagement such as forbids its wide expansion." If all Europeans were only true Christians how much easier the missionary's work! When not on tour Mr. Greet is seen here and there in converse with groups of the hill coolies, as he finds them; and while they are slowly coming to know that he is their friend, come for their good, unfortunately like many other Indians they are little able to comprehend why the missionary is so anxious about their souls.

Imagine two men carrying a little woman in a dandy costing about one-tenth of that shown in the picture, and walking by footpaths over cliffs and precipices, down which one can easily

see death! Imagine yourself in valleys in which the sun shines but four or five hours per day, among a people without a written language, a people whose language has no words for Christ, resurrection, atonement, prophet, anointed, etc., etc., but who speak of the Spirit Who, they think, pervades all space, as "it." Imagine yourself and family the only missionaries for 3,000 villages of lost people, many of whom from years of contact with Europeans on the hills, know times over more about the Europeans than the missionary will know about them in his lifetime, perhaps, and you have an idea of Mr. Greet's work and difficulties. In the five years that these lone people have worked at Landour not one of the hill people has accepted Christ as his Savior, and yet these people are full of faith to work on. To us it seems great unwisdom to try to work without Indian helpers.



Hill-wood Seller, Mussoorie, India.

Perhaps the following rare experience of Mr. Greet's will be interesting:

"I had the privilege of attending the Tehri forest officer on his journey to Rishikesh, the resort of Sadhus, at the place where the Ganges leaves the hills. There, midst great forests, recluses by the thousand sit contemplating nature's God—or, as they see it, nature's god, a something rather than a somebody, or nothing or nobody—according to the one who thinks or thinks that he thinks. There sit those men, tens of thousands of them, all up and down the banks of the river that is more revered by them than the Jordan by the Jews. Many of them are hidden even from each other; alone in patches, gullies, or on secluded hillocks or steep banks. The Sadhus, whom I had always met in different parts of India, were most disreputable fellows, beggars in the name of religion, and often the worst of characters. But here in Rishikesh, and along the river-course north and south of it, are hosts of men, shut off from the world, set upon the idea of realizing God by contemplation. Among them must there not be some to whom the Gospel sympathetically presented would furnish the key to so much that has puzzled them and to know which many of them have practiced great self-denial? I saw astonishingly little quarreling or badness among them, most of them being content quietly to fetch their bit of bread and dal in cloth from near-by institutions provided by rich Hindus. They swallow it quietly with a little water and return to their contemplation. Many pore all the day over their Hindu Shastras. Only one man asked me for anything, he being sick, and he was reproved by another, who said a true Sadhu would not beg so.

"What a world of religious idea is Rishikesh, midst wild jungle and forest and river and sand! There is such a similarity in the ideas of those great crowds, yet such a variety of motive,

origin and present circumstance! Some are fat and flourishing, and some die of dysentery and are pushed into the river. Some are philosophers and some are mental blanks. Nearly all seem satisfied that theirs is the way to final bliss, somewhere, and that our Gospel is a

weak, unreasonable message. If our Gospel is veiled, it is veiled in them that are perishing: in whom the god of this world hath blinded the minds of the unbelieving, that the light of the Gospel of the glory of Christ who is the image of God should not dawn upon them."



School Under Management of the Presbyterians.

GO YE INTO ALL THE WORLD

Frank B. Myers

Go ye into all the world,
And in Jesus' blessed name,
Let Love's banner be unfurled,
God's eternal truth proclaim;
Ye, whose souls have been redeemed,
By God's high and matchless price,
With the crimson blood that streamed
From dark Calv'ry's Sacrifice.

Ye, whose souls have seen the light
Of the Savior's heartfelt love,
Shining through sin's darkest night,
From the realms of light above,
Tell to nations, far and wide,
The sweet story of the cross,
How Christ suffered, bled and died,
Saving men from endless loss.

India needs to know the Word,
The dear Gospel's saving power,
Millions there have never heard
How it cheers those, hour by hour,

Who God's message have received
Into honest, willing hearts,
And in Jesus have believed,—
Of the joy His love imparts.

China's millions daily cry
From the depths of sin and strife;
Oh, how sad that they must die,
Knowing not the words of life!
Brother, sister, don't you love
Those for whom your Savior died,—
He Who left His home above,
And for them was crucified?

If you do, why won't you go
At the gracious Lord's command,
And His love to sinners show
In this far-off heathen land?
May we consecrate our all
To the One of Calvary,
And, wherever He doth call,
Gladly answer, "Lord, send me."
Winona, Minn.



A Hindu Beggar.

Reproduced from the Chronicle.

CASTE: ITS POWER

S. P. Berkebile



MAN'S caste, in India, is his destiny. It determines his social standing and relationship. The castes do not intermarry. To change caste is next to impossible and if one chances to break caste by disobeying some of its rules, the

whole community boycotts him. He cannot even remain with his own family unless they should have been in the transgression also. No one will touch him. No one will work for him, unless it be one of the lowest

caste men. No one will come to his aid. This is the problem a caste man faces when he wants to become a Christian.

The time was when the "twice-born" Hindu could not travel on the train without being considered defiled because of having rubbed up against some one of the lower caste; but now they are becoming more lenient and adjusting themselves to modern improvements (*thanks to Christianity and its leavening influence*). However, they have their own caste water carriers at all of the principal railroad stations, and when the train stops they will go back and forth along the train, crying out, "Brahmine Parnee"! "Brahmine Parnee"! (water for Brah-

mins! etc.)! But those who cross the ocean to Europe or America must make atonement when they return, by submitting to one of the following ordeals: His tongue is slightly burned with a piece of heated gold; he is branded indelibly on different parts of his body with red-hot irons; he is made to walk barefooted over red-hot embers; or he is made to drink *pancha-gavia*. These words mean the five substances derived from the body of the cow; namely, milk, curds, ghee (clarified butter), manure and urine, which are mixed together. Presents are also given and a feast for those who have gathered from all parts to witness the reinstating.

There are some offences, if committed by Hindoos, that prevent them from being readmitted into caste. These unpardonable sins are five in number:

1. The murder of a Brahmin.
2. The destruction of the unborn or willful abortion.
3. To drink toddy, the juice of the palm tree.
4. To steal gold.
5. To commit adultery with the wife of one's spiritual or temporal superior.

Of course, generally speaking, *sin*, among the India people, *means to be found out and proven guilty without a shadow of doubt*.

When a certain Mussulman prince reigned in Mysore, and sought to proselytize the whole peninsula, he began by having several Brahmins forcibly circumcised, compelling them afterwards to eat cow's flesh. After the people had been freed from the yoke of this tyrant, many of those who had been compelled to embrace the Mohammedan religion made every possible effort, and offered very large sums to be readmitted into Hinduism. But it was everywhere decided that it was quite possible to purify the uncleanness of circumcision, but the crime of eating cow's flesh, even under compulsion, was unanimously declared to be irredeemable and not to be effaced

either by presents, or by fire, or by the *pancha-gavia*.

The entire social system of India is based upon and sustained by caste. It determines, so far as caste lines are concerned, where a father shall look for a child wife for his boy. A shoemaker need never expect a potter's daughter to become his daughter-in-law, nor the potter to have a silversmith's daughter as a wife for his son.

It says from which one of the three or four wells in a village a man shall draw water, and not necessarily the one nearest one's house, either. They may be compelled to go several blocks past the nearest one to their own caste well. But, as a matter of convenience, people of the same caste usually locate near each other in the village, and if low caste, are usually more or less distant from the other castes. Then they try to have their well as near their section of the village as is possible. In the town of Vada there are about six different grades of wells from which to draw water. When we went there first, American fashion we looked for the best water at the most convenient place. This was a well at which mostly the middle class, or Vaisyas, filled water. Not to cause any trouble in the beginning of the work we hired one of their caste to bring us our water; but as we began to gather a few native Christians about us from various castes they went to the same well and drew water.

This raised the question in the minds of the Hindu people as to who these people were anyway. To what caste did they belong before becoming Christians? And since they broke caste to become Christians are they not defiled?

One day our native preacher received a notice to appear at the courthouse, as some of his neighbors had presented a charge against him. I went along to the hearing, and there we found six of the leading men from one caste ready to give lawful reasons (caste law, of course)

why the Christians should not draw water from their well.

They told the court that our native preacher had done some work about the house that the lowest caste should perform, and for this reason he was defiled. The low-caste man had no doubt stirred up the trouble because he was not being hired to do the work. Right here caste became sort of a labor union. But the

Brahmin judge admonished them to walk in love with the Christians and he was sure that the Christians would do the right thing and that they would not wilfully cause offense. The judge knew, too, that during the nineteenth century the English Government passed a law that a native on becoming a Christian should not be debarred from drawing water from a well.



INDIA NOTES

Alice King Ebey

Little Daniel Wilbur, born Jan. 5, 1912, has brought much rejoicing to the home of Bro. and Sister Stover at Anklesvar.

Sister Ida C. Himmelsbaugh is spending a short time in North India, visiting the historic cities of Delhi, Agra, Cawnpore, Lucknow and Jaipur. She will also see something of mission work in these places.

Brother and Sister Blough arrived in Bombay Friday noon, Feb. 16, and are

now located at Anklesvar to take charge of the work there. Brother Stover and family are to sail for the homeland March 15.

Christmas time is a special season of rejoicing among Christians in a heathen land. Christmas of 1911 seemed to be the gladdest and best that we have had in our mission. At Anklesvar ninety-four were baptized. Among them was Miriam, the ten year old daughter of Brother and Sister Stover. Some twenty-seven were baptized at Vyara, a few at

Umalla and at Dahanu, so that in all about 130 were born into the kingdom this Christmas time.

Sister Kathryn Ziegler, now located at Anklesvar, is finding a place of great usefulness in and about that place. Many of the recent converts are men, and the women need to be taught and led into the kingdom. We trust that many of these heathen wives of Christian husbands may be speedily brought to the light.

About six weeks ago rats began dying in Vada. This is considered a sure warning of the approach of the plague. The people were ordered out of the town into temporary shacks in the nearby fields. Brother and Sister Kaylor and Sister Powell came to Bulsar where they are continuing their language study. However, only a few deaths occurred and the people are now returning to their homes. Our missionaries will soon be at their place again.

The Anglican bishop of Madras speaks of the need of India and his words are weighty: "After an experience of twenty-six years in India, my own conviction is now far deeper than when I first landed that what the people of India need is the old-fashioned Gospel of salvation from sin, and that the highest wisdom of the missionary to the educated Indians is, as far as possible, to avoid philosophical discussion and like Paul at Corinth to determine to know nothing among them but Christ crucified." It is the Gospel of salvation through Christ that all the world needs. Those who hope to be used of God in the evangelization of the world can make no better preparation for the work than to fit themselves to teach the Word in its simplicity and power.

Brother Stover at a recent conference where the Mohammedan was being considered, in part spoke as follows:

"I have had, for many years, a grow-

ing conviction that the final conflict in the Orient lies between Mohammedanism and Christianity. I came first upon the thought in conversation with Hindus, who suggested to me that from what I had said, I must think that the time for them to choose is now, that they might help mould sentiment and gain strength for the coming conflict, when all would have to be with the one or the other side. I said: 'Yes, that's the idea.' And the idea has been growing with me ever since. At the Lucknow Conference last year, I had that conviction very much confirmed.

"But I believe Mohammedan sentiment is changing. Not that they are getting ready to become Christians. If they are doing so, it is quite unintentional, I am sure. But that their attitude to Christian people and Christian work is different from what it used to be. All of which is good, either from their standpoint or from ours.

"I remember about seventeen years ago, when I was new in India, one of the first experiences was to see a Dublo paraded on horseback through the town I then lived in. When I asked what it all meant, I learned that he was being made a Mohammedan. I then asked what he did it for, and what he got. All innocent enough was the question, but the answer was that he got Rs. 40.

"As missionaries and as Christians we need more and more to keep a sympathetic heart for the Mohammedan people. We want to make them frequently the subjects of our prayers. At the present time, in two different villages I have Moslem friends offering to help build Christian churches. We want to regard them as the key-note to the situation in the future, and so plan our mission work. With one strong and friendly enemy determined to outwit us, with one great missionary religion determined to out-missionary us, with the great question ever being unsettled before us, whether God is a loving Father or a despotic

Ruler, it seems to me as we advance, we must advance together, and every forward movement can only increase the fraternity of feeling between us, and in us for all people."

The recent list of medical missionaries in India contains the names of 118 men and 217 women, thirteen more than last year. 145 mission hospitals had 49,913 in-patients and the total attendance at recorded mission dispensaries was 3,185,663. This does not include the work of those who are not regular doctors. One of the medical missionaries in speaking of the evangelizing power of medical missions states, "One could not be more happily occupied. I doubt if one could be more usefully employed. If I had my life to live over again, although I might rectify many mistakes and faults, in detail and execution, the general principles and aims are just what I would choose after thirty years of trying to carry them out." Surely the Church of the Brethren ought to have her medical missionaries in our foreign fields.

The ninety-third annual meeting of the Bombay Auxiliary of the British and Foreign Bible Society was held in Bombay Jan. 25. The total circulation of Scripture portions in India for the year 1911 was 140,850. The portions printed were 205,000. There has been a steady increase in the distribution of Bibles and Scripture portions, but still there remain 70,000,000, speaking fifty-five different languages and dialects, without the Bible in their own language. We praise God for what has been done and for the wholesome influence the Bible is exerting even upon non-Christians, and yet how much remains to be done! "The entrance of thy word giveth light," and it is the business of the Church to bring the light to those in darkness.

Sister Sadie Miller is busy at her old post, round about Umalla, since her return from furlough. Some of the

women with whom she had spent much time before her furlough have recently put off their jewels and have come into the church. Some of these had seemed far from the kingdom, but the faithful sowing of the good seed into hearts that seemed stony is yielding a harvest. Sister Eliza B. Miller, who has been in charge of the Bulsar Girls' School for some ten years, has recently been added to the staff of workers at Umalla. She devotes her time to Bible teaching among the Christian workers, superintending the village mission schools and also finds some time for evangelistic work. The door for gospel work stands wide open among these simple Bhil people. May the Lord bring many into His kingdom!

Sister Ida C. Shumaker now has charge of the Girls' School at Bulsar. She has had special training and much experience in school work, so is at home in this kind of work. But she has not completed her course of language study yet, so she finds her time fully occupied.

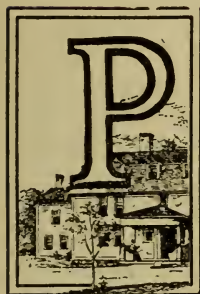
Affliction has come to the family of Brother E. H. Eby. The oldest son was stricken with smallpox a week ago and was taken to St. George's Hospital, Bombay. Sister Eby followed in a few days and yesterday Bro. Eby had some fever and went immediately to the hospital. We still hope that the latter's fever may be only from vaccination. The two younger children are at Bulsar, being cared for by Sisters Kaylor and Powell. Daily hourly prayers ascend for these dear ones. In times like these we know how strong is the tie of love and fellowship in our mission family. We trust that these afflicted ones may be speedily restored to health and that the infection may spread no further. They were stricken at Bulsar, where a number of our missionaries were gathered together, so the danger of exposure is not slight. This is a time of anxiety but God is always near to His own.

Karadoho, via Dahanu, India, Feb. 23.

THE MEMORY LEAGUE

S. N. McCann

How to Memorize.



PERHAPS no greater blessing can come into a person's life than personal fellowship with Jesus. One of the best ways to get and keep fellowship with Jesus is to get and keep His thoughts. His thoughts can be made

a part of our being by committing "the Word" to memory and meditating upon it, as the Psalmist says, by day and by night.

To commit a verse of Scripture per day seems an easy task, and it will be easy if one goes at it in the right way. Easy as it may be to commit one verse per day, many will fail for lack of some definite plan. If we want to get the most out of our Memory League work we must be willing to spend a definite time with the Lord each day.

I find my best time for committing is in the early morning. My first work is a little season of devotion, in which I commit a verse, rehearse a chapter or two chapters, and spend some time in prayer and meditation. I have often felt I would set apart for communion with God a part of the first of each day, but other duties would cause me to neglect to do so. Since joining the Memory League I find great joy in communion with God, as I commit His Holy Word, and rehearse a portion in the early morning. Making the time of committing a time of prayer and real devotion will bless and enrich any life.

It becomes a season of joy, a season of sweet communion with God and our Savior. The time to commit and re-

hearse varies from fifteen to thirty minutes. An hour can be delightfully spent this way. A portion of each day should be definitely set apart to this work. I feel the early morning is the best time. One can make it a rule to get up just a little earlier and devote a short time to this work.

One must have some time or fail. Who cannot give a little time each day to the Lord in prayerful meditation on His Word? Unless there is some definite time set apart for this work its sweetness and uplifting power will in a measure be lost. A haphazard way of committing the Word is much better than not to commit at all. Yet, to set apart a little portion of each day and conscientiously keep that time for the Lord will yield the best and surest results.

The apostles had set times for devotion, but our spiritual life is often swallowed up by other things because we have not followed their example. "Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour" (Acts 3: 1). Cornelius, a devout man, and one given to prayer, "Saw in a vision openly, as it were about the ninth hour of the day, an angel of God" (Acts 10: 3). "Peter went upon the housetop to pray, about the sixth hour" (Acts 10: 9).

The apostles and early church had more than one period in the day for private devotion and their lives were full of the Christ Spirit.

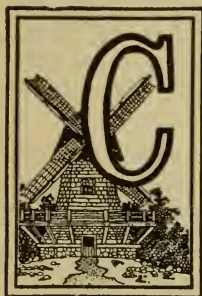
What a joy it ought to be for every follower of Christ to set apart at least one season in each day for devoted, prayerful communion with God in memorizing His Word! I find it a great blessing on retiring to rehearse some of

the Scripture learned during the last few days. It proves an easy way to drop the cares of the day and to be wafted into the land of Morpheus. If wakeful hours come in the night they are made to yield

joy and sweetness from the Word in memory's storehouse.

Young man, young woman, join the Memory League and reap a thousand-fold from the time spent in this work!

AUNT ZANIE'S PRAYER



OME in," said Miss Peck, the missionary, in response to a knock at her door one morning.

The door opened and revealed a neat little brown-faced woman, in clean calico gown and long gingham apron, her

head wrapped in a plaid cotton bandanna. The face wore a troubled expression so unusual that the missionary exclaimed: "Why, Aunt Zanie, what's the matter? Come in."

"No, honey, I hasn't time to come in; just stopped a minute to ask you to pray to de Lord dat He show me how to do mo' fo' Africa."

The missionary grasped the situation. Aunt Zanie was poor. On her arm hung the implements by which she earned a living for herself and a little grandchild—a wooden pail in which she carried scrubbing brush and cloths. She was noted for honesty, thrift, piety and generosity. Never was a good cause presented and a collection taken but what Aunt Zanie, with quick step and beaming face, was ready with her offering. Everybody who knew her wondered how she could give so much.

"Oh, Aunt Zanie, don't be troubled! The dear Lord knows what you can give, and He does not wish you to grieve because you cannot do more. I am sure you give enough."

"Sister Peck, I didn't come dis' mo'nin' to have you tell me I do 'nuff; I jes' come to ask you to pray to de Lo'd

dat He show me how I can give mo'."

"Well, well, Aunt Zanie, I will; and if there's any way I'm sure the Lord will make it plain to you."

The little woman turned, and went on her way to her daily toil. Several days passed, and again Aunt Zanie appeared at the door of the missionary home, this time with beaming face, to say, "Good mo'nin', Sister Peck. I's come to tell you the Lo'd done answer prayer."

"How, Aunt Zanie?"

"Well, Sister Peck, I jest went about all dese days with a heavy heart, a-prayin' to de Lo'd to show me how to do something mo' fo' Africa. But 'pears like He dunno no way, fo' not a bit of answer did He give me. But last night I came home from my wo'k, and I jes' set my ole bucket on de flo', and I kneeled down by a cha'r, and I poured out my heart to de Lo'u, and I said, 'O Lo'd, isn't der no way I can do somethin' mo' fo' Africa?' For a long time I prayed, then I stopped, and everything was jest as still! and I heard a voice speak right to my heart, 'Zanie, child, lay down that pipe!'"

Aunt Zanie had learned to smoke that pipe when she was a little slave girl, lighting the pipe for her mistress, and now she had passed her threescore years, and for a long, long time it had been her one personal indulgence. Is there any wonder that the missionary asked:

"Aunt Zanie, do you think you can?"

"If de Lo'd say so?" was the wondering response.

"Yes, Aunt Zanie; if the Lord says so, He will enable you."

Again the blessed little woman was gone, and again days went by, until one morning she came to the missionary, and laying twenty-five cents in her hand, exclaimed joyfully, "Here, Sister Peck, here's Aunt Zanie's first 'bacco money for Africa."

The days have grown into years since we gazed upon that bit of silver in Miss Peck's hand and heard her tell this story, but from then until now, Aunt Zanie's tobacco money has been conscientiously devoted to the nobler purpose of sending gospel light into dark places.

Reader, do you hear the repeated calls for help? Are you doing all you can to relieve the needy? Have you a pipe—some carnal pleasure? Some cherished

indulgence? Can you give it up and let the Lord use the money it costs? Will you?

Do you pray, dare you pray, as did Aunt Zanie, with honest purpose to obey, "Lord, show me how to give more"? Then wait upon Him as she did, with strong pleadings for the answer, and "Whatsoever He saith unto you, do it."

When Christians thus pray and thus give, then will the treasury overflow, sowers and reapers be multiplied, deserts blossom, parched ground become a pool, and thirsty land springs of water. How does the sacrifice compare with the bloom? Will you lay down your pipe? —*Standard.*

BOOK REVIEW

The Passion Play Graft, or Oberammergau With the Lid Off. W. A. Garber, Dayton, Ohio.

Of course the season is gone by and perhaps few will remember the facts of this booklet till the next time the play is palmed off on American travelers ten years hence, but it is refreshing that at least one American,—oh, there are a number of them who have discovered the great deception, and some of them have written in reputable magazines about it,—has the courage of his convictions to publish at his own expense a very interesting exposure of that big "graft." He submits the evidence on the following points for any reader to consider:

1. That the village of Oberammergau is not a holy and sacred little village nestled away in the recesses of the mountains, but it lies outside the mountains and during the play season is filled with wild and frenzied methods of money-making schemes.

2. That history shows that Passion Plays have never been a means of grace, but a great power to cheapen religion and bring irreverence for sacred things everywhere.

3. That Oberammergau does not live in an atmosphere pregnant with high type of morality and purity; but that its inhabi-

tants are guilty of the same sins as other villages of Bavaria, that the village is cursed with drunkenness and kindred vices; that during the "sacred play" drink is offered to such as will indulge.

4. That the people of the village are highly credulous and superstitious; and there is no evidence that a plague was once stayed because of their vow.

5. That they are guilty of the most flagrant system of graft and monopoly.

Other points are established as well, but this is enough to interest any one who would like to know the truth to send for a copy of the book.

It was the lot of the Editor to be in Europe during the Passion Play season. Before he went he heard much about it. In traveling through England, Germany, and northern Europe he heard of but one person outside of Americans going to the play. The conclusion reached was that it was more an advertising scheme of the steamship companies, railroads and tourist agencies to induce people to travel than that it was of any real merit. After reading this book it is hard to see how any good could come to any one from seeing the play, but there can be no question about the flood of evil. The book is published by the author.

EDITORIALS



The Chinese are making history so rapidly that the mail received at the office is four weeks old and that which appears in print from letters from our missionaries is out of date save that it recounts experience. China is in the throes of carnage and pillage, and the rapacity of the bloodthirsty on either side of the conflict is being more or less satisfied. Thus far, however, amidst all the conflict the missionaries of the Church of the Brethren have been greatly blessed and protected. They are under the care of the American consul at Tien Tsin, and it may be some time yet before they will dare return to their inland stations. They are losing no time in language study. Surely the church sending them should not now, nor for that matter any time, fail to pray daily in their behalf.

* * *

Two of the missionaries in India made the Editor's family a Christmas present of a splendid volume, called "Lotus Buds," by Amy Carmichael-Wilson. Many of our readers know her by her "Things as They Are," and "Overweights of Joy." "Lotus Buds" is a large book, beautifully illustrated, and with that magic pen of hers the author has dealt with the child problem of India as no other has ever done. She has sought child life in all phases and told about it: its poverty, its filth, its degradation. But saddest of all is the story of the child, whose devout heathen mother sells her girl when perhaps but ten years old, to the temple gods. This means a life of shame. And the cry of

innocence, as it comes from the temple, almost breaks the heart. Such messages, if every Christian mother could read them, would wring the heart and stir to action every mother of this land. The book has carried a special message and blessing to the Editor's home.

* * *

When a goodly number of missionaries are sent out in one year, which has occurred several times, the question of furlough becomes an interesting one. All are entitled to their furlough on time; but all cannot leave on time lest the work be impaired. For instance, Bro. Stover and family were due last fall, but will not get home till this spring. Some time in April they will arrive in the States. Bro. E. H. Eby and wife leave India about the same time, but will spend time in China visiting the band at Tien Tsin. They will take part of their furlough studying other mission fields and thus enlarge their usefulness.

* * *

The churches and friends of our missionaries will be glad to welcome these two families coming on furlough. It is Bro. Stover's second furlough. In his first the wave of enthusiasm which he created was splendid. He is coming home for work again, just the same as all missionaries are willing to do some work while home resting.

* * *

This raises the question of securing a missionary to speak in the churches, and it is well to announce again the plan of the Board. It is the purpose of the

Board that any missionary on furlough shall visit *all* the churches of a State District if he enters to visit one, and this shall be done under the direction of the Mission Rooms. It is also the intention that no District shall have the second visit until all the other Districts have been visited.

* * *

There is a reason for this visiting plan. There are churches which are so wide-awake in missionary endeavor that they willingly and gladly have every missionary on furlough visit their congregation and respond with a liberal offering. The Mission Rooms would like to please them; but there are other churches which do not know the blessing of a visit from a returned missionary, and they never call for one. Now these latter need the work of the missionary more than the former. They are robbing themselves, and are being robbed by the Board, of a blessing they should have. Hence, from now on, as far as the Board is concerned, they shall have the blessing. For this reason our missionaries on furlough will work by Districts and not by churches, as heretofore.

* * *

Sister Emma Horning is on her way home from China. After consultation with a reliable physician, who recommended that she come to America for treatment for some chronic difficulty that has developed, reluctantly the board over there recommended her coming. She has been a splendid worker in China, and will be greatly missed.

* * *

Perhaps some wonder why people should be sent home, sick, or why they should develop chronic diseases on the field. It may be that in times past the medical examination was not thorough enough, and yet the Board sought to be careful. But it must be remembered that with all care, disease in its incipency cannot always be detected; that missionaries are subject to disease the same

as others; that the strain on the worker in the foreign field is greater than in the home land; and if there is any tendency towards any disease it will more quickly develop there than in the home land. This must be expected and met by taking care of those whose health fails.

* * *

Never for a moment get the idea that any of our workers come from the field because they grow tired of the work. Far from that. Every one who has been on the field is homesick to return, and cries day and night to the Lord that the way may open for his or her going back. Yet if health does not permit, there is nothing else to do than not to return.

* * *

As far as the Board is concerned its larger experience is leading it to be more careful in medical examinations so as to avoid all instances where reasonable diligence would detect a tendency to disease. Yet with all this care it cannot hope to keep from sending now and then those whose health will be impaired on the field. And if the church is expecting all her missionaries always to prove sound and strong, then she is asking of these under unusual strain and exposure something she does not ask of any other class.

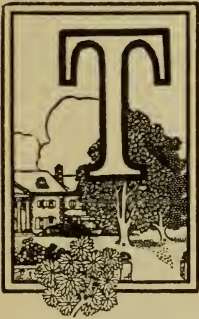
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On the other hand, the misfortune of not being permitted to remain on the field should call forth deepest sympathy for the work, the workers, and the Board in its work. The whole project is in accordance with the Divine will, is to be undertaken in faith, but not that faith that uses not ordinary common sense to precede it in the effort. Faith is for the lengths beyond sight,—not for the things that belong to sight. Some would exercise “faith” where God has supplied common sense to direct. But when “common sense” has been exercised and the step of faith has been taken, then deepest sympathy, earnest prayer and hearty support should be constantly manifest so that we bear the burden together.

The Little Missionary

BONA'OK'ONDELE, THE WHITE MAN'S BABY.

Will R. Welch, in Congo Balolo Mission Record



HE advent of a white baby is a very rare event on the Congo. When one still night the angels hovered over our house, and came in to leave a bonnie lassie with blue eyes and chubby limbs, there was joy in more hearts than one. Our black children were fast asleep, so they did not see the shining angels nor their precious burden.

We received command somewhat like that given by the Egyptian princess to the mother of Moses: "Take this child and nurse it for me." She received a royal welcome, and we took the little girl, who was a stranger to us then, but is so no longer, to bring her up for the King, Who deemed us worthy of the sacred trust.

How different is her reception from that of the wee black bairnies we see every day! As soon as they come into the world a great shout informs the father that he has a son or daughter, and off he goes to gather sticks for firewood to keep mother and baby warm.

Our baby came to a nice warm bed, but these pickaninnies are often born under the stars with nothing above them but broad, green plantain leaves and a reed bed for a resting place.

When the black baby is born a driver ant is brought in a leaf and placed on the little body. The insect has a for-

midable pair of pincers with which he can give an awful nip, and the very object for which he is procured is the painful duty of making the infant squall! We who have been driven out of house and home by the attacks of these pests do not envy the baby. For three days the baby's sole article of diet is water and she must make the best of it. The mother on the other hand must not drink water for three days. This is a custom based on native superstition.

When morning dawned I went to my workmen and told them there was a new missionary—just a wee one—and I wanted no noise. "We are very happy," said they; that was their way of congratulating me.

Market day had arrived when we laid in our weekly stock of eggs, pineapples, bananas, plantains, manioc, etc., and as the meeting place was at the back of our house we got our full share of visitors! Swarms of women in all conditions of life came to see our new arrival: old and young, sick and sound, bond and free; favorite wives with big brass anklets to indicate their station in life, and women of humbler rank, undistinguished by "jewelry," whose only noticeable feature was the variety and filth of the coiffures they displayed.

Then there were little girls with faces half red and half white, signifying that they were under a kind of Nazarite vow to abstain from certain foods, and here and there an old woman with a single white mark on the forehead proclaiming that once upon a time (perhaps twenty years ago) she had been the mother of twins. All these streamed past our house to the market, and when they re-

turned came on the veranda and clamored to see the white man's baby.

I got my precious bundle of baby and blankets and carrying it to a shady part of the veranda displayed her to the admiring crowd! What a hubbub ensued! From all sides "Ngoya! ngoya" ["mother!" an expression of surprise]! "Look at her tiny eyes! Look at her arms! See! her face is as big as if she had been born a month! Uncover her body that we may see her. Look, she is *white!*" I forbade the people to climb the stairs, but they crushed up and with their dirty, oily hands painted my white veranda post red. When they had done this a wise workman bandaged the post with black waterproof paper, lest it should be disfigured! We always shut the stable door after the pony has gone out!

No white baby goes without a native name, and we gave ours "Jefu," after a Christian woman, in preference to allowing the natives to call her after some heathen. When this woman came back to Baringa she made a great fuss over her namesake. Her first present was a fowl, followed later by a stool on which baby could not sit. Later she redeemed this—the price being another fowl.

When baby grew big enough to be carried around regularly in the cool of the evening, we visited the compounds. One evening as we sat conversing with some folks an old, shriveled-up woman, painful to look at, asked in all innocence, "What shall we send Jefu when she goes to Europe? I think a fowl or a *dog*" (the latter to eat, not to make a pet of). The younger people snorted and made fun of the old dame's ignorance. "What would she do with a dog? Wouldn't it die on the way to Europe?" The purpose of the old lady was right, but the proposed gift would have been a little out of place. What would the post-office officials think of a native dog in the post!

One of the things that astonished us in the early days was the number of peo-

ple who asked "Does she cry?" Certainly, as she lay in sweet slumber in her little white box she did not look as if she could be guilty of shouting. She was not a crying baby, as the question proves. I did not, however, feel like making her cry to gratify their curiosity.

We received plenty of sound advice as to the up bringing of the child. As it may be valuable I pass it on. You won't find it in any book of "Advice":

1. Give baby water to drink to stimulate her appetite.
2. Always take her up immediately she cries.
3. Always feed her when she cries; she is hungry.
4. When baby has hiccoughs thump your own chest, or tie a piece of stick in baby's hair. Both are (in)-fallible cures for this jerky affliction.

In failing to observe certain of the above rules I have been called "hard-hearted," "pitiless" and so on. One day we sat quietly enjoying our midday meal and baby was in great form in her box, most vigorously exercising her lungs. A sick woman stole into the house, and hearing Jefu's desperate cries went straight to the bedroom and looked on that picture of woe! The poor creature began to cry herself and beating her breast sobbed, "Oh, if you would only let me take her up! Oh, the pity of it! Come and take her up." "Oh, no," we replied, "crying won't hurt her." That was "inhuman." She came out of the bedroom with two streams of tears running down her face. It was a touching sight. "Don't you feel her crying in your heart?" she said; "I do; when my own boy was small and he cried, my heart was rent with pity. Even now I weep over him [he is nineteen]. No one but a mother knows a mother's love. If you would allow me I would go to the river and wash my body clean, and hold the baby."

Sometimes we hear ludicrous state-

(Continued on Page 144.)

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

CORRECTION.

A mistake in addition occurred last month in the China Mission account. The total receipts for December should have been \$124.55 instead of \$154.55. The report this month is reduced accordingly.

FINANCIAL REPORT.

The General Mission Board acknowledges the receipt of the following donations to the accounts under their care for the month of February, 1912:

Virginia—\$190.38.

First District, Congregations.	
Botetourt, \$81.75; Oak Grove—	
Peters Creek, \$17.68,	99 43
Individuals.	
J. W. Layman, \$8; G. A. Moomaw,	
\$3; L. A. Bowman, \$1; Mrs. F. D. Ken-	
nett, \$1,	13 00
Second District, Congregation.	
Bridgewater,	47 65
Individuals.	
S. N. Wine, 25 cents; E. G. Wine,	
25 cents; Benj. F. Miller 15 cents, ..	65
Northern District, Individuals.	
W. F. Sherman, \$10; P. S. Thomas,	
\$3,	13 00
Eastern District, Congregation.	
Fairfax	16 40
Individual.	
B. F. A. Myers,	25
Pennsylvania—\$157.18.	
Eastern District, Congregations.	
Chiques, \$34.25; Denton, \$25.63, ...	59 88
Sunday-school.	
Peach Blossom—Eastern	20 00
Individuals.	
H. J. Hutchinson, \$10; H. B. Horst,	
50 cents,	10 50
Southeastern District, Congregations.	
Coventry,	29 60
Individual.	
Milton C. Landis,	15 00
Southern District, Individuals.	
A Sister—Lost Creek, \$2; J. H. Kel-	
ler (marriage notice), 50 cents,	2 50
Middle District, Individual.	
D. G. Snyder,	2 00
Western District, Congregation.	
Georges Creek,	10 00
Individuals.	
Mary A. Kinsey, \$5; I. G. Miller,	
\$1.20; A Sister—Jacobs Creek, \$1;	
A Poor Widow, 50 cents,	7 70

Indiana—\$123.13.

Northern District, Congregation.	
New Salem,	\$ 33 20
Individuals.	
A Sister, \$10; Mary Lammadee,	
\$2.50,	12 50
Middle District, Sunday-school.	
Salamonie—Loon Creek,	10 93
Individuals.	
"K. K.," \$5; Mrs. Ida Harp, \$2.50;	
A Sister, \$2; G. W. Butterbaugh, \$1;	
Mrs. Lizzie Fisher, \$1,	11 50
Southern District, Individuals.	
R. Cunningham, \$30; Samuel D.	
Stoner, \$25,	55 00
Ohio—\$53.85.	
Northeastern District, Congregations.	
Black River, \$14.02; Chippewa,	
\$4.70,	18 72
Individual.	
Mrs. K. A. Sleppy,	3 00
Northwestern District, Sunday-school.	
Lick Creek,	28 63
Congregation.	
Lick Creek,	1 50
Southern District, Individuals.	
Emanuel Shank, \$1.50; J. Franklin	
Brubaker (marriage notice), 50 cents,	2 00
Iowa—\$52.00.	
Northern District, Individuals.	
J. M. Albright and wife, \$25; Mary	
Tisdale, \$3; N. W. Miller, \$6; Geo. A.	
Lininger, \$3; Julia A. Sheller, \$2;	
Barbara M. H. Sonafank, \$1,	40 00
Middle District, Sunday-school.	
Dry Creek,	10 00
Individuals.	
W. I. Buckingham (marriage no-	
tice), 50 cents; W. E. West (marriage	
notice), 50 cents; J. D. Haughtelin	
(marriage notice), 50 cents,	1 50
Southern District, Individual.	
J. M. Follis (marriage notice),	50
Illinois—\$36.00.	
Northern District, Individuals.	
An Unknown Friend, Elgin, \$21;	
Sister Anna Fry, \$5; Ella Brunskill,	
\$3; A Sister, \$2; Mrs. Wm. Wingerd,	
50 cents; E. J. Knouse (marriage no-	
tice), 50 cents; J. H. B. Williams	
(marriage notice), 50 cents,	32 50
Southern District, Individuals.	
A Giver, \$3; Noah H. Miller (mar-	
riage notice), 50 cents,	3 50

North Dakota—\$21.62.

Sunday-school.

Prairie Home,\$ 5 12
Individuals.A Brother, \$10; E. H. Stauffer, \$5;
D. F. Landis, \$1.50, 16 50**Kansas—\$19.70.**

Northern District, Individuals.

J. F. Hantz, \$5; A Brother, \$1; T.
A. Eisenbise (marriage notice), 50
cents, 6 50

Southeastern District, Individuals.

D. W. Shidler, \$6.25; Andrew Neher
(marriage notice), 50 cents; D. N.
Longanecker, \$1, 7 75

Northwestern District, Individuals.

A. J. Wertenberger (marriage no-
tice), 50 cents; B. M. Peterson, 25
cents, 75

Southwestern District, Individuals.

Frances B. Uler, \$1.50; Laura E.
Folger, \$1.20; Sarah Minick, \$1; S. J.
Miller (marriage notice), 50 cents;
L. E. Fahrney (marriage notice), 50
cents, 4 70**Canada—\$18.80.**

Congregation.

Sharon, 18 80

Denmark—\$15.70.

The churches of Denmark, 15 70

California—\$11.50.

Northern District, Individual.

S. Beeghly, \$10; R. D. Holsinger
(marriage notice), 50 cents, 10 50

Southern District, Individual.

S. A. Honberger, 1 00

Wisconsin—\$11.00.

Individuals.

Jacob Winkler and wife, \$10; Mr.
and Mrs. J. E. Zollers, \$1, 11 00**West Virginia—\$11.00.**

First District, Individuals.

Catherine Harper, \$8.50; Mena Cas-
sady, \$2; A. A. Rotruck 50 cents, ... 11 00**Washington—\$10.00.**

Individuals.

Addah and E. J. Shock, \$5; J. A.
Fainter, \$3.50; J. B. Simmons, \$1;
J. Hollinger (marriage notice), 50
cents, 10 00**Texas—\$7.00.**

Individuals.

C. C. and E. J. Thompson, 7 00

Oklahoma—\$5.00.

Individual.

A. W. Austin, 5 00

Maryland—\$4.00.

Eastern District, Individual.

John D. Roop, 3 00

Western District, Individual.

Perry Bowser, 1 00

Michigan—\$2.50.

Individuals.

Herbert Morehouse, \$1; G. Sprang,
\$1; Sarah Long, 50 cents, 2 50**Colorado—\$1.50.**

Northeastern District, Individual.

John A. Robinson (marriage no-
tice), 50

Western District, Individuals.

H. C. Wenger (marriage notice), 50
cents; J. E. Bryant (marriage notice),
50 cents, 1 00**Tennessee—\$1.00.**

Individual.

Effie E. Miller, 1 00

Minnesota—\$1.00.

Individuals.

Bernice Ashmore, 1 00

Oregon—\$1.00.

Individual.

Mrs. Alice Christlieb, 1 00

Montana—\$1.00.

Individual.

W. E. Swank, 1 00

Total for the month,\$ 755 86

Previously received, 24,304 31

Total for the year,\$25,060 17

INDIA ORPHANAGE.**Indiana—\$55.00.**

Northern District, Sunday-school.

Maple Grove,\$ 10 00

Middle District, Sunday-school.

Birthdays—Flora, 20 00

Individuals.

S. L. Driver and wife, 20 00

Southern District, Individual.

A Sister in Christ, 5 00

Pennsylvania—\$46.00.

Eastern District, Sunday-school.

Beginners' Department — Parker-

ford, 20 00

Christian Workers.

Parkerford, 20 00

Individuals.

A Brother and Sister, 1 00

Southern District, Individual.

Trostle P. Dick—Antietam, 5 00

Illinois—\$40.00.

Northern District, Individual.

A Sister, 40 00

Ohio—\$20.00.

Northwestern District, Sunday-school.

North Poplar Ridge, 20 00

Nebraska—\$20.00.

Sunday-school.

Octavia, 20 00

Idaho—\$20.00.

Sunday-school.

Winchester, 20 00

Oklahoma—\$10.00.

Individual.

Jennie M. Garber, 10 00

Washington—\$8.00.

Individuals.

A Brother and Sister, 8 00

Virginia—\$6.66.

First District, Sunday-school.

Topeco, 6 66

Kansas—\$5.00.

Northwestern District, Individual.

Ella E. Greenough, 5 00

Michigan—\$5.00.

Sunday-school.

Sunfield, 5 00

West Virginia—\$1.00.

First District, Individual.

Catherine Harper, 1 00

Total for the month,\$ 236 66

Previously received, 2,580 77

Total for the year,\$ 2,817 43

INDIA MISSIONS.**Virginia—\$63.00.**

Northern District.

The District, \$20; Mill Creek con-
gregation, \$43,\$ 63 00**Washington—\$16.00.**

Individual.

A Brother and Sister, 16 00

Kansas—\$7.00.

Northeastern District, Sunday-school.

Nora Gauby's Class—Washington, 7 00

Pennsylvania—\$4.00.

Eastern District, Individuals.

A Brother and Sister, 2 00

Middle District, Individuals.

Miriam M. Clarr, \$1; Elder Michael

Claar, \$1, 2 00

Ohio—\$2.00.

Northeastern District, Individuals.

Mrs. M. W. Printz, \$1; Birdella

Printz Thompson, \$1, 2 00

Total for the month,\$ 92 00

Previously received, 1,817 80

Total for the year,\$ 1,909 80

INDIA NATIVE SCHOOLS.**Indiana—\$30.00.**

Southern District, Individual.

Mary J. Smith,\$ 30 00

Washington—\$3.00.

Individuals.

A Brother and Sister,	\$ 8 00
Total for the month,	\$ 38 00
Previously reported,	373 75
Total for the year,	\$ 411 75

INDIA WIDOWS' HOME.

Washington—\$8.00.	
Individuals,	
A Brother and Sister,	\$ 8 00
Illinois—\$5.00.	
Northern District, Individual,	
A Sister,	5 00
Pennsylvania—\$2.00.	
Eastern District, Individuals,	
A Brother and Sister,	2 00
Total for the month,	\$ 15 00
Previously reported,	84 79
Total for the year,	\$ 99 79

INDIA INDUSTRIAL WORK.

Illinois—\$17.72.	
Northern District, Sunday-school,	
Hastings St., Chicago,	17 72
Total for the month,	\$ 17 72
Previously reported,	331 46
For the year,	\$ 349 18

CHINA MISSION.

Washington—\$20.00.	
Individuals,	
A Brother and Sister,	\$ 20 00
Kansas—\$7.00.	
Northeastern District, Sunday-school,	
Nora Gauby's Class, Washington, ..	7 00
California—\$5.25.	
Southern District, Sunday-school, ..	
Class No. 3, Santa Ana, Siser David Wilford, teacher,	5 25
Ohio—\$5.00.	
Northwestern District, Individual,	
Geo. S. Throne,	5 00
Pennsylvania—\$3.00.	
Eastern District, Individuals,	
A Brother and Sister,	1 00
Middle District, Individual,	
Sara Replogle,	2 00
Virginia—\$3.00.	
First District, Congregation,	
Botetourt,	3 00
Indiana—\$3.00.	
Southern District, Individual,	
A. J. Bowers,	3 00
North Dakota—\$2.00.	
Individual,	
U. T. Forney,	2 00
Idaho—\$1.32.	
Sunday-school,	
Birthdays—Weiser,	1 32
Michigan—\$1.00.	
Individual,	
Herbert Morehouse,	1 00
Illinois—\$0.37.	
Southern District, Individual,	
Alice Rohrer,	37
Total for the month,	\$ 50 94
Previously reported,	1,960 20
Total for the year,	\$ 2,011 14

CHINA ORPHANAGE.

Washington—\$5.00.	
Individuals,	
A Brother and Sister,	\$ 5 00
Indiana—\$5.00.	
Individual,	
A Sister in Christ,	5 00
Total for the month,	\$ 10 00
Previously reported,	75 00
Total for the year,	\$ 85 00

CHINA FAMINE FUND.

Iowa—\$55.00.	
Northern District, Individual,	
A Brother,	\$ 50 00
Southern District, Congregation,	
English River,	5 00
California—\$61.33.	
Southern District, Congregation,	
Lordsburg,	51 33
Individual—A sympathizer,	10 00
Tennessee—\$25.00.	
Individual,	
Chas. E. Weimer,	25 00
Pennsylvania—\$12.00.	
Eastern District, Individuals,	
A Brother \$3; a Sister, \$1; a Brother and Sister, \$2,	6 00
Southern District, Individual,	
Alice M. Winand,	2 00
Middle District, Individual,	
In his name,	4 00
Kansas—\$8.20.	
Northeastern District, Sunday-school, ..	
Overbrook,	3 60
Northwestern District, Congregation, ..	
Dorrance,	4 60
Virginia—\$3.65.	
Eastern District, Sunday-school,	
Low Union,	3 65
Missouri—\$2.50.	
Middle District, Individual,	
Etta Fahnestock,	2 50
Illinois—\$2.00.	
Southern District, Individual,	
A Giver,	2 00
Total for the month,	\$ 169 68
Previously reported,	933 82
Total for the year,	\$ 1,103 50

JERUSALEM MISSION.

Illinois—\$2.00.	
Northern District, Individual,	
A Sister,	\$ 2 00
Total for the month,	\$ 2 00
Previously reported,	9 66
Total for the year,	\$ 11 66

CHURCH EXTENSION.

Maryland—\$1.00.	
Eastern District, Individual,	
W. H. Swan,	\$ 1 00
Total for the month,	\$ 1 00
Previously reported,	15 11
Total for the year,	\$ 16 11

AFRICAN MISSION.

Pennsylvania—\$1.00.	
Middle District, Individual,	
G. W. Kephart,	\$ 1 00
Total for the month,	\$ 1 00
Previously received,	6 50
For the year,	\$ 7 50

SOUTH AMERICA.

Ohio—\$1.00.	
Southern District, Individual,	
Sara Bigler,	\$ 1 00
Total for the month,	\$ 1 00
Previously reported,	4 00
Total for the year,	\$ 5 00

DENVER COLORED.

Illinois—\$480.05.	
A Sister \$2; Sarah Rutt, 50 cents; Joseph Burck, \$1; Jennie Hoak, \$2; Ezra Flory, \$1; Amos Wolf and wife, 50 cents; John Decker and wife, \$1;	

Hannah C. Cochenour \$1; O. J. Shumaker, \$1; Catherine Shumaker, \$1; L. M. Kilhefner 50 cents; G. E. Whisler, \$2; Peter Frantz, \$5; O. F. Shaw and wife 50 cents; Mrs. J. H. Clemmer, \$2; John Heckman, \$5; A Brother, \$5; A Sister, 50 cents; A. M. Shaw, 50 cents; Eliz. Snyder, \$1; John H. Gilbert, \$5; Mrs. A. H. Stauffer, 50 cents; Benjamin Wolf \$1; Emma Spickler, \$1; J. C. Lampin, \$3; Lizzie Gilbert, \$1.50; Albert Gilbert \$5; Geo. W. Brown, 50 cents; Franklin Shepley, \$1; Wm. Lampin, \$5; Nathan Sanders and wife \$5; A Brother, \$5; Sarah Wolfe, \$6; E. J. Knouse, \$5; Mrs. J. H. Cupp, \$1.50; Mrs. C. Buck, 25 cents; A. R. Reiff, \$1; O. O. Miller, \$5; Abram Hawbecker, \$10; Harry Hawbecker, \$5; L. R. Fiscel, 50 cents; Elmer Cline, \$5; Margaret Madison, \$1; Mary E. Murphy, \$2; M. D. Wingert, \$3; I. J. Trostle, \$2; Ella Barkley, 50 cents; O. D. Buck, \$1; L. E. Sanders, \$5; J. F. Zarger, \$2; D. E. Yeager, \$5; Mrs. Sarah H. George, \$20; J. S. Riddlebarger \$5; C. W. Lahman, \$5; R. J. Farringer, \$5; C. M. Suter, \$1; J. W. Buck, \$5; F. E. Wingert, \$1; Ida M. Price, \$2; Sarah A. Myers, \$5; A Brother, 50 cents; Hannah L. Orner, \$5; P. L. Brecunier, \$1; Mrs. N. C. Miller, \$10; D. W. Barkman, \$10; Scott Wingert, \$1; M. Solenberger, \$2; J. E. Wolfe, \$5; C. C. Price, \$5; J. P. Heckman, \$2; G. S. Holsinger, \$1; C. E. Holsinger, 50 cents; Geo. Stauffer, \$1; J. H. McPherson, \$1; Thomas C. Summer, \$1; Silas Fry, 30 cents; Wm. M. Davis, \$5; J. M. Price, \$15; H. B. Maysiller and wife, \$1.50; Chas. Davis, \$10; C. E. Metzger, \$1.50; A. E. Metzger, 25 cents; Eli Wagner, \$1; John Eikenberry, \$2; R. W. Edgcomb, \$1; J. L. Shively, \$1; L. F. Turner, \$5; J. W. Cripe, \$2; L. A. Eikenberry, \$5; Chester A. Beery, \$1; Isaac Shively, \$5; S. C. Shively, \$1; G. W. Miller, \$5; Jacob B. Miller and wife, \$2; Harvey Longanecker, 75 cents; E. F. Buckingham, 50 cents; N. H. Buckingham, \$2; H. Landis, \$2; Lester F. Beery, \$5; Uri Miller, \$2; S. A. Cripe, 25 cents; John Arnold, \$25; Mrs. L. F. Beery, \$1; Mrs. Chester Musselman, \$1; Eli A. Cripe, \$1; Wilson Miller, 50 cents; J. J. Friesner, \$1; Ira Leedy, \$5; L. L. Cripe, \$1; Henry Metzger, \$1; Charlie Rensford, 50 cents; Oren Eikenberry, \$5; S. S. Miller, \$25; Grace Crawford, \$2; Wm. Landis, \$1; Henry Kelffer, \$1; Victoria Root, \$1; C. T. Rittenhouse, \$2; Anna Siders, \$1; C. Barnhart and wife, \$6; T. M. Combs, \$1; Menno Stauffer, \$2; W. A. Claudin, \$2; Clara Spidler, 25 cents; G. D. Brown, \$5; John P. Schultz, \$2; Isabel Mulcaby, 50 cents; Wm. Blough and wife, \$2; Noah Blough and wife, \$5; J. W. Lohr, \$1; Bennett Snively, \$5; Abraham Blough, \$5; Mollie Bilbray, 50 cents; F. H. Lyon, \$1; Rachel Forney, \$2; C. W. DeVault, \$5; Susanna Frantz, 25 cents; Levi and Mattie Blickenstaff, \$2; J. W. Wagoner, 25 cents; Charles Landreth, \$1; Jacob Hamm, \$1; Catherine Hamm, \$1; Etta Hamm, \$1; Noah Blickenstaff, \$25; Jay Workom, \$2; W. H. Wagner, \$2; W. H. Girl, \$1; V. B. Stutsman, \$2; W. T. Heckman, \$10; Aaron Hufford, \$5; Rachel Hufford, \$5; I. D. Heckman, \$2,\$ 480 05

Kansas—\$99.80.

Laura E. Folger, \$3; S. P. Crum-packer, \$5; D. S. Hoerner, \$5; Scott Valley Cong., \$4.58; Grendola Cong., \$3.22; J. M. Atkins, 40 cents; H. C. Smith, \$1; F. R. Smith, \$2; Mt. Ida

Aid Society, \$5; J. B. Studebaker, 50 cents; F. G. Edwards, 50 cents; J. S. Masterson, \$1; Lee Harader, \$1; Julia Frame, \$1; Chas. D. Moss, \$1; F. E. Wise, \$1; W. C. Watkins, \$2.50; F. H. Boggs, 50 cents; J. S. Varner, \$2; L. G. Longenecker, \$1; W. V. Reeve, \$1; B. L. Longenecker, \$1; L. Longenecker, \$1; L. M. Musser, \$2.50; C. H. Pierce, \$2; B. F. Miller, \$2; D. W. Miller, \$2; Z. A. Harhofer, \$1; J. L. Fouttz, \$1; Frank Waas, \$5; L. M. Rath, \$5; N. J. Joyce, \$10; Jessie Studebaker, \$1.50; John Schul, \$10; A. J. Davis, 50 cents; J. Kirkham, 10 cents; Wm. Kirkendall, \$2; C. W. Flickinger, \$5; M. Ohmart, \$5; John S. Eby, \$1,\$ 99 80

Washington—\$103.00.

M. E. Oswalt, \$5; A Brother and Sister, \$10; G. W. Dorman, \$25; C. E. Holmes, \$1; E. D. McMiller, \$5; M. F. Woods, \$5; Asa Miller, \$1; E. I. Shock, \$5; D. E. Quesinberry, \$5; B. F. Brooks, \$5; J. F. Penrod, \$10; L. C. Wise, \$20; S. R. Roney, \$5; Ada M. Early, \$1, 103 00

Michigan—\$88.93.

Frank Bollinger, \$3; Harvey Good, \$2; Ezra Kintner, \$4; Levi Baker, \$3; H. A. Weller, \$5; J. A. Duncan, \$5; Otto C. Townsend, \$5; Thomas Carey, \$4.93; John A. McKimmy, \$5; Daniel Shoppell, \$5; J. E. Frederick, \$2; J. R. Snively, \$4; Oscar Flanigan, \$5; Chas. M. Miller, \$3; Isaac Mothersill, \$5; David Drushal, \$3; Riley Stump, \$3; Nettie Miller, 50 cents; I. C. Good, \$2; Owen Smith, \$2; E. Mote, \$5; Wm. Pollington, \$2.50; Isaac Hoover, \$10, 88 93

Ohio—\$93.00.

Ray Helser, \$10; D. M. Helser, \$10; D. W. Martin, \$25; Sarah Kremer, \$5; D. S. Longanecker, \$1; M. G. Moomaw, \$2; Jonas Horst and wife, \$5; Mrs. S. S. Syler, \$10; J. A. Steele, \$5; Joseph Harrold, \$5; Allen Toms, \$10; Mrs. G. H. King, \$5, 93 00

Oregon—\$41.62.

R. J. and G. E. Moats, \$5; A Sister, \$5; W. M. Stump, \$5; Daniel Root, \$2.50; C. H. Ellis, \$4; I. C. Hopkins, \$10; Wesley Barklow, \$5; John Barklow, \$5; Wilber Barklow, 12 cents, ... 41 62

Iowa—\$31.00.

J. M. Albright, \$10; Morris Langer, \$5; J. H. Brower, \$4; W. E. Jennings, \$2; W. H. Miller, \$5; Elmer Miller, \$5, 31 00

Indiana—\$30.00.

R. Cunningham, 30 00

Nebraska—\$27.00.

A. J. Frey, \$5; Eliz. Grabill, \$5; J. H. Heiny, \$5; Levi Snell, \$5; J. H. Snell, \$2.50; W. E. Flory, \$4; T. I. Demasee, 50 cents, 27 00

Total for the month,\$ 994 40
Previously reported, 4,902 82

Total for the year,\$ 5,897 22

LAWRENCE CHURCHHOUSE, KANSAS.

Missouri—\$33.00.

Sister N. J. Roop, \$10; Allie Hall, \$1; Lizzie Culp, \$1; D. H. Saxton, \$1; S. B. Stucky, \$10; T. C. Nininger, \$10, \$ 33 00

COLORADO CITY CHURCHHOUSE.

Ohio—\$2.50.

Mrs. Hannah Lutz, 2 50

Kansas—\$5.00.

P. N. Wingert, 5 00

Total for the month,\$ 7 50
Previously reported, 694 72

Total for the year,\$ 702 22

CHICAGO SUNDAY-SCHOOL EXTENSION.

General Fund.

Indiana—\$27.75.

Four Mile Sunday-school, \$15; Cop-

per Creek Sunday-school, \$11.75;	
Catharine Hostetler, \$1,	27 75
Nebraska—\$15.75.	
Octavia Sunday-school,	15 75
Pennsylvania—\$14.15.	
Rouzeville Sunday-school, \$8; East-	
ton Sunday-school, \$4; Spring Creek	14 15
Sunday-school, \$2.15,	
Michigan—\$7.76.	
Beaverton Sunday-school,	7 76
North Dakota—\$6.00.	
Brumbaugh Sunday-school,	6 00
Virginia—\$5.00.	
Sunnyside Sunday-school,	5 00
California—\$4.75.	
Intermediate Class No. 1, Glendora	
Sunday-school,	4 75
Iowa—\$4.70.	
Grundy Center Sunday-school	4 70

Total for the month,	\$ 85 86
Previously reported,	1,072 42

Total for the year,	\$ 1,158 28
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Building Fund.

Indiana—\$55.95.	
Pleasant Valley Sunday-school, \$19;	
Maple Grove Sunday-school \$12.47;	
Blue River Sunday-school, \$8.64; Ar-	
cadia Sunday-school, \$5; Class 2, Ar-	
cadia Sunday-school, \$5; Ogans Creek	
Sunday-school, \$4.84; Edward Nelson,	55 95
\$1,	
Pennsylvania—\$37.00.	
Elk Lick Sunday-school, \$10; Baker	
Sunday-school, \$10; Mrs. Sallie A.	37 00
Helman, \$15; Mary A. Kinsey, \$2,	
Nebraska—\$11.25.	
Logan Grove Sunday-school, \$2; J.	
H. Hardman and wife, \$2; Benton An-	
drews and wife, \$1; Stephen B. and	
Kate Andrews, \$2; Emma Reese, \$1;	
Susan Henninger, \$1.25; A Brother	11 25
and family, \$2,	
Ohio—\$10.00.	
Bremen Sunday-school, \$5; Richland	
Sunday-school, \$5,	10 00
Oregon—\$10.00.	
Classes 1 and 2 Rogue River Sun-	
day-school,	10 00
Kansas—\$10.00.	
Wade Branch Sunday-school,	10 00
Missouri—\$5.00.	
N. W. Eisenbise,	5 00
Michigan—\$5.00.	
Mr. and Mrs. Arthur Mote,	5 00
Maryland—\$3.00.	
Mountain Dale Sunday-school,	3 00

Total for the month,	\$ 147 20
Previously reported,	354 11

Total for the year,	\$ 501 31
---------------------------	-----------

**BONA'OK'ONDELE, THE WHITE
MAN'S BABY.**

(Continued from Page 139.)

ments. For instance, an admiring crowd after firing off a volley of exaggerations went on to say, "She has no knees." This was their happy way of saying she was plump. At another time we came across two men engaged in a heated argument. I was called in as umpire. One had said that if baby lived here long enough she would speak Lomongo first; the other said English. I settled it by saying that she would hear Lomongo from the boys and therefore would learn that language, and English from us, and would thus become acquainted with her mother tongue.

Finally an oft-repeated question, "Will she, when she grows up, return to Baringa, where she was born?" "That is a matter that she and God will settle later. We gave her to God when He loaned her to us, and He will do what pleases Him most."

The baby is a power; a little child may lead them. Our home is at least a daily lesson to the people as to management and love. And more, those beautiful little hands, that we take so often into ours, draw us to the heart of the Great Father, and through our love for our little maid we learn more of the love of God Who, "like as a father pitieth His children," loves them that fear Him, and even those who do not fear Him.



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HOUSE**
Elgin, Illinois



THE MISSIONARY VISITOR

THE FIELD IS THE WORLD

I AM
A WORKER

GO YE

Vol. XIV

MAY, 1912

No. 5

The Heathen World

Paint a starless sky; hang your picture with night; drape the mountains with long, far-reaching vistas of darkness; hang the curtains deep along every shore and landscape; darken all the past; let the future be draped in deeper and yet deeper night; fill the awful gloom with hungry, sad-faced men and sorrow-driven women and children. It is the heathen world--the people seen in vision by the prophet--who sit in the region and shadow of death, to whom no light has come; sitting there still through the long, long night, waiting and watching for the morning.

—Bishop Foster

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

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THE EDITOR'S CHAT

Dear Readers of the Visitor:—

I desire this morning to have a heart to heart talk with you. I know you are interested in the cause which the Visitor represents, else you would not desire to read the paper. Because of the army of loyal supporters of missions the task of editing the paper is a singular joy. But while we rejoice in the fact, as the Visitor's pages are prepared, that it will be read by thousands of interested readers, at the same time there comes to us the painful sensation that the very ones who should read the paper,—those who are indifferent to missions,—are the ones who do not get it.

If you were editor under such circumstances, what would you do? Would you do as Xantippe's husband, "creep under the bed like a terrified Hesian" or would you go on? We choose to appeal to our loyal army of readers to assist in placing the paper in every home of the Brotherhood. Ignorance does not usually kill missions; rather it does not allow them to germinate. What we desire is to replace ignorance with intelligence. Hence I am appealing to you, dear reader, to assist in a Brotherhood-wide effort to enroll 25,000 subscribers on the list of the Visitor. It should be in every home of the Brotherhood.

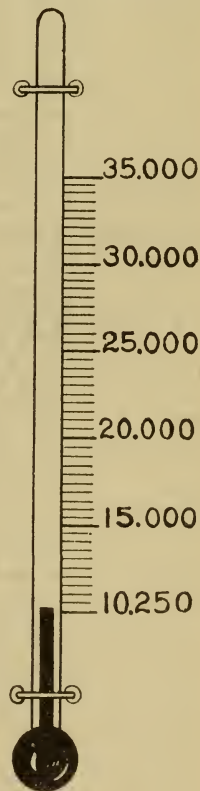
How can you assist? By seeing to it that every home in your congregation receives the paper. The task will be easy if you will all do that. It will be impossible if you do not.

We should like to come in touch with a brother or sister in each congregation,—one who is willing to do his best to see that the Visitor reaches every member. If you are willing to do this, we have something for you. Something interesting as well as valuable. In helping to spread the influence of the Visitor you will be performing a permanent service for the church. Write to us at once for our terms and our special offer. In asking this we are asking YOU. Address all letters to The Missionary Visitor, Elgin, Illinois.

Most sincerely,

THE EDITOR.

Our Subscription
Thermometer.



“UNTO WHAT PURPOSE IS THIS WASTE?”

King David longed—

“And oh! that one would give me now to drink
Of water from the Well of Bethlehem,
Which is beside the Gate.”

Then three of David's mighty men broke through
The host of Philistines and gained the well,
And drew the longed-for water and returned,
And took and brought it to their lord, the King.
Yet David would not drink thereof, but poured
It out an offering unto David's Lord—

This priceless water, brought him at the risk
Of these men's lives, was wasted, do you say?

King Jesus longed—

And from His dying lips broke forth the cry—
“I thirst,” and some one ran and filled a sponge
With vinegar, and put it on a reed and gave to Him.
This happened long ago,
But still that yearning, still that deep desire,
That thirst for souls for whom He gave His life,
Remains unsatisfied. Hark! still He cries.
And some who love Him unto death go forth
To tell to those who've never heard His name
Of His great love—for Him they love to die.
These earnest lives, laid as an offering
At His dear feet, are wasted, do you say?

Before His death,—

When Jesus was in Bethany, they made
A feast, and Martha served, but Lazarus
Was one of them that sat at meat with Him.
Then Mary took an alabaster box
Of very precious ointment, and outpoured
It on His feet, so that the house was filled
With fragrance of her costly gift of love.
But some had indignation in themselves,
And said—“Unto what purpose is this waste?”
This costly spikenard, poured upon His feet
Who died for us, was wasted, do you say?

After His death,

When Jesus was in Galilee—before
He bade farewell to His true followers,
A last command He gave—
“Go ye,” He said,
“To all the world, and preach to every one
The Gospel of My love, and lo! I will
Be with you alway, even to the end.”
And if, in meek obedience to His word,
Some go, whose lives seem full of promise fair,
And lose their health, or die in martyrdom,
Who might have lived for long, in peace, at home,—
When He returns one day, those lives of theirs,
Lost for His sake, were wasted, will He say?

—Maud Pittock, Missionary Herald.

The Missionary Visitor

Volume XIV

May, 1912

Number 5

THE GREAT UNFINISHED TASK AND OUR RESPONSIBILITY

Elsie K. Sanger



ALL power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even to the end of the world."—*Jesus*.

A great task it is. Go to *all* nations—to India, Africa, China, to all the isles of the sea, even to the remotest parts of the earth. Nineteen hundred years have passed since Christ put this work into the hands of His followers, and two-thirds of the world's population are without Christ and without hope. What are we going to do? Do you say the task is too great? Ah! Notice the power back of this commandment. "All power is given unto Me in heaven and in earth: and, lo, I am with you always;" and who dares to doubt or limit God's power? When He said "Go ye" He meant you, my brother, and you, my sister. He meant you, and He meant me. Not one is exempt from this duty. We are not only responsible for our own souls, but we are responsible for the souls of oth-

ers. We have something else to do besides sit still and be good. Perhaps you say, "I can't go." Yes, but you can be a missionary just where you are if you are doing the very best you can. Your neighbor needs your help. You can help others to go. You can give, you can pray. Brethren and sisters, I believe that in the judgment day, many of us who feel now that we are doing what we can will realize that we could have done so much more, and that we let so many opportunities for doing good go by. We can not lean back in comfort and rejoice that our own souls are saved, when so many around us need a word of sympathy, a helping hand, or a prayer of love; and while thousands are going on unprepared into eternity. Romans 12: 1 says: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This is what Jesus did for us, and after having known Him, it is nothing more than reasonable that we should give ourselves entirely to God, to be used as He would have us used. Christ said, "You shall be My witnesses." Will you be a witness for Christ? Do you feel like He is calling you? Will you go where He wants you to go? We have to do our

best or report to God sooner or later the reason why.

We, like Isaiah, need a vision that we may more fully realize our responsibility. We need a vision of Jesus Christ. We need a vision of the great sacrifice that God made that we might have salvation. We need a vision of the multitude's need. We need a vision of our own weakness, our sinfulness, and smallness in the sight of God. Then we, like Isaiah, will say, "Here am I, O Lord, send me;" and God will then be ready to fit and equip us for His work. "Ye are not your own, because ye are bought with a price." Think of it! Nothing less than the precious blood of Jesus shed on Calvary.

John 3: 16 says: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have ever-

lasting life." That is what God gave.

My brother, my sister, What are you willing to give? Are you parents willing to give a son or a daughter? Are you young people willing to go where He wants you to go, be what He wants you to be, and do what He wants you to do? Do you love God that much? You know "The test of love is measured by what one is willing to give."

We need to give more, we need to love more, we need to sacrifice more, we need to pray more that this great task be completed.

This old world is rushing on into an *endless* eternity! Can we realize it? We have a great task before us, and we are responsible for it. 'Twill be too late in the judgment for excuses. Christ said, "*Teach all nations.*" Will we do it?

Thomas, Okla.

SOME OF THE WOMEN ABOUT US

Winnie Cripe



IN the accompanying picture you will find a scene very common in China; one that meets our eyes each day as we go out upon the street. Here is one of the common women who feel themselves favored when they secure a "job." This is not her own doorstep—she scarcely possesses one—it is merely a step along the street where she has found a comfortable place to sit in the sun and sew. These women may be seen but a few steps apart along the street, and they mend clothing or any sewing they can find to do for a livelihood.

This woman is mending a sort of white cloth shoe or heavy sock, made from muslin and quilted closely on the

bottom, over which are worn the low, black slippers. Notice her wadded winter clothing. These people do not know what it means to have fire in their homes even in very cold weather. They simply buy at the food shops their food and the boiled water they drink. If one wadded garment is not sufficient to keep them warm they put another on top if they can afford it. I have frequently seen as many as five collars about the neck, belonging to that many separate garments, all of which were worn at the same time. You can see also this woman's foot, showing the kind of shoes they wear. But few of the women here in Tientsin really bind their feet. Some seem only to have them wrapped tightly, while others may have the toes turned under to walk on instead of having the ball of the foot broken. But even here many women must keep their arms extended as they



"Mended while you wait."

walk to keep balanced. Often our hearts pain within us as we see the haggard expressions and faces drawn with many lines caused by pain in their limbs and feet, which never ceases.

But not all are so, for here in the coast cities the natives have adopted so many of the foreigner's habits and customs that it is not an uncommon sight to see them dressed in all or part foreign clothing. There are some quite wealthy Chinese people here, especially just now, as many have come as refugees from cities interior, so we see many well-dressed, with clean, happy-looking faces, along with the other extreme. We have some living quite near us and they often stop as they pass our door. If they see any of us who can talk to them they will talk a little and sometimes invite us to their homes, tho they usually seem shy.

There are three girls, one a young lady, who live just a few doors from us and have been in our home frequently. For some time they came to our morning worship, which is conducted in Chinese, and came also in the afternoon to attend a class started for women,

studying the book of Matthew. They seemed very much interested, and tho they said their folks laughed and made fun of them, still they carried their Testaments home and tried to read and pray before retiring at night. After having come for some time they suddenly stopped. One day one of them saw Sister Hilton out on our doorstep and came running to tell her that their brother had come home for the New Year's season and would not allow them to come, but that just as soon as he left they wanted to come again. She then hastened back to her home to avoid suspicion, and probably a severe reproof. At this writing they have not returned to us, but we pray that the seed sown may not die.

Oh, there is so much to be done among the women in China! They are not supposed to be able to read or write. "How can they hear without a preacher?"

May God speed the day when we can tell them the sweet story, and many more may come to the millions in China, and help us!

Tientsin, China, March 11.

INCIDENTS BY THE WAY

F. H. Crumpacker



HERE was rejoicing by a part of the people in almost every quarter after the rebels had announced their victory. This rejoicing was of a very demonstrative kind. In some places especially in the South of China there were companies of men went about from temple to temple breaking down and smashing the idols. In the North here it was not carried to that extent.

In our town here the rejoicing took the form of a public meeting. This meeting was led by the school teachers of the town. They did their decorating in great style with the new flag or rather with the five colors that they have in the new flag. Then for a whole day they had great demonstrations by the students and as many of the other people as were in sympathy with the move. The teachers, several of them, made speeches that were really patriotic and urged the people to all fall in with the new regime and make a great nation out of China. It will be remembered that this town is as conservative as can be found anywhere; made so because it is the seat of the old style scholars. This town is known far and wide as the place of scholars. Of course, it is the old type and these fellows are now as sour as they can be on this new move for they know their power and influence are gone. The new life will not listen to them. And they take it very hard. Indeed, it means much to them for they are the fixed kind. They cannot take on new ideas and the young blood of China is putting them on the shelf and it hurts. But even in face of this coldness by so many of the people of

the place there was a big demonstration by the teachers of the schools and to be sure many of the others are in sympathy with the movement, so in the long run it was a fairly representative crowd. Among other things that the teachers said was that from now on they must not trust to the idols, but like the Western Powers follow Jesus Christ. When this statement was made some of the people who were listeners went home but many of them shouted and cheered. This word came not from a Christian but from a teacher who knows that the Way is all right. He explained that he knew the people were slow to believe the Gospel but that it was true nevertheless. They announced that the new calendar would be used from that time on. They had a queue cutting and the way the school boys got rid of their queues was not slow. Could one wonder that the contagion spread? Our mission schoolboys were not at the celebration but the desire to get rid of the appendage took hold of our schoolboys and as a result about a dozen queueless boys are at our place now. The young life will get rid of the old badge of servitude. Many of the people don't see how they can let it go at present but it is going just the same. One of our learners at the chapel wanted to cut off his queue. His wife said if he did she could not stand it. We never said anything either way but yesterday at church I saw the appendage was gone.

What will come of it all is in the future. We are praying that the church may be ready to help every right move made by the people. As far as the political life is concerned they must handle that themselves, but in matters of choosing religion that is the church's place to speak.

At a demonstration at Peking a short time ago by the native churches the President, Yuan Shih Kai, was invited to speak. Owing to pressure of work he could not go but sent a representative who said that it would be the policy of the new government to give absolute religious freedom. This certainly gives us hope and how we should go on praying that this may all come about to the glory of God and His Son Jesus Christ.

As a hopeful sign of this place on yesterday we were glad to have several of the young men of the town at our services. They are students at the Govern-

ment School but we are so glad to have them around to the chapel. The old official who was here would not allow them to come to our place, not even for English. Now we have a new official. He has just come and we cannot yet tell what his attitude will be towards the church here. We hope he will be a friend to us and not put any barrier in the way of the people, for after all even tho there is a general law concerning freedom yet so much depends on the attitude of the local officials. Pray with us for China.

Ping Ting Chou, March 18, 1912.

TEN WAYS OF GIVING

Among our duties we put in the front rank a proper and scriptural standard of giving, based on the conception of a Divine stewardship in all property, which is the only solution to the present inadequacy of our gifts. We have giving, but not of the right sort.

There are at least ten ways of giving:

1. The *careless* way—giving something to any cause presented, without inquiry into its merits or claims, or proportionate value as to other causes.

2. The *impulsive* way—giving as the feelings and caprices of the moment dictate, as often and as much as love, pity, or awakened sensibility prompt.

3. The *easy* way—lazily to shirk all real self-denial by a resort to fairs, festivals, and other panderings to the flesh, to raise money for the Lord's cause.

4. The *selfish* way—giving because there is promised some reward of praise, prominence, or human glory.

5. The *calculating* way—giving with reference to some returns in prosperity or material benefit.

6. The *systematic* way—laying aside as an offering to God a definite portion

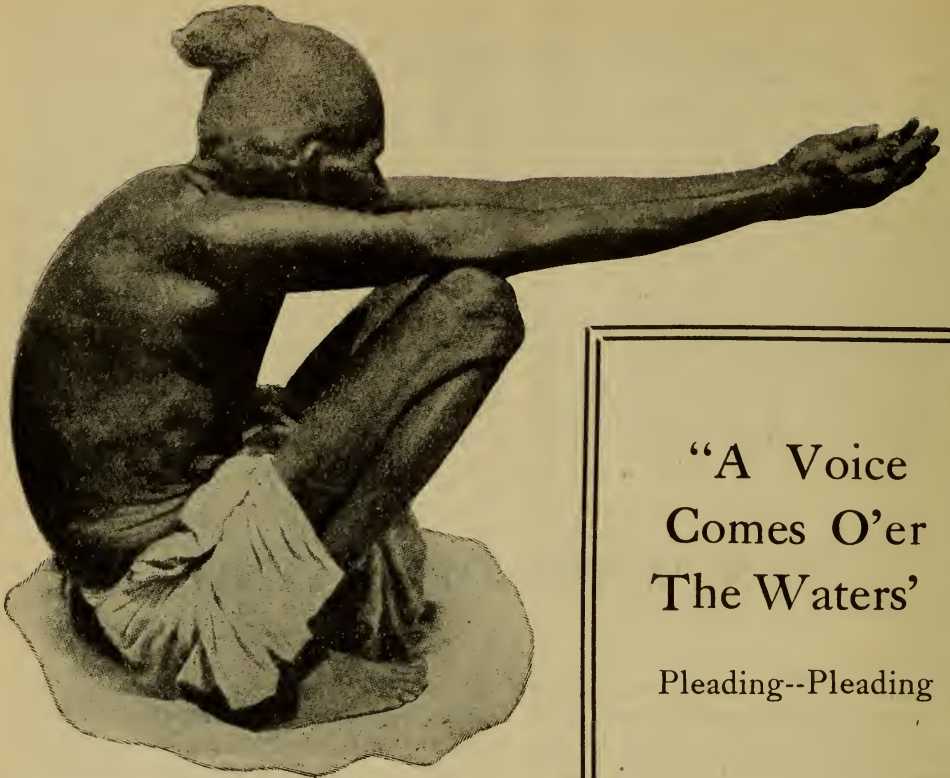
of income: one-tenth, or fifth, or third, or half, as conscience dictates. This is adapted to both rich and poor, and if largely practiced would indefinitely increase our gifts.

7. The *intelligent* way—giving to each object after a personal investigation into its comparative claims on our beneficence, and without regard to the appeal of men.

8. The *self-denying* way—saving what would be spent in luxuries and needless expenditures, and sacredly applying to purposes of religion and charity.

9. The *equal* way—giving to God and the needy as much as is spent on self, balancing personal expenses and benevolent outlay. What a corrective to all extravagance!

10. The *heroic* way—limiting our expenditure to a certain sum, and giving away the entire remainder. This is stewardship actually in exercise. This was John Wesley's way. It makes of a disciple an habitual, conscientious, proportionate, prayerful, unselfish, consecrated giver.—*Missionary Review of Reviews.*



A Hindu Beggar.

Reproduced from the Chronicle.

“A Voice
Comes O’er
The Waters’

Pleading--Pleading

CASTE: ITS BENEFITS AND EVILS

S. P. Berkebile



As we see the present condition of the India people we are tempted to brand the whole caste system as an evil only, and without one redeeming feature; but a few persons who have lived and worked among the

people of India do not think that caste has been such a bad thing after all, and for this reason we want briefly to note that side of the question.

Abbe Dubois, who labored in India from 1792 to 1823, emphasized the bene-

fits derived from caste more than any missionary of his time. He is said to have been, “singularly free from prejudice and a scholar with sufficient knowledge, if not of Sanskrit, yet of Tamil, both literary and spoken, to be able to enter into the views of the natives, to understand their manners and customs, and to make allowance for many of their superstitious opinions and practices, as mere corruptions of an originally far more rational and intelligent form of religion and philosophy.

The abbe says that he believes caste division to be in many respects the happiest effort of Hindu legislation; and that it is simply and solely due to the

distribution of the people into castes that India did not lapse into a state of barbarism, and that she preserved and perfected the arts and sciences of civilization whilst most other nations of the earth remained in a state of barbarism. They set out from the cardinal principle common to all ancient legislations that no person should be useless to the commonwealth. At the same time they recognized that they were dealing with a people who were indolent and careless by nature and whose propensity to be apathetic was so aggravated by the climate in which they lived that unless every individual had a profession or employment rigidly imposed upon him the social fabric could not hold together and must quickly fall into the most deplorable state of anarchy.

History tells us that Egypt had a caste system, though it may not have been called by that name, and that, as with Hindus, the law assigned an occupation to each individual, which was handed down from father to son. There was, however, this difference between the Egyptians and Hindus: with the former all castes and all professions were held in esteem, and all employments were regarded as honorable. With the Hindus under their present system there are professions and callings to which prejudice attaches such degradation that those who follow them are despised by the higher castes. But while the India people may have been saved from barbarism by the caste system, and in this sense it did have a mission in their earlier history, it has certainly fulfilled that mission, and today needs only Christ to perfect their old civilization.

That caste is bondage of the worst form is conceded by all who have come in close contact with the system as it exists today in India. The caste people are not conscious of this bondage, but no sooner do they come into the light and freedom of Christianity than they see what slaves they have been.

Maine, in his "Ancient Law," describes caste as the most disastrous and blighting of human institutions. A non-Christian newspaper says: "It is not possible to describe in temperate words the terrible havoc which caste has wrought in India. The preservation of caste means the suicide of the whole nation." A Hindu social reformer sums up its evils as follows: "It has produced disunion and discord. It has made honest labor contemptible and retarded progress. It has brought on physical degeneracy by confining marriage within narrow circles. It has developed indirectly the system of early marriage. It has suppressed individuality and independence of character, and while affording the opportunity of culture to the few it has caused the degradation of the masses."

One of the greatest blessings of our own land is that we are free to act according to the dictates of our own conscience: but as long as the people of India live under the rules of caste they do not have this liberty.

"The family and not the individual is the social unit, and this always makes for subjection of women and children."

The individual is not free to differ from his neighbors or his ancestors. Caste has established numerous customs, and custom is neither to be discussed nor amended.

The masses of India are in a deplorable state, and without Christianity they will remain so. In one of their sacred books we read, "Let not [one] explain the sacred law [to a Sudra], nor impose upon him a penance. For he who explains the sacred law to a Sudra, or dictates to him a penance, will sink together with that man into . . . hell."

Where then is the hope of the low caste? True, Hinduism will in a measure reform and adapt itself, and will make an attempt to better conditions; not because of the inherent virtue and lofty morals found in their own religious

books; but because they are compelled, by the presence of Christian institutions to do so.

Every reform among them has sprung

directly or indirectly from Christian teaching or example.

How necessary then that we hear the Master's "Go ye therefore"!

EVERY CHRISTIAN A MISSIONARY

Pearl Kinzie



WHEN God entrusted to the church the work of carrying the Gospel to a lost world He not only placed upon her a great responsibility, but a blessing as well. Thank God that He has given us something to keep us busy!

How much easier it would be to forget God if there were nothing to do for him! How selfish we would become if we were never called upon to deny self for others' good! Working for God and for humanity gives exercise to the powers of the soul and fosters its growth. Could any Christian afford to lose this means of soul development? The church is not responsible for the salvation of the lost, but she is responsible for making known to them the fact that there is a Savior, and every one, on uniting with the church, assumes his share of this responsibility. Every Christian a missionary! Let us supply the missing verb. Every Christian *may be* a missionary.

The church's supreme opportunity, foreseen by Isaiah, and pictured to us in the text of the morning, may be shared by every one. Some one said, "To go where Christ is not and take Him with you is to be a missionary." Another said, "'Here am I, send me' to the first man I meet, or to the remotest heathen." The various activities of the church provide opportunities for service to any one who is willing to say that. To have resigned our wills to that ex-

tent; to be willing to do the humble but necessary tasks that come to one-talented folks, such as some of us are, is to have the spirit of a missionary. Let us not lose a lifetime of opportunities for missionary endeavor waiting for a chance to do "some great thing." Like the human body, the body of Christ is composed of many members, some apparently insignificant and without honor, but really very necessary to the perfect working of the whole.

"Some can go, most can give, all can pray," some one has aptly said. If it is true that every Christian *may be* a missionary, then it is true that every Christian *ought to be* a missionary. Talents were not given us to be hid away in a napkin, or buried in the earth. As branches of Christ, the true Vine, receiving life from Him, there is no reason why we should not bear fruit to His honor. Our Father is a Husbandman Who has given much precious care to His vineyard. And what for? If you were to plant an orchard and tend it for years, and when the fruiting time came only one tree in ten would bear fruit, how would that affect your reputation as a fruit grower? "Herein is My Father glorified, that ye bear much fruit."

When a member of the human body fails to move at the directions of the brain we call it paralyzed. What shall we say of those members of Christ's body who disregard the command of their Head to "go and teach all nations"? How often are we reminded that not every one can go to the foreign field! This is true, but how many there are

who could go but do not! If all those who could go, would go, perhaps those who cannot go would have less trouble finding their sphere of work.

Would it be going too far to say that every Christian is a missionary? Paul said, "If any man have not the Spirit of Christ he is none of His." There can be no question about what the Spirit of Christ is when it comes to the matter of saving men and women. His concern for the lost of humanity passes all understanding. By it He was made to say, "If this cup may not pass from Me except I drink it Thy will be done." And God's will was done. And what was His will? That the lost be saved at any cost. "Hereby perceive we the love of God, because He laid down His life for us." "And hereby we know that He

abideth in us by the Spirit which He hath given us." But we grow into His likeness and it is the work of the missionary society to train and inspire our members along these lines.

We know the work of evangelizing the world is laid upon the church, but we are slow to realize and accept individual responsibility. I like the spirit of Nehemiah, who, when news came to him of the lamentable state of affairs at Jerusalem, at once seemed to feel and say, "I must go and build those walls."

God has said to the church, "I will give thee the heathen for thine inheritance." Shall we accept our inheritance? We may when each individual feels that a part of the work is his,—when *every Christian is a missionary.*

Daleville, Va.

CONDITIONS ESSENTIAL TO THE ELEVATION OF THE NEGRO

G. H. McDaniel

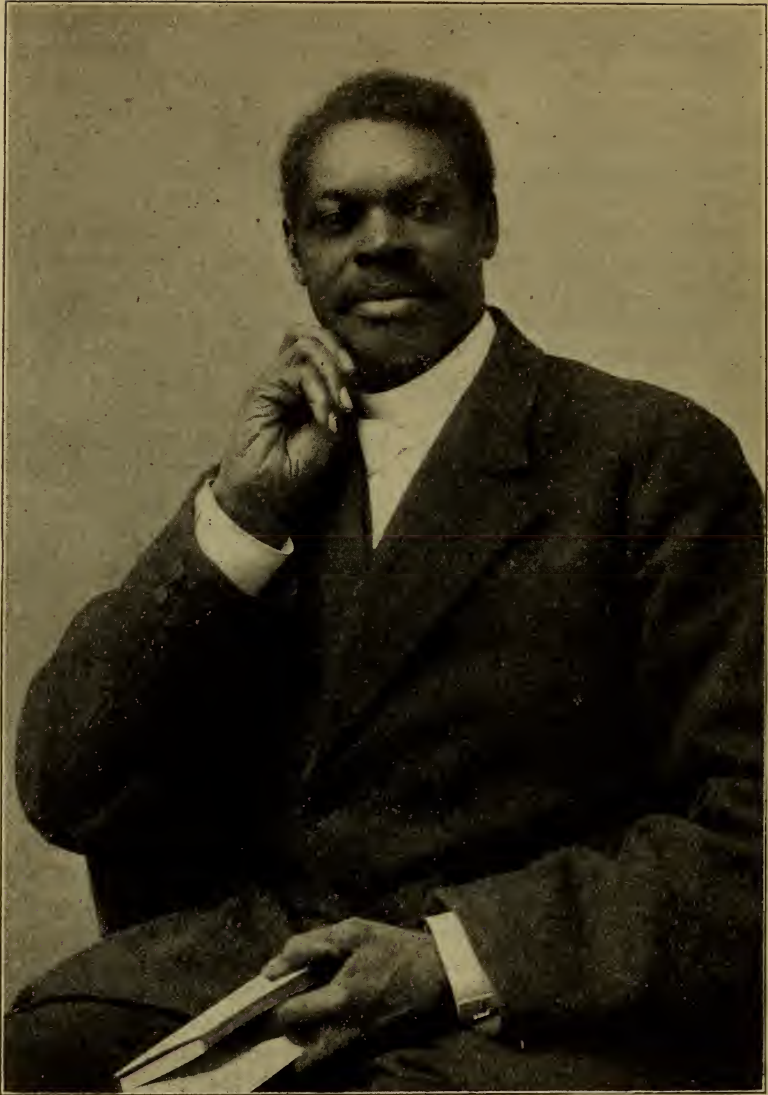


WHEN a man proposes to discuss this subject, he assumes either that the ideal conditions are not, or that the negro is not the same as other men and subject to the same laws or rule of intellectual, moral, spiritual and material development. Believing as I do in the Fatherhood of God and the brotherhood of man, I choose to contend that the negro and the white man are essentially one in origin and subject alike to influences, and that the differences in men as seen anywhere are the natural results of differences in opportunities and environments.

The Apostle Paul says, "Of one blood God made all nations to dwell upon the

earth and put no difference between them." In the light of this fundamental fact, and in acknowledgment of the other fact; viz., that the negro and the white man are not equal in civilization and its fruits, we must contend that the essential conditions to this equality are not, and also that it devolves upon both white and black to bring them about. Some of these conditions the negro can effect, while some of them the white man alone can effect.

Those which the negro can effect alone are only such as mean the development of latent forces, or powers, the use of every opportunity and the making of some which are not in sight. It means the frugal husbanding of all educational and material resources. It means a race-affinity seen everywhere else more than among the "colored race," however natural this may be. On the white man's



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side, it means a higher civilization and a purer Christianity. This is not a caustic arraignment of the white man, nor a sneer at his religion, but it is a fair arraignment of that unholy spirit of caste which manifests itself in race discriminations, bitter proscription and the inhuman barbarities to which the negro

has so long and too generally been subjected without significant protests or hindrances. No man can deny and very few try to deny that the negro has made wonderful progress since the day of his emancipation. This is true in every element of his career—intellectual, moral, mechanical, material and religious. It

is a truism that society, even to a man, should be elevated as high as possible, and he who argues that the negro should not be given equal opportunities forestalls himself by allowing that the negro possesses natural intelligence superior to that of the white man, and he who argues that the negro is actually an inferior being, should unhesitatingly give him superior opportunities, just as the big boy should give the little one the long end of the stick on which hangs the basket of oranges.

Well did that great scholar, Dr. Morgan, argue that "character is colorless," and Prof. Samuel C. Cross say that superiority does not show itself by oppressing the weak and inferior. But I want no individious comparisons. I hold that whatever is good for the white man is good for the black man, and therefore whatever will elevate the one will elevate the other, and whatever will degrade one will degrade the other.

After a few years of practical experiment, those who gave of their wealth to establish schools for the negro in the South are loud in praise of the negro, and in expressions of satisfaction at his demonstration of intellectual capacity and inquisitiveness. We have in this short time graduated 2,000 young men from the theological seminaries, 2,500 from schools of medicine, and a like number from schools of law. We edit five hundred newspapers and magazines, besides a few hundred books—some of which are thoroughly scientific and classical—all dealing with the higher mathematics, languages, applied mechanics and other sciences. Nevertheless, we hold that a practical knowledge of the trades is the surest and speediest solution of what is commonly called the "Race Problem." We hold that proper thoughts, right conduct and self-support are the legitimate and logical results of a trained head, heart and hand, and therefore whoever aids in any work which produces these results must be

counted friends and abettors of righteousness and domestic happiness. The savage has not been taught to think, the heathen has not been led to believe, and uncivilized men are content to live in huts and wigwams without storehouses or the means of subsistence not provided by nature; while, on the other hand, the man who has intellectual culture is civil, hospitable and philanthropic, as he who has been heart-trained seeks to help mankind and glorify God for the pleasure there is in righteousness; but he who, besides these, has trained muscles and skilled hands adds the comforts of life to his intellectual pleasures and spiritual joys.

Education of the Negro.

"Practical Education the People's Safety."

The time was when a man had a living, because he was a jack-of-all-trades, but now he must know that this is an age of specialists and to have a livelihood one must be trained and qualified to fill to the point of excellence some one place, and if he cannot excel, he must compete and meet competition or go under in the struggle.

Franklin says, "He that hath a trade hath an estate, and he that hath a calling, hath a place of profit and honor." A plowman on his legs is better than a gentleman on his knees.

No community is helped by the incompetence of any of its members, because incompetence only breeds dependence and forces the competent to support the incompetent, or manifest an indifference to want and human suffering. This is why the strong should bear the burdens of those who would be strong, and the rule should be rigidly enforced in the same proportion that opportunity is withheld from those who only ask help to help themselves. Likewise should any man who ignores or neglects the opportunity to become a talented and skillful workman be left to suffer like the grasshopper who sang all summer, but provided nothing to eat in winter. There

are two great sins in the world. One is to withhold from men opportunities which they would gladly seize and use for their intellectual, moral and material advancement, and the other is to withhold one's self from the very things which almost insure material prosperity, intellectual progress and spiritual joy. I do not say in which class the greater number of sinners are to be found, but I am certain that there are too many in each class. "No man liveth unto himself, and no man dieth unto himself," says the Book of books, and the example of the Good Samaritan is repeated as often as those who lack intellectual and spiritual light are given it by those who have it to impart, and as often as those who are ignorant and unskilled are invested with a practical knowledge of the needs of society and how to supply them. It is better to teach a man how to earn one dollar than to give him a hundred dollars and leave him only capable of spending them. I am certain that how to help the dependent and helpless is the first lesson for many rich and nobly disposed to learn. A poor girl is helped more by being taught how to wash and iron, make and mend, prepare a wholesome meal and take care of a home than she is by being adopted into a family of wealth and luxury without this knowledge or a chance to get it; and a poor boy is helped more by being taught how to build a good, nice, substantial house than he would by being given the most modern residence, richly furnished throughout, and he still too ignorant to build a chicken coop or glaze a window.

But you say, "Our girls cannot all be cooks, nor our boys all carpenters." Very true, but every girl should know how to cook and keep a house in order, and every person should know how to do some kind of work by which an honest living can be made. The day of old-fashioned apprenticeship is past; first, because it never fully met the demand, and second, because labor unions have

found severe restrictions necessary in order to protect themselves against a class of men who would fill their shops with cheap or unpaid apprentices, to the exclusion of competent workmen. Upon the whole, both society and the working classes are benefited by the rule, although some needy and ambitious youths are sometimes hindered in their industrial aspirations as a result of its enforcement. Another advantage of the polytechnic or manual training school is the special and preëminent fitness it insures its students for some one place or specific trade. He comes pretty near knowing all about some one thing, which for himself as well as those he serves is better than only knowing a little about each of the many things. By this I mean that the character of the work done by trained hands is such as affords the greatest satisfaction, both to the employer and employe, to the producer and consumer, besides saving operating expenses to the employer and increasing the earnings and possible savings of the employe. It is also economy for the community to establish and maintain well-equipped training schools. The greatest value of these schools, however, is the moral influence exerted upon society. There is an old saying that "an idle brain is conducive to sin and crime—sin against God and crime against society." Socrates says, "Not only is he idle who is doing nothing, but he that might be better employed." And the great Baxter says, "Idleness is the hot-bed of temptation, the cradle of diseases, the waster of time, the cankerworm of felicity. To him that has no employment, life in a little while will have no novelty, and when novelty is laid in the grave, the funeral of comfort will follow. Idleness is a constant sin and labor a duty. Idleness is the devil's home for temptation and for unprofitable, distracting musings; while labor profiteth others and ourselves."

If we will manage to invest the youth

of this land with useful trades the next generation can use some of our present jails and penitentiaries for workshops and factories where no prison garb is worn, and thus might be saved vast sums of money now spent for the maintenance of criminal courts and penal institutions, not to speak of the misery and shame traceable to ignorance, idleness and consequent crime. In the light of what the negro has accomplished under adverse circumstances he morally deserves the help of the more fortunate and highly prosperous race in this country. He has never been a menace to any of our American institutions. Whoever saw a negro anarchist? On the other hand he has stood for law and order and has always been loyal to his country and willing to seal his devotion to the stars and stripes with his blood.

Indeed, his submissiveness to ostracism, proscription, discrimination, oppression and persecution has been unprecedented and marvelous. As a race, he has committed no great depredations, has entered into no foul plots nor awful conspiracies, but has made such wonderful intellectual improvement and moral progress that those who have furnished the money to make all this possible feel that the dividends upon their investments have been both gratifying and handsome. Give the negro a chance for industrial training and he will not only take care of himself in the world of thought and speech, but also in the world of work and consequent material prosperity. Not only so, but he deserves it upon the ground that he is not responsible either for his presence or condition in America. It does not meet the argument to say that he would have remained a savage in Africa if he had not been brought to this country as he was, for no one has the proof at his command. America might have had and used greater evangelizing facilities had slavery never cursed her soil; for not all heathens have had the American negro's

experience as the price of their civilization and evangelization.

But this is not all, for with enforced ignorance upon the one hand, and unrequited toil on the other, the negro has (constructively at least) a legal as well as a moral claim upon America for such advantages as will enable him to push up and out of ignorance and consequent dependence. If there be nothing whatever of a legal obligation, as shown above, the very ground of *common interests justifies this appeal*, for none will question the truth in the following proposition laid down by Walter Scott: "The race of mankind would perish did they cease to aid each other. We cannot exist without mutual help. All therefore that need help have a right to ask it from their fellow-men; no one who has the power of granting can refuse it without guilt."

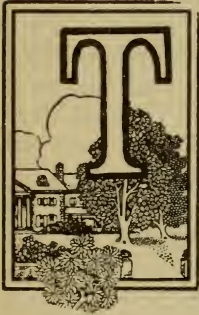
Seneca says, "We are members of one great body, planted by nature in mutual love and fitted for social life. . . . We must consider that we are born for the good of the whole." All of us know the story of the Good Samaritan, but we usually interpret it in a narrow sense and are thus rebuked by Dr. Geikie, who says, "Jesus throws down the dividing prejudices of nationality, and teaches universal love without distinction of race, merit or rank. A man's neighbor is everyone who needs help. All men from the slave to the highest, are sons of one Father in heaven."

The sooner all Americans recognize the Fatherhood of God and brotherhood of man, the sooner will they feel common interests, common responsibilities, and proceed to the discharge of all duties, social, moral, religious, civil and industrial, and thus facilitate and consummate the common weal of mankind and the glory of God. If you ask me which we need most, I simply say not less of one but more of the other; for education is to the skilled workman what a background is to a picture.

AMONG THE MISSIONS OF SOUTH INDIA

A. W. Ross

Chapter III.



O many of my readers no doubt a short review of the history of this, "The Lone Star Mission," will be interesting as well as profitable. To me it is more interesting than ever before. Having been on the spot, having prayed

on the same hill where Dr. Jewett prayed, having looked out over the same vilages, having been on the same compound which he chose at that time, having been in a meeting where 1,000 Christians were together, having looked into their homes—all this gives new vividness to every detail of the history of this,—“one of the marvels of the age.”

It was in the year 1840 that the Baptists began their work at Nellore, nearly one hundred miles north of Madras. For twenty-five years this was the only station. As early as 1846 the Board considered the advisability of closing the mission, but were prevented through the vigorous protest of Mr. Day, then on furlough. In 1853 the question came up again. The deputation in their report stated that there had been only three converts since the station was reopened in 1849; that there were no native helpers in training or in prospect, and that, added to the outlay of \$2,600 per year, made it seem inadvisable to continue, especially since other fields were much more promising and needing help.

At the evening session of the Albany Convention the burning question before the people was, “Shall the Telugu work be abandoned?” One of the speakers, pointing to Nellore on the map, gave it

the name which has clung to it from that time on,—“The Lone Star.” Inspired by the meeting of the evening, Dr. Smith, the poet, wrote those famous lines during the night, “Shine On, Lone Star,” which have helped to add to the fame of the mission.

In spite of discouragements, it was decided to continue the Lone Star Mission. In 1857 one more was baptized. Then, in 1858, the missionaries rejoiced in the conversion of thirteen others. But up to the end of '63, after twenty-three years of labor, toil, and expenditure, the records could show only forty-one converts since the opening of the mission. Again the fate of the mission hung in the balance for the third time, for sure the Board would close the mission this time. They discussed it pro and con, and were about ready to make their decision when the secretary begged them to wait till Mr. Jewett, then on his way home, could meet with them.

He came, but not with any intention of closing the mission. Just ten years before, Mr. Jewett had climbed the hill back of Ongole and, looking out over the hundreds of villages, had claimed them with a prophetic vision and a determined faith for the Lord. The work of the Lone Star Mission lay dear to his heart. He declared his intention of returning, whether the Board supported him or not. After further consideration the Board thought best to respect his faith and determination, and decided to send along a helper in the person of Mr. Clough.

Mr. Clough was a civil engineer, and like many another young man seemed to have “dreamed dreams.” He somehow had an idea, and it must have been born of faith, that God would give him

10,000 converts in a great and marvelous ingathering. The Board hesitated to send such a fanatic and dreamer of wild fancies to the field, and it was not until after they received his third application that they decided to do so.

Mr. Clough was stationed at Ongole. Up to that time, within a radius of sixty miles, there were only two Christians. The high-caste people of the community welcomed Mr. Clough into their midst because of the educational advantages they would have for their sons. They were willing even to pay liberally for it and placed sixty-two of their boys under his care without any restraint whatever on religious teaching.

*But there were low-caste people in the community, and one day three of them presented themselves as converts and were welcomed by the missionary. The caste spirit was aroused and a committee from the caste people called on Mr. Clough and demanded that he should not have anything to do with the pariahs. They threatened to withdraw their support from the school if their wishes were not respected. This was another critical time for the mission. To admit the pariahs meant the loss of the financial basis of the institution. To turn them aside was contrary to the genius of a Christianity which is for all men. By common consent he and his wife went into separate rooms for prayer. Both opened their Bibles to 1 Cor. 1: 26-31, where it is shown that God has chosen the weak things of this world to confound the mighty. This was the message they were needing and it appealed to them at once that God was revealing to them His great plan of a great pyramid with the neglected masses as the base of it.

The pariahs were admitted and the school was broken up. The friendship of the high castes was now turned into bitter hostility. The school must now be

begun on a broader basis. New friends were won, and the attendance increased.

A tour among the villages was undertaken. Sending a messenger ahead the missionary announced his intention of coming to tell the people about Jesus. Arriving at a certain village he found some thirty or forty persons who had come prepared to stay for several days, with a change of clothing to put on when they were baptized, for they had come to learn of Christ and to confess Him then and there. On Sunday, Jan. 20, 1868, twenty-eight persons were baptized—the beginning of great things in the Telugu country. The native church soon swelled to seventy-five members. Meanwhile reinforcements came to Nellore. Many a time when far away in the jungle villages these words would come to Mr. Clough with a new force and meaning: "Be still and know that I am God. I will be exalted among the heathen, I will be exalted in the earth."

In December, 1869, 324 more were baptized. Then, in 1870, the little church had grown to 709, and the Baptist church began to awaken to the fact that the Lone Star Mission was worth keeping after all, and some day might be one of the wonders of the world. Year by year the membership increased and the number of baptisms was limited only by the ability of the missionaries and helpers to teach the people.

Then came on the famine of 1877. Millions were starving, and not wishing to feed them gratuitously Mr. Clough conceived the idea of taking the contract for several miles of the Buckingham Canal.

His offer was accepted, and by the help of his native assistants was completed to the entire satisfaction of the authorities. A missionary fanatic, wild dreamer of dreams, working in far-away India, superintending the digging of a canal! But just wait a moment. It was the supreme opportunity of his life. Night after night they preached the Gos-

*A poor Telugu. "India Problem," page 204.

pel with all diligence. Soon there were thousands asking to become Christians. But for fear that they were after the loaves and fishes he desisted from baptizing them.

Th famine broke, and the people were sent to their homes. The thousands now scattered to their respective villages. The testing time had come, but to the surprise of many, comparatively few swerved from their purpose. Several months after the famine, and when the people had returned to normal conditions, those still desirous of becoming Christians were examined, taught and prepared for baptism, and from June of that year to December there were nearly 10,000 converts added to the church. From that time forth there have been from 1,000 to 3,000 added every year. Now the number of communicants is reported at 55,000, while the government reports

150,000, adherents and all. In 1870 the entire force of native helpers consisted of twenty-two preachers, five colporteurs, and ten school teachers; total, thirty-seven. In 1899, just twenty-nine years later, there were 667 preachers, ordained and unordained, and 959 school teachers.

Missions are sometimes called failures, but in the words of Dr. Chamberlain we would say, "Lord, if this is one of the failures of missions, let us have more of them, please." So successful has the mission been that now the high castes are beginning to realize that unless they get up and dust themselves they will find the low caste people outstripping them. Then, too, the high castes, seeing the good and noble work that has been done, are convinced of the truth of Christianity and are turning to the Lord in greater numbers than ever before.

HOW DEACON PICKERING WAS CONVERTED

Bess Bates



AFTER the visit of the foreign missionary to the Mayville church, the church had decided to give their Sunday-school collections to foreign missionary work. Deacon Pickering had opposed this decision very decidedly, and

he also had a good many members on his side. However, the decision had been passed by a small majority and now all that the deacon could do was to withdraw his small weekly offering.

Now after their first small success, a few eager ones, headed by the only minister in the congregation, were trying to get the church to pledge the support of a missionary and to elect and educate

that same missionary from their own church. The council meeting was a warm one when they discussed this question.

The earnest young minister, fresh from inspiring talks with the foreign missionary, pleaded the cause well.

"It will cost us about \$300 a year to educate a young man. It is possible that he may secure scholarships at one of our schools and that will reduce the cost. If we choose a young man and give him an education with his work on the mission field in view, he will in all probability make a better missionary than by choosing one who has already completed what education he may desire and is settled in life. We have about one hundred members in this church, not counting dependent children. That would mean three dollars per person every year. Not one

cent a day. There is no one here who could not afford that amount. And only think of the need on the field, the great need!"

The young minister was hardly seated before Deacon Pickering was on his feet with a snort.

"This church is doing enough for foreign missions now and I don't approve of that much. We can't take any more on us. Taxes are high this year. We are overloaded with church repairs." Several amens greeted this statement. The deacon continued: "The church can decide as it pleases, but for my part, I won't give a cent to this or any other new-fangled notion."

The deacon sat down amid a chorus of more amens. Undoubtedly almost half of the church agreed with him and were ready to follow him. The question was put to vote and lost. The deacon grinned maliciously at what he considered to be his victory. And it was his, for the opponents of the missionary movement did as he did.

A few more items of business were discussed and the meeting was about to be closed when John Pickering, the deacon's only son, arose and asked to speak. John had always been a good, obedient son; had been one of the most consecrated workers in the church and had the advantage of a good education. Altho raised to scorn missions he had become interested in them thru reading the lives of great missionaries. Now as he spoke the fruit of that reading was seen.

"Brethren and sisters," he began, "I am glad that the church is waking up to the need of missionaries. We know that our own church cannot find enough men to send. I hope we may reconsider this situation in the near future and decide to send a missionary. It has long been my ambition to go on the mission field. I have directed all of my education in that line. I have already offered myself to the Board to go. I know of several others in this church who are only wait-

for the chance to finish their education and they will be ready to go. This church can do nothing better than send them."

The meeting broke up in some confusion, for it was a complete surprise to all that John Pickering was thinking of being a missionary. Even his father had not dreamed of it. John knew his father's attitude toward missions, so he had completed his plans on the condition of his father's consent, thinking that his father would be more likely to consent when he knew that his heart was set on going.

The members discussed the situation pro and con. Some thot that old Deacon Pickering would let John go; others decided that he would not.

The old deacon himself was so astonished that he could hardly believe his ears when he heard John's talk. At home he informed John that he could write to the Board at once that there was no chance of his going. John knew that there was no use to argue with his father, so he only said:

"Father, you are a just man. You have never read anything concerning missions. Will you not read two books that I shall give you before you make a final decision?"

The angry deacon was so taken down by John's quiet and simple request that he consented to read the objectionable books. John brought them and then went to bed.

Nothing more was said about missions in the Pickering household. But John was doing much praying. The old deacon was secretly reading, altho his heart was as hard as ever. However, among the members of the church missions had become a live subject. The sewing society had taken up the reading of a missionary book, more from curiosity than a real desire for knowledge. John had organized a missionary reading circle among the young members and they were earnestly studying conditions on

the foreign field. The church had been awakened by curiosity into a desire to study missions. And the old deacon continued to read secretly.

One day he returned the books to John, saying:

"I have read them thru. You can't go with my consent."

"Father!" exclaimed John, disappointedly.

"I've thot it all over. You're all the son I have. Your place is here at home. I have decided, once and for all, you can't go. Don't bring it up again."

John turned away sorrowfully but still he had hope. It leaked out that John had again been refused permission to go as a missionary and the deacon's adherents still stood by him in opposing all missionary work. Those who were with the minister were more anxious than ever to learn what they could and do what they could. So the Mayville church was divided so seriously that it seemed impossible ever to unite again. Those that stood with the deacon wouldn't change unless he would.

One day John came home sick. The doctor was sent for, but he could not help him. John grew steadily worse. Doctors from near-by towns were sent for, but the case baffled them also. At last there came a time when they gave up all hope of his recovery. Only the old gray-headed doctor of their home town still clung to a thread of hope. He said to the distracted deacon:

"If you could just tell him some good news, something to inspire him with a desire to live, I believe he would get well. He is not so sick now as he is too weak to live. Make him want to live."

The deacon turned silently away. His grief over his son's illness had been very great. He had begged the doctors to save him. He had spared no money. Now the old doctor told him that good news was what was needed. In his heart he knew what he ought to tell John and what would give John that

ambition to live. But the old deacon was honest with himself and could not give his consent for John to be a missionary against his own judgment; not even to save his life. Deacon Pickering was hard to move. He left the doctor and went to his own room. There he fell on his knees in an agony of prayer and begged for guidance. He surrendered to his Lord for the first time in his life.

He came back to the bedside where John lay weak and white.

"John," he said, "I want you to go as a missionary. I see it now. I only wish I were able to go with you." He bowed his white head on the pillow beside John's black one and sobbed.

John could only smile weakly and turn his cheek against his father's, but from then on he began to get well.

The first evening that John was able to go out there was another council meeting and of a very different spirit, for the church was united to a man. The old deacon had confessed his mistake, had talked every one who was opposed to missions into belief in his new attitude. Now he was just as strongly in favor as he ever had been opposed.

At the meeting he was the first one to speak:

"I will support John myself," he declared, "and I will give half the support of another. I realize that there are many poor ones in this congregation who are not able to give so much, so I want to do my share. We can't do too much."

The Mayville church grew and grew, for the missionary spirit, started there, worked at home as well as abroad. Her offerings increased; her membership increased in numbers, and greatly in spirituality.



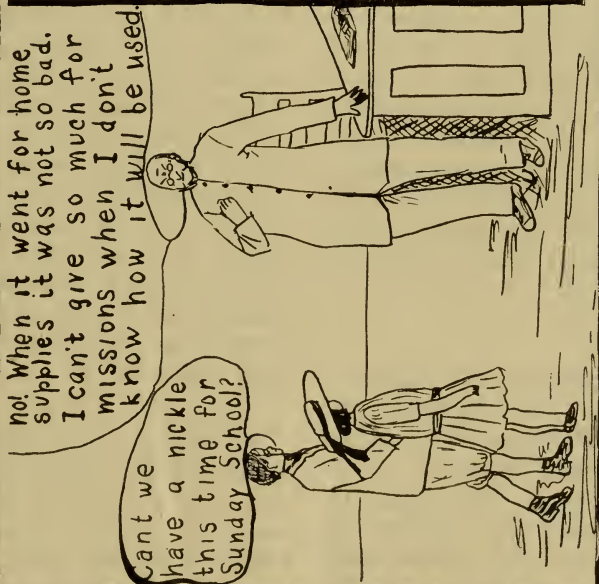
O power to do! O baffled will!
O prayer and action! ye are one.
Who may not strive, may yet fulfill
The harder task of standing still,
And good but wished with God is done.

—Whittier.

Eyes that see not, Ears that hear not

no! When it went for home
supplies it was not so bad.
I can't give so much for
missions when I don't
know how it will be used.

Can't we
have a nickle
this time for
Sunday School?



When a little child widow of India
just twelve years old heard the Gospel
for the first time, she exclaimed:

"O why didn't you tell me sooner?"

She was so sick that there was no
hope for her recovery. Until she had
heard the good news she had been long-
ing to die, to leave her miserable life.
But after she had heard the wonderful
story of salvation she earnestly prayed:

"O dear Jesus, make me well that I
may tell the other suffering ones like
me about you."

Who dare withhold their money and
services from such unfortunate and an-
xious ones as these?

The great need of the world.

EDITORIALS



Thru a typographical error in the poem, "The Demon of Drink," as printed in the March VISITOR, the verse, "The snake that in the winecup lurks," was made to read, "The smoke that in the winecup lurks." It is more than smoke that lurks in the winecup; rather it is a serpent of the most venomous kind.

* * *

We are much encouraged over the large number of young people who are taking up the work of memorizing Scripture, under the plan as outlined by Brother S. N. McCann in the Bible Memory League. While many are sending in their names, some do not, thinking they are too busy. Busy ones are usually the most attentive to such privileges as this, and the blessings derived from memorizing Scripture are all theirs. We shall be glad to send blank pledges to any who desire them.

* * *

A learned clergyman in the Christian church in Germany, Jatho by name, was recently relieved of his post because of his tendencies toward liberalism. It is lamentable when men are willing to turn from the bread of life to the husks of infidel theology. Under such conditions it is refreshing to note the comment of Emperor William of Germany, who is a genuine Christian:

"Regrettable as it may be that a clergyman should have to be expelled from his position because of heresy, the affair must not be taken as tragic [i. e., to the

church]. There have always been men like Jatho in the past and will be in the future. The Church of Christ will overcome these adversaries. There is an excellent remedy for unbelief—namely, to immerse one's self deeper in the Holy Scriptures and to embrace the person of Jesus Christ, the Savior, in believing love."

* * *

The following letter comes from an earnest reader of the VISITOR: "I just finished reading the VISITOR and do think it the best you have sent out for a long time. I am poor and wearing out, but still have that mission spirit. When I am done reading the VISITOR I send it to an old brother who does not believe in mission work." Notice that our correspondent says he is wearing out, but still possessed with the mission spirit. It is far better to be wearing out under such conditions than to be "rusting out" while refusing to believe in the great commission as given by our Lord Jesus Christ.

* * *

A brother in sending us the support for an Indian orphan, writes: "Herewith find a check for which please renew my accident insurance for 1912. Kindly credit this amount to the care of an orphan in India, and instruct the Lord to renew our policies for the coming year." Such a letter as this is an oasis in the monotone of a day's work in the mission office. Such examples of childlike faith and simple trust are all too few, and the God, Who watches over

His children, will care for this sacrificing brother with a surer protection than any insurance company. Besides this, a little dusky lad on yonder side of the world is receiving food and clothing and education. Thus God is receiving the allegiance due Him, and the little Indian lad is receiving that which rightly belongs to him as a child of the same great Universal King.

* * *

The United Presbyterian church ranks among the smaller ecclesiastical bodies in the United States, but is near the front in missionary zeal. They have during the last months been working on a million-dollar campaign for missions, and proposed during the month of March to make an every-member campaign for missions. While they number only something near 140,000 or 150,000 they propose to raise \$1,000,000 for missions.

* * *

After reading the plans of the campaign, mentioned above, we turn to our own church, and listen to that oft-repeated assertion that we are well up to our limit in giving. Such a statement will be believed, even by ourselves, if we repeat it often enough, but no statement regarding our abilities to give could be more erroneous. The fat cattle and the snug homes and the prosperous farms talk too loud to leave the listening ear without a refutation of the argument. Just to contemplate what we can do, and that without feeling it, we give you the following estimate, which in a measure will reveal our future possibilities and even our present capacity:

Per week	
25 members at \$10 00...	\$13,000 00
100 members at 5 00...	26,000 00
275 members at 2 00...	28,600 00
600 members at 1 00...	31,200 00
1,000 members at 0 50...	26,000 00
5,000 members at 0 25...	65,000 00
10,000 members at 0 10...	52,000 00
20,000 members at 0 05...	52,000 00

30,000 members at \$ 0 02...\$31,200 00

67,000 \$325,000 00

* * *

The foregoing estimate leaves 17,000 of our members unaccounted for altogether, and if the remainder will give according to the estimate then the 17,000 will also awaken to the privilege. The amount of this estimate can be given yearly, not at the expense of the home work, but as an impetus to the work at home. There is no cause for discouragement, but there is much cause for a definite, persistent campaign of education. Meanwhile let us pray and labor and give as the Lord has prospered us; and continue in supplication for the time speedily to come when we shall arise and occupy the sphere of definite privilege which God has planned for us.

* * *

To be sure such a sum of money can only be given to the work of the Lord, at the expense of something else. But it will not need to come from necessities. As interest in God's kingdom increases, interest in the kingdoms of the world will decrease. And the money will accrue from this change of affections. It will come as naturally as fruit borne of a healthy vine. With the increase of offerings many church problems will solve themselves. Heart service will supplant the more superficial service portrayed in outward form. The subjective will replace the objective, and the power of the church will know no horizon short of the kingdom of God.

* * *

Every preacher and Bible woman in the Cawnpore District, India, is a voluntary tither, in accordance with a plan inaugurated some years ago. The amount thus raised among these native Christians goes a considerable ways towards producing an argument that the Indian church will one day be self-supporting. We wonder if there is a church in our Fraternity that can show at least

fifty per cent of her members as tithers. We can well afford to profit by the example of our brethren late from heathendom.

* * *

Nothing is so illusive as the beckoning hand to "get rich quick." To sit down and figure it out, it is so easy. The inherent greed for gain blinds the eye to the ninety-nine wrecks along the way and it sees only the one success of the hundred efforts. To gratify this desire is to destroy spirituality, bid formalism and worldliness welcome, and to neutralize the power of God's people in the world. Sad, sad is the picture, only increased in sadness when ministers, bishops and others of position sell their influence to such unworthy ends,—worthy to speak the best only for earth, but of no account for eternal glory. It is turning "Seek ye first the kingdom . . . and these things shall be added unto you" backwards, and that is a long ways from "turning the world upside down." Observation would rather lead one to think the world is turning some professed Christians upside down.

* * *

Sister Karen Jorgensen is faithful and earnest in her Sunday-school work at Sindall, Denmark, even if she must work under some difficulties. In writing about the Christmas exercises she says: "At the appointed hour the hall was almost filled with children and older people, for the most part mothers of the children. We have been trying not only to encourage the children to attend, but since so much depends upon the mothers we sought to interest them as well. So the attendance was large for the stormy, wintry day we had. I encouraged the children to raise some money for some heathen land mission work, and when the year's collections were summed up it amounted to fifteen crowns. I told the children to raise some money for some than to receive; how Jesus was pleased with the widow's mite and told the story

of her giving as a remembrance of her for us and to teach us that even small gifts when we can do no better are holy with the Lord. Some time ago Bro. Graybill was here to visit us and they were blessed days. I wish he could stay here always. We need so much some help."

* * *

The General Mission Board again turns toward the country of our Master. Thru an endowment fund, given by one of our wealthy brethren, a mission in Jerusalem is made possible. To many this will be an answer to prayer, for they have been praying the Lord of the harvest to open work in that land. This means more than merely a mission to Jerusalem. It means an entrance into the domains of Mohammed,—the most stubborn foe to Christianity today, and the Christian religion's strongest rival.

* * *

The Young Turks party in Turkey apparently needs some things worse than it needs more power. Many of them, we are told, are utterly at sea, both in religion and morals. They have been educated in European universities, where the religious influence was destructive. The result of this has been that they have returned to their land with loose opinions on religion and looser ideas of morality. Many scorn religious principles. We are told that even truthfulness is despised, assassination is glorified, social purity and the sanctity of marriage are even ridiculed by the men who are honored as their leaders. Such a condition may last for some time, but civilization cannot hope to advance very rapidly, nor to be built on a permanent foundation when such conditions exist.

* * *

According to statistics there are about 23,000,000 Protestant church members in the United States and about 60 per cent of these attend church. Why does not the other 40 per cent attend?

There are 1,500 moving picture shows

in the United States, with an average attendance of 8,000,000 per day, or 56,000,000 each week. Why do they go to these places, when the vibration of the picture hurts the optic nerve and the moral nerves are affected by the scenes, over 25 per cent of which show unfaithfulness and deceit between husband and wife, and many of them suggest that which is ruinous to soul and body? The result is bound to be a still larger number of divorces, and a greater crop of immorality.

But what is the church doing about the shows? Protesting against them at long range in a few instances, but for the most part going on in her formal way, seeking little spiritual power, and permitting the children to be wasted in the paths of sin.

Men and women do not love the highest and best and seek it. The perverted appetite will make its demand against the better nature; but Christ in the heart enables each one to conquer in His Name. It is not so much the business of the church to cry out against these sins as it is to offer in a Christian,—not formal and dead manner,—the better thing of real Christianity.

Forget not, too, that Jesus Himself taught that you can not put new wine in old bottles, lest the latter burst; neither can the church of today hope to win for Christ unless she receives from the Father the new wine of a deeper experience and greater joy in service than many Christians now manifest.

The biggest joke in the church today is that Christians, for the most part well-to-do, will spend dollars selfishly and for no real good and give a penny on the Lord's Day for the kingdom they claim to be subjects of. If Christians paid to the church as well as they do to the devil the latter would go out of business in less than a generation.

Book Reviews

Hudson Taylor in Early Years,—The Growth of a Soul.

From the press of George H. Doran Co. comes the biography of Hudson Taylor, the founder of China Inland Missions. It is prepared by Dr. and Mrs. Howard Taylor, his children. It is devoted to the earlier years of his wonderful life. The writers had access to all the family letters, bringing to the public thereby a biography vivid, accurate, and yet so overflowing with that upper plane of Christian experience that to read the book means to be a better servant of the Lord wherever one is placed. Some books entertain; others make us think; but this biography, like the personal association of any unusually great and good man, is going to make every reader have higher ideals and walk and think in them. Some comparisons are inappropriate and should not be made. But it is not too much to liken the eventful and devoted life of Hudson Taylor to one like St. Paul, and the reading of an interesting and accurate account in many ways as helpful as the study of Paul's heroic efforts for Christ. You stare at the price, \$2.25? If you weigh your soul's good, cheaper clothes, less food will be a wise thing if thereby you can secure this book and make it a part of you. And the more so should every reader secure the book because of the interest in missions which the Brethren church has in China. 512 pp., maps, illustrated, net \$2.25. Address Brethren Publishing House, Elgin, Illinois.

Gems of Thought on Tithing.

Issued from the press of the Methodist Book Concern.

The revival of tithing in these latter days is a hopeful sign of our revival of a deeper interest in seeking to obey the Master. George W. Brown, a layman, has brought forth a most interesting, helpful and forcible book on the subject by simply compiling what some 350 prominent and leading ministers and Christians of the country have said thereon and classifying the quotations under the following chapters: The Tithe in Scripture; The Tithe Law Unabrogated; Jesus and the Tithe; The Storehouse; Advantages to the Obedient; How Estimate the Tithe? How Introduce the Tithe Plan? The Tithe Covenant; Revival of Christian Stewardship.

No one has scriptural grounds to maintain that at least a tithe of the Christian's income should not be returned to the Lord, and if any one is in doubt, let him read this book, which brings the white light of the Bible through the receptive minds of sincere men to bear on the darkness of the heart who keeps from God that which rightly belongs to Him, and the keeping of which makes the life dark as though he were a robber. Seek the light. Read this book. 224 pp., cloth bound, 75 cents, net. Address Brethren Publishing House, Elgin, Illinois.

BEFORE THE THRONE

MY BOAT SO SMALL.

When the Breton mariner puts to sea, his prayer is:
 "Keep me, my God, my boat is so small
 And thy ocean so wide."

"Keep me, my God."
 So small my boat, Thine ocean, oh! so wide.
 Save me from drifting outward with the tide.
 "Keep me, my God."

"Keep me, my God."
 Let not the waves o'erwhelm my tiny barque.
 Oh! send Thy Star of Hope to gild the dark.
 "Keep me, my God."

"Keep me, my God."
 The rough winds blow; do Thou my Captain be,
 Into the harbor safely pilot me.
 "Keep me, my God."

—B. M. Wells, of Almora, in Church Missionary Gleaner.



IF TWO OF YOU SHALL AGREE.

Matt. 18: 19.

Herein is a precious privilege that so few realize. Many have coupled it with the precious privilege of settling difficulties discussed in the preceding verses. It is well to think of it as applied there, but it is exceedingly narrow to leave it there. The Master meant to teach a still wider field of privilege. In all Christian need whatsoever, if two shall agree it shall be enough.

Here, then, is the foundation for a prayer meeting in so many churches where they say they cannot secure an attendance: an effectual prayer meeting where two agree and ask. But note that the two are united and working. In too many prayer meetings there is no real unity—a few asking, and the others onlookers.

But the meaning is far deeper than this. When two agree and ask there will be the most profound spiritual friendship, and they will enter into the very depths of each other's souls. They will have great needs in themselves, but their hearts will mostly go out for others, and this opens the realm of intercession, the best part of this privilege.


True intercession is a spark from the altar which burns night and day before the Lord. It is therefore at great cost that one really intercedes. He has real tastes of Gethsemane. His intercession wades as deep as his love. He is burdened with the want, the care, the sin and anguish of all those for whom he pleads.

There should be more such united prayer,—prayer,

First, for the church of which they are members. Pray for her purity, her advancement, the strength of her ministers, the kindness of her membership. One may live in a deeply-spiritual and sweetly-moving congregation of members and never suspect that this is all because a few, yea two, have agreed to pray for these things.

Second, for the individuals whom you know and have asked an interest in their prayers. This is applicable to dear ones at home as well as from home. Let it here be applied to our missionaries. Nearly all are supported by some special body of the church. Are the members uniting in constantly praying for them? Two of you can agree and the prayer is mighty. They need your prayer on the field. They feel your life-giving force if you but only pray. Remember it says, "If two of you agree"—no more. Perfectly possible. Will we do it?

G. B. R.



The Little Missionary

THE RED MAN'S SEARCH FOR THE WHITE MAN'S BOOK

Rev. Egerton R. Young

Many years ago one of the early pioneers to the Pacific coast visited what was then a powerful tribe of Indians. He was a godly man and carried with him a copy of the Word of God. With a limited knowledge of their language and some help from a few Indians who had a smattering of English, he taught them, as well as he could, from the Sacred Volume. He told them of God, the creation, of His love for the human race, of the way of salvation through the Son, and of the better land beyond.

The white man went on his way, and the Indians saw him and his Book no more. But they never forgot, and at many a council fire, through many moons, they talked over the things that they had heard. Their belief in the conjurer was gone, and their Indian religion seemed foolish in comparison with what they had heard. The wonderful Book of the paleface was ever before their minds, and a spirit of unrest took possession of them, which could not be quieted. At length they decided that a deputation of some of the strongest and bravest men should be sent to obtain a copy of the coveted Book. So, scarcely knowing where they went, but with the good wishes of the tribe, in 1832 they started on their long, adventurous journey.

Months passed before, in the depths of winter, the deputation of Flathead

Indians reached the city of St. Louis. They carried in their persons the evidences of many hardships and of the severest privations. Bronzed and scarred were they by the summer's heat and the winter's storms, for many moons had waxed and waned since they had started on their long and dangerous journey from their own land. Their trail had led them through the domains of hostile Indian tribes, and many and thrilling had been their adventures. But although their appearance bore pathetic evidence of their privations and suffering, yet little had they to say about themselves or their trials. One all-absorbing longing was in their hearts, in comparison with which all else was dwarfed into insignificance. Yet to the thoughtless white men, to whom they first addressed themselves, very strange and meaningless seemed the importunate request of these gaunt, wearied red men. They came, they said, from the land of the setting sun. Across the great snow-clad mountains and the wide prairies for many moons had they traveled. They had heard of the white man's God and wanted the white man's Book of heaven.

Finally, they were brought before the commanding officer of the military post, and to him they told their simple tale. Unfortunately, however, although the general was a kind-hearted man, he was a Roman Catholic. He took them to

priests, and while they were received with the greatest hospitality, and shown the pictures of the Virgin Mary and of the saints, they were steadily denied the oft-repeated request for the Bible. Caring for none of these things, importunately did they plead for the Book, but all in vain. So exhausting had been the journey that two of the Indians died in St. Louis from their sufferings and hardships. The other two, after a time, became discouraged and homesick, and prepared to return to their far-off people. Ere they left the city a farewell feast was given them, and the general and others bade them Godspeed on their journey. After the feast one of the Indians was asked to speak, and he said:

"I came to you, over the trail of many moons, from the land of the setting sun, beyond the great mountains. You were the friends of my fathers, who have all gone the long way. I came with an eye partly opened for more light for my people, who sit in darkness. I go back with both eyes closed. How can I go back blind to my people? I made my way to you with strong arms, through my enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. Two fathers came with us. They were the braves of many winters and wars. We leave them asleep here by your great water and wigwams. They were tired in many moons, and their moccasins were worn out. My people sent me to get the white man's Book of heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there. You took me where they worship the Great Spirit with candles, but the Book was not there. You showed me images of the good spirits and pictures of the good land beyond, but the Book was not among them to tell us the way. I am going back the long, sad trail to my people of the dark land. You make my feet heavy with gifts, and my moccasins will grow old and my arms

tired in carrying them, yet the Book is not among them. When I tell my poor blind people, after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to other hunting grounds. No good white man will go with them, and no white man's Book to make the way plain. I have no more words."

One young man was so impressed with the address that he wrote to friends in the East an account of this strange visit, and the pathetic appeal of the Indians for a Bible. Some Protestants became interested, but it was two years before a missionary started with the Bible for that land.

Meanwhile, what had become of the two Indians? They left St. Louis, and on the plains fell in with George Catlin, the celebrated artist. But, although they traveled with him for many days, whether it was from Indian reserve and stoicism, or that they had become disheartened and discouraged, they did not mention the object of their visit. After leaving Catlin another of the Indians died, and so but one survivor returned to announce to the great council the death of his companions and the refusal of the white man to give him the Book.

The tribe was embittered, and gave up all hope of aid and comfort from the white man's God. From a condition of eager longing to hear and accept the teachings of the good Book they swung to the opposite extreme, and when missionaries at length found these Indians, they received no welcome from them, and found it almost impossible to overcome the feelings of despair and bitterness which had sprung up in their hearts. Other tribes in the same land were more docile, and a church and manual-labor schools were established, and many of the Indians became Christianized and

civilized, but these Flatheads remained unreached for many years.

Some time after this, there went out from Hamilton, in Canada, a devoted young lady to labor as a teacher among the Indian tribes on the Pacific coast. She suffered many hardships, but was much owned of God in her work. Many of the Indians renounced their sinful, superstitious lives, and earnestly strove to walk in "the way of the Book." Strange rumors of a pale-faced woman and a wonderful Book went far south into Oregon. From that place some of the Flatheads went to investigate these rumors for themselves. They had some meetings with the pale-faced lady, and listened to the story of the love of the Great Spirit as revealed in His Book. To its truths they listened, and accepted the great salvation. They carried the good news home with them, and told what they had heard to others, who also went and heard for themselves, and in their simple faith they tried to live up to what they had learned.



MY HOUSE.

Julie M. Lippmann.

It's not so big as her house,
Nor half so fine and grand.
It used to make me mortified,
Seemed more than I could stand,
To see my things so old an' plain,
An' scratched an' homely, too,
When hers are so magnificent
An' spic-an'-spandy new.
Her mother (down to her house),
She's just as if you look
A really queen, in silks an' things,
Out of a story book.
When she goes past the nursery door
We always try to peek;
It's like processions passin' by!
You wouldn't dare to speak.
I wished mine, up to my house,
Would wear such whispy clo'es.
I wished she had a carriage
To take her where she goes.
I wished my house was different—
Yes, wished with all my might—
Until I went to her house
To visit over night.
An' then, somehow, at even',
When it was time for bed,
I felt a chokin' in my throat
An' a hurtin' in my head,

For no one came to kiss me
And put the blankets right,
An' say "God bless my darling,
And keep her through the night!"

Not anybody did it!
I waited for them to,
Until my pocket handkerchief
Was soppin' wet clear through.
She didn't seem to mind it
Or feel there's something wrong—
I'd rather live to my house,
Where mother'n I belong.

—Children's Charities.



DEATH IN AN AFRICAN VILLAGE.

Raymond P. Dougherty.

We entered an African village
When the sun shone clear overhead,
And heard the loud moaning and wailing
Of those who were mourning their dead;
The neighboring river flowed onward,
The trees of the forest stood high,
While sad on the ear there resounded
That hopeless, disconsolate cry.
Encircled by huts closely clustered
Was one deeply shaded with gloom,
Where lifeless and silent a form lay,
Prepared for its crudely-dug tomb;
Surrounding that dread shrouded figure
Outstretched on the smooth earthen floor,
A sorrowing company gathered
And waited with hearts troubled sore.
No hope added light to their faces,
Made dark by the presence of sin;
No faith in a God of compassion
Gave peace to their spirits within;
No comforting trust in the future,
No look to a life up above,
No prayer for help and assurance,
No song of a true Savior's love.
They went to the jungle's wild border
And buried their friend's useless clay,
Not knowing of that sure awakening
Which leads to the great judgment day.
Shall millions so live and so perish,
In ignorance, woe, and despair?
Shall millions go out into darkness
Because we the light fail to share?



FINANCIAL REPORT.

(Continued from Page 176.)

South Dakota—\$5.00.	
Willow Creek Sunday-school,	5 00
Tennessee—\$4.00.	
Meadow Branch Sunday-school, . . .	4 00
Virginia—\$3.00.	
Elizabeth Harley, 50 cents; E. E. Blough, 50 cents; S. C. Harley, \$1.50; J. W. Mathias, 50 cents,	3 00
Texas—\$3.00.	
Manvel Sunday-school,	3 00
Missouri—\$3.00.	
First Church—Kansas City Christian Workers,	3 00
Illinois—\$2.00.	
Lamotte Sunday-school,	2 00
Washington—\$1.00.	
Mary C. and Pearl Hixson,	1 00
Total for the month and year so far,	\$ 200 32

FINANCIAL REPORT

COMPARATIVE STATEMENT. MARCH 1911 AND 1912.

	March 1911.	March 1912.	Inc.	Dec.
World-wide,	\$877.92	\$1,104.82	\$226.90	
India,	636.89	320.05		\$316.84
China,	565.12	61.11		504.01
Miscellaneous, .....	.25	4.00	3.75	
	\$2,080.18	\$1,489.98		\$590.20

During February and March the General Mission Board sent out 249,795 pages of tracts.

FINANCIAL REPORT.

The General Mission Board is pleased to acknowledge receipt of the following donations during the month of March, 1912:

WORLD-WIDE.

Pennsylvania—\$388.79.

Eastern District, Congregations.
Spring Creek, \$79.60; Tulpehocken, \$50; White Oak, \$30.52; Little Swatara, \$20; Mountville, \$18.75; West Greentree, \$17.95; Springville, \$16.66; Norristown, \$12.57; Fairview, \$11.50; Conestoga, \$10.96; Peach Blossom, \$6.84, \$ 275 35

Individuals.
Amanda R. Cassel, \$30; Henry E. Nies, \$5, 35 00

Southern District, Individuals.
S. Z. Dressler, \$10; S. G. Shellenberger and wife, \$2; Timma Reut-schler, \$1; D. E. Thomas, \$1, 14 00

Middle District, Congregation.
Lewistown, 19 44

Individuals.
Levi E. Greenawalt, \$7; S. C. and Irene Miller, \$1.50, 8 50

Western District, Congregation.
Husband House, Middle Creek, 1 50

Sunday-school.
Rayman, 28 00

Individuals.
A Brother, \$6; A. R. Kitchen, \$1, 7 00

Indiana—\$184.90.

Northern District, Congregations.
Elkhart City, \$26.57; Bethany, \$12.40, 38 97

Individuals.
A Brother, \$100; Thomas Cripe, \$10; Ivan Holderman, \$2; Mrs. Nellie Paulmer, 50 cents; John Huntington, 50 cents, 113 00

Middle District, Sunday-school.
Burnetts Creek, 5 07

Individual.
Mrs. Priscilla Ohme, 2 00

Southern District, Congregation.
Mississinewa, 50

Christian Workers.
Indianapolis, 3 36

Individuals.
A Brother, \$20; A Shut-in Sister, \$2, 22 00

Virginia—\$104.66.

First District, Sunday-schools.
Peters Creek, Oak Grove, \$10.89; Germantown—Brick Church, \$6, ... 16 89

Individuals.
A. C. Rieley, \$5; Emma Southall, \$3; T. S. Moherman, \$1.80; Mary E. Shickel, \$1, 10 80

Second District, Congregation.
Barren Ridge, 6 80

Individuals.
J. W. Zigler, \$1; Fannie S. Miller, 10 cents, 1 10

Northern District, Congregation.
Woodstock, 7 68

Individuals.
Bettie E. Caricofe, 50 cents; Mat-

tie V. Caricofe 50 cents, \$ 1 00

Eastern District, Congregation.
Nokesville, 57 39

Individual.
Edna D. Miller, 3 00

Ohio—\$103.20.
Northeastern District, Individuals.
Geo. H. Irvin, 65 60

Northwestern District, Individuals.
Jos. and Nancy Kaylor, \$10; D. F. Stuckey, 50 cents, 10 50

Southern District, Congregation.
Lower Stillwater, 22 10

Individual.
Emma McCorkle, 5 00

North Dakota—\$100.00.
Individual.
F. D. Saylor, 100 00

Illinois—\$77.33.
Northern District, Congregation.
Cherry Grove, 16 33

Individuals.
Mrs. F. Gilbert, \$5; J. G. Royer, \$1; F. Z. Miller, \$1; D. J. Blocher, \$1, 8 00

Southern District, Individuals.
Bequest Susan P. Landis, \$50; Mrs. Elizabeth Verner, \$1; J. A. Smeltzer (marriage notice), 50 cents; David M. Adams (marriage notice), 50 cents; Geo. W. Miller (marriage notice), 50 cents; D. T. Wagner (marriage notice), 50 cents, 53 00

Maryland—\$40.50.
Eastern District, Congregation.
College, Union Bridge, 30 00

Individuals.
M. O. Myers, \$7.50; Allen D. Hoover, \$3, 10 50

Iowa—\$18.00.
Northern District, Individuals.
T. L. Kimmel, \$2; Mrs. Addie R. Knepper, \$1, 3 00

Middle District, Individuals.
D. W. Miller (marriage notice), 50 cents; J. D. Haughtelin (marriage notice), 50 cents, 1 00

Southern District, Congregation.
English River, 14 00

Arizona—\$25.00.
Individual.
Salome Yordy, 25 00

California—\$15.50.
Northern District, Individuals.
A. M. Whipple, \$10; J. W. Dear-dorff (marriage notice), 50 cents, ... 10 50

Southern District, Individuals.
Edmund Forney, \$3; O. A. McGrew, \$1.50; J. Z. Gilbert (marriage notice), 50 cents, 5 00

Oklahoma—\$13.35.
Individuals.
C. C. Clark, \$10; A Sister, \$2.35; A Sister, \$1, 13 35

Nebraska—\$10.89.
Congregation.
Octavia, 7 39

Individuals.
D. Vasey, \$3; W. W. Blough (marriage notice), 50 cents, 3 50

West Virginia—\$5.00.
First District, Individuals.
Walter and Onida Kahle, 5 00

Connecticut—\$5.00.

Individual. \$ 5 00

A Sister, \$ 5 00

Michigan—\$4.20.

Individuals. \$ 4 20

Mrs. Clara Moore, \$2; J. C. Harri-

son, \$1.20; Mrs. Chas. Hornish, \$1, ..

Kansas—\$3.00.

Northeastern District, Individual. \$ 1 00

Ira H. Frantz (marriage notices), .

Southeastern District, Individuals. \$ 2 00

Mrs. Hannah Lauver, \$1; Daniel

Longanecker, \$1, \$ 2 00

Colorado—\$1.50.

Southeastern District, Individual. \$ 50

David Hamm (marriage notice), ..

Western District, Individuals. \$ 1 00

James A. Stouder (marriage notice), 50 cents; A. G. Rust (marriage

notice), 50 cents, \$ 1 00

Texas—\$1.00.

Individual. \$ 1 00

Irene B. Rupp, \$ 1 00

Wisconsin—\$1.00.

Individuals. \$ 1 00

Mrs. and Mrs. J. E. Zollers, \$ 1 00

North Carolina—\$100.

Individual. \$ 1 00

D. H. Lewis, \$ 1 00

Canada—\$0.50.

Individual. \$ 50

S. M. Burger (marriage notice), ..

Washington—\$0.50. \$ 50

Individual. \$ 50

S. H. Miller (marriage notice), ...

Total for the month and year so

far, \$ 1,104 82

INDIA ORPHANAGE.

Pennsylvania—\$81.00.

Eastern District, Sunday-school. \$ 16 00

Lebanon, \$ 20 00

Individual. \$ 16 00

Amanda R. Cassel, \$ 16 00

Southern District, Individual. \$ 28 00

Miss Bessie Rohrer, \$ 20

Western District, Sunday-schools. \$ 1 00

Maple Glen, \$8; Middle Creek,

\$20, \$ 1 00

Individual. \$ 1 00

Mary A. Kinsey, \$ 20 00

Ohio—\$47.45.

Northeastern District, Aid Society. \$ 7 45

Black River, \$ 20 00

Class No. 6, Black River Sunday-

school, \$ 7 45

Southern District, Sunday-school. \$ 20 00

Upper Stillwater, \$ 20 00

Kansas—\$42.00.

Northeastern District, Christian Workers. \$ 32 00

Kansas City, \$20; Morrill, \$12,

Sunday-school. \$ 10 00

Kansas City Central Avenue,

Virginia—\$40.00.

Northern Dis., Aid Societies. \$ 40 00

Eastern and Western—Mill Creek,

Iowa—\$25.00.

Individual. \$ 25 00

Mary S. Newsom, \$ 20 00

California—\$20.00.

Individuals. \$ 20 00

J. N. Shank and family, \$ 9 75

Northern District, Congregation. \$ 5 00

Waddams Grove, \$ 5 00

Indiana—\$5.00.

Middle District, Individuals. \$ 3 00

Wm. L. Angle and wife, \$ 3 00

Canada—\$3.00.

Individual. \$ 3 00

Walter S. Ullery, \$ 3 00

Total for the month and year so

far, \$ 273 20

INDIA MISSION.

Virginia—\$23.00.

Northern District, Congregations. \$ 23 00

Harrisonburg, \$15; Salem, \$8,

Maryland—\$8.00.

Eastern District, Individuals. \$ 8 00

D. E. Miller and wife, \$5; P. M.

Radcliffe and wife, \$3, \$ 8 00

Nebraska—\$7.85.

Individuals. \$ 7 85

P. A. Nickey and wife, \$ 7 85

Total for the month and year so

far, \$ 38 85

INDIA WIDOWS' HOME.

Canada—\$2.00.

Individual. \$ 2 00

Walter S. Ullery, \$ 2 00

Total for the month and year so

far, \$ 2 00

INDIA NATIVE SCHOOLS.

Iowa—\$5.00.

Middle District, Sunday-school. \$ 5 00

Old Sisters' Class, Panther Creek, ..

Total for the month and year so

far, \$ 5 00

INDIA HOSPITAL.

Indiana—\$1.00.

Southern District, Individual. \$ 1 00

Mrs. Ollie Lester Cross, \$ 1 00

Total for the month and year so

far, \$ 1 00

CHINA MISSION.

Idaho—\$23.11.

Sunday-school, Boise Valley. \$ 23 11

Little Helpers' Class, Naomi Sandy,

Teacher, \$5.61; Willing Workers'

Class, Jennie S. Brower, Teacher,

\$16.25; Diamond Class, 25 cents; Class

No. 7, \$1, \$ 23 11

Pennsylvania—\$19.00.

Southern District, Individual. \$ 2 00

Samuel H. Baker, \$ 2 00

Ohio—\$2.50.

Northwestern District, Individual. \$ 50

Isaac Hall, \$ 50

Southern District, Individuals. \$ 2 00

Daisy and Naomi Flory, \$ 2 00

Michigan—\$1.00.

Individual. \$ 1 00

Martha Bratt, \$ 1 00

Total for the month and year so

far, \$ 28 61

CHINA FAMINE SUFFERERS.

Indiana—\$51.85.

Northern District, Congregation. \$ 51 85

Brethren and Friends, Maple

Grove, \$ 51 85

Pennsylvania—\$19.00.

Eastern District, Congregation. \$ 19 00

Little Swatara, \$ 19 00

Idaho—\$18.00.

Sunday-school. \$ 18 00

Twin Falls, \$ 18 00

Iowa—\$7.40.

Middle District, Sunday-school. \$ 5 40

Des Moines, \$ 2 00

Southern District, Congregation. \$ 2 00

Members English River, \$ 2 00

Virginia—\$5.00.

Second District, Individual. \$ 5 00

S. L. Wampler, \$ 5 00

Missouri—\$5.00.

Southern District, Individual. \$ 5 00

Receipt No. 16904 \$ 5 00

Colorado—\$1.00.

Southeastern District, Individual. \$ 1 00

Therese Lah Miller, \$ 1 00

Unknown—\$1.00.

In Jesus' Name, \$ 1 00

Total for the month and year so

far, \$ 108 25

CHINA ORPHANAGE.

Illinois—\$27.50.

Southern District, Individual. \$ 27 50

In memory of Mother, \$ 27 50

California—\$5.00.

Southern District, Individual.

Miss Hazel Metzger,\$ 5 00

Total for the month and year so
far,\$ 32 50**CHURCH EXTENSION.****Oklahoma—\$3.00.**

Individuals.

C. C. Clark, \$2; A. Schrader, \$1, ...\$ 3 00

Total for the month and year so
far,\$ 3 00**SOUTH AMERICA.****Ohio—\$1.00.**

Southern District, Individual.

Ruth Bigler,\$ 1 00

Total for the month and year so
far,\$ 1 00**LAWRENCE CONGREGATION, KANSAS.****Missouri—\$1.00.**

Individual.

Jacob D. Saxton,\$ 1 00

Total for the month and year so
far,\$ 1 00**DENVER COLORED WORK.****Indiana—\$155.25.**

John H. Arnold, \$5; C. E. Huffman, \$1; Melvin F. Arnold, \$1; H. M. Fogel-songer, \$1; J. O. Culler, \$5; Chas. Snyder, \$1; Lydia Neff, \$5; Amanda Culler, \$3; Alpheus Neff, \$2; Mary M. Peters, \$5; Walter A. Cripe, \$1; Anna Smith, \$5; Jacob Burtfield, \$1; O. E. Vance, \$1; Earl Swoveland, \$1; Melvin J. Bainter, \$1; Wm. Misher, \$1; John Dumrie, \$1; Calvin Cripe, \$1; Louis W. Cripe, \$1; James Neff, \$2; John Blough, \$1; Milo Troup, \$2; J. W. Rowdabaugh, \$1; Charley Lutes, \$1; Susan Myers, \$1; J. Orba Weybright, \$5; Abraham Morehouse, \$1; J. C. Metz, \$2; Raleigh R. Neff, \$7; J. H. Warstler, \$1; Chas. M. Arnold, \$5; Henry Barringer, \$1; Milton Rens-berger, \$1; A. M. Treesh, \$1; D. W. Weybright, \$1; Mike Reuter, 50 cents; J. F. Weybright, \$2; O. E. Rarick, \$1; Lloyd Neff, \$1; S. E. Whitehead, \$5; Isaac Harshman, \$1; Mary Ann Treesh, 25 cents; Lulu Alwine, 50 cents; E. P. Wyland, 50 cents; Cyrus Runtle and wife, \$1; Roy H. Puter-baugh, \$2; J. B. Bartmess, \$1; Wm. U. Miller, \$2; Sister Alex. Miller, \$1; A. I. Hess, \$1; D. S. Stutsman, \$1.50; J. W. Uler, \$2; C. A. Huber, \$2; Ja-cob Gorsuch, \$1.50; Lydia Stutsman, 50 cents; Catherine Stafford, \$1; Frank George, \$5; Noah Barringer, 75 cents; Catherine Miller, \$5; Joseph Powles, \$1; J. H. Miller, \$1; Eliz. J. Miller, \$1; Milo H. Cripe, \$1; M. D. Stutsman, \$2; A. Sister, Goshen, 50 cents; John J. Cripe, \$2; B. F. Priser and wife, \$2; Frances Werner, \$1; Tobias Cripe, 50 cents; Henry H. Ganger, \$1; C. A. Moyer, \$1; Salome Hoke, 50 cents; Lizzie Hoke, 25 cents; Sarah Hoke, 25 cents; S. B. Culler, \$1; Emma Hess, \$1; Wm. Hess, \$2; Sister Allen Inbody, 50 cents; Annetta John-son, \$1.25; Rebecca Geyer, \$1.50; Hiram Geyer, \$5; Barbara Ganger, \$1; G. G. Grady, \$5; Wm. H. Brumbaugh, \$5; Susana Stroup, \$1; W. G. Leedy, \$1,\$ 155 25

Illinois—\$50.00.

Mr. and Mrs. John J. Swartz, \$25; Mr. and Mrs. A. M. Christner, \$2; John Hulls, \$10; J. B. Tawzer, \$1; A. Barnhart, \$1; Lottie Kindig, \$1; Eliz. Noffsinger, \$2.50; Alvin Hauff-man, \$2.50; W. R. Polhemus, \$2; Charlie McCauley, \$1; Eliz. J. Fowler, \$1; Bro. Dutcher, \$1,\$ 50 00

Washington—\$26.00.

A Brother, \$11; Mrs. E. L. Gensing-

er, \$10; Walter H. Smith, \$5,\$ 26 00

Nebraska—\$25.00.

Martin Beanblossom, \$5; U. C. Mil-ler, \$15; Samuel Fouts, \$5,\$ 25 00

Michigan—\$19.50.

C. W. Keith, \$8; Daniel Chambers, \$5; Clayton Albaugh, \$1.50; Adam Albaugh, \$1; Tourence Townsend, \$2; Chauncy Ganger, \$2,\$ 19 50

Oregon—\$5.00.

D. Kauffman, \$3; Amanda E. Carl, \$2,\$ 5 00

Iowa—\$5.00.

J. F. Borden,\$ 5 00

North Dakota—\$5.00.

J. M. Deeter,\$ 5 00

Ohio—\$3.00.

C. C. Moomaw,\$ 3 00

Total for the month and year so
far,\$ 293 75**CHICAGO SUNDAY-SCHOOL EXTENSION.
General Fund.****Indiana—\$27.75.**

Bethany Sunday-school, \$10; Chil-dren of Bethany Sunday-school, \$5.25; North Liberty Sunday-school, \$5; E. N. Heim and family, \$5; Fred Lamm-dee and wife, \$1; D. Kelvar and wife, \$1; Samuel Good and wife, 50 cents, \$ 27 75

Pennsylvania—\$27.00.

Lloyd Reitz, \$2; Stella Reitz, \$2; Elsie Schrock, \$1; Rayman Sunday-school, \$5; Warriors Mark Sunday-school, \$5.54; Coventry Sunday-school, \$5; Scholars, Warriors Mark Sunday-school, \$4.46; Geo. H. Pletz, \$2,\$ 27 00

Ohio—\$6.40.

Lower Miami Sunday-school, \$5.40; Sand Ridge Sunday-school, \$1,\$ 6 40

Illinois—\$3.00.

Macoupin Creek Sunday-school, ...\$ 3 00

Virginia—\$2.00.

S. L. Wampler,\$ 2 00

Iowa—\$1.85.

Beaver Sunday-school,\$ 1 85

Michigan—\$1.50.

Lakeview Sunday-school,\$ 1 50

Total for the month and year so
far,\$ 69 50**Building Fund.****Indiana—\$93.50.**

Fairview Sunday-school, \$31.50; Pleasant Dale Sunday-school, \$10; Samuel Driver, \$5; Daniel Byerly, \$3; Jacob Heller, \$1; John Minck, 50 cents; Eli Burkett, 50 cents; E. E. Zimmerman, \$5; Sister J. Olwine, \$2; Monticello Sunday-school, \$20; Cedar Lake Sunday-school, \$10; Huntington—Country Church Sunday-school, \$5, \$ 93 50

Ohio—\$38.46.

Freeburg—Science Hill Sunday-school, \$12.81; J. M. Dishong, \$1; J. B. Dishong, \$2; H. B. Dishong, \$1; A. D. Lytle, \$2; Floyd Mallott, \$1; David Lytle, \$2; Esther Dishong, \$1; Middle District Congregation, \$5.58; Pleasant Valley Sunday-school, \$5; Marble Furnace Sunday-school, \$2.07; Class 3, Junction Mission Sunday-school, \$2; G. W. P. Young, \$1,\$ 38 46

West Virginia—\$15.70.

Beaver Run Sunday-school, \$9.10; Geo. W. Shelley, \$2; Shilo Sunday-school, \$1; U. G. Bolyard, \$1; H. L. Poling, \$1; R. S. Sevier, \$1; C. J. Mc-Gee, 60 cents,\$ 15 70

Maryland—\$10.00.

Manor—Sharpsburg Sunday-school, 10 00

Nebraska—\$10.00.

C. H. Price,\$ 10 00

Iowa—\$6.61.

Kingsley Congregation,\$ 6 61

Michigan—\$5.05.

Class No. 2, Middleton Sunday-school, \$1.05; Class No. 4, Middleton Sunday-school, \$2; Wm. C. Patzwall, \$2,\$ 5 05

(Continued on Page 173.)

THE TEACHERS' MONTHLY

Sample copies sent free.

Concerning this publication we do not hesitate to say that it is as good as the best for anybody and better than any other for those who teach in the Sunday-schools of the Church of the Brethren. The best of talent in the church is employed to furnish the helps which appear in connection with the lessons.

The writers treat the lessons under the following heads: The Gist of the Lesson, The Lesson in Everyday Life, How to Teach the Lesson in Adult Classes, How to Teach the Lesson in the Intermediate Classes, How to Teach the Lesson in the Primary Classes. These, in addition to the editorial comments, make the publication one of great value. Each month, also, a number of helpful articles on timely topics appear in its columns.

No matter what other helps you may use, if you are a teacher in a Brethren Sunday-school you ought to have our Teachers' Monthly as one of them. You will need it especially when the lessons involve doctrinal points, and questions relative to ordinances and practices peculiar to the Church of the Brethren. Per year, 50 cents.

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The object in giving an account of these incidents to the world was to impress the spiritual applications drawn from that which he witnessed and experienced. Brother Zollers' graphic and impressive way of telling the story of his life, and his aptness in citing spiritual lessons, make the book one of deep interest and great spiritual uplift.

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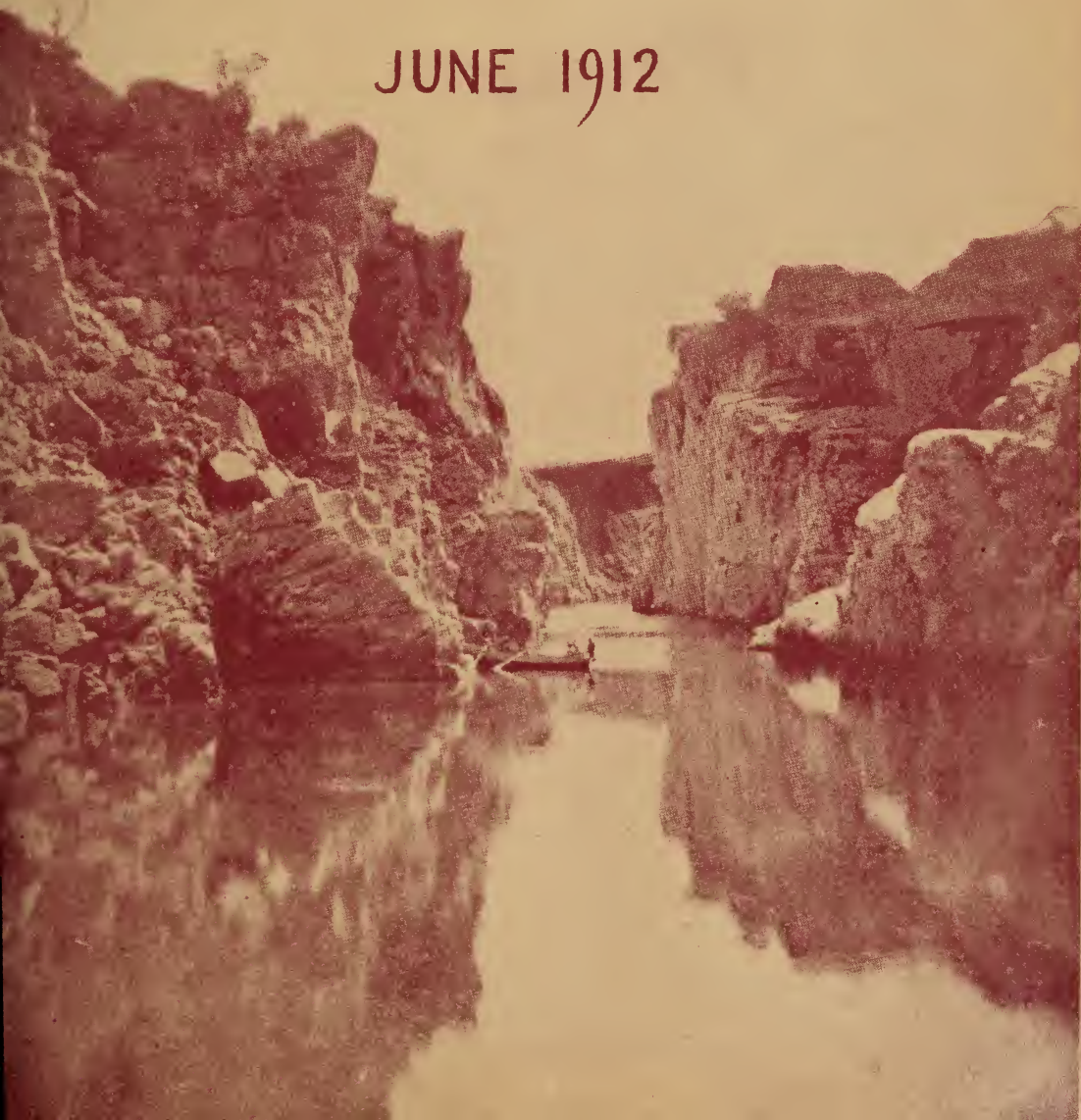
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THE MISSIONARY VISITOR

JUNE 1912



The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

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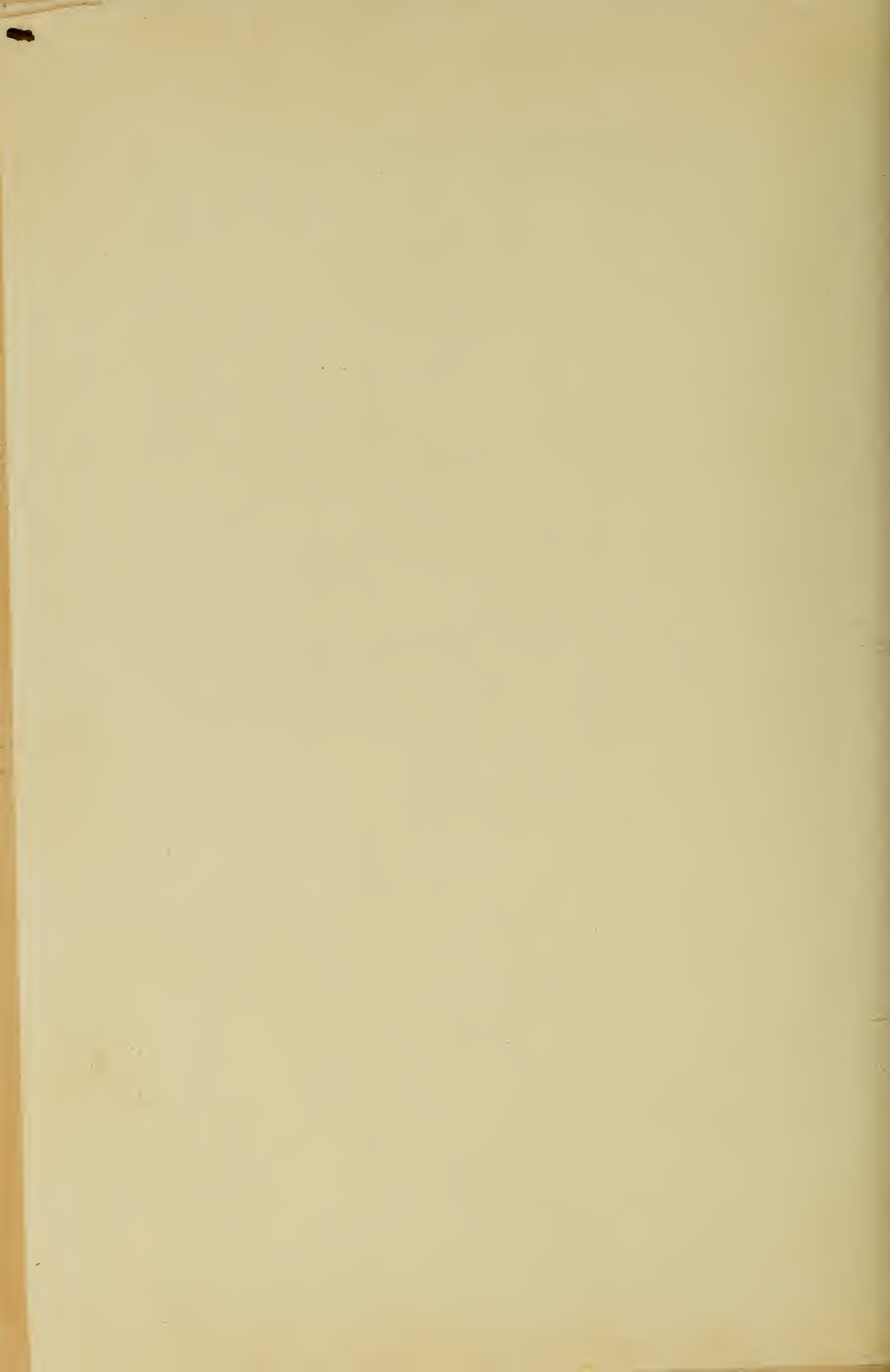
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Elgin, Illinois, U. S. A.

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15. Ida Himmelsbaugh. 16. Helen Lois Stover. 17. Adam Eby. 18. Lois Catherine Eby. 19. Alice K. Eby. 20. Mary E. Stover.
21. W. B. Stover. 22. J. Wilbert Eby. 23. Mary Angeline Pittenger. 24. Eliza B. Miller. 25. John Emmert Stover. 26. Miriam Elizabeth Stover.
27. James Mitchell Stover. 28. Flora M. Ross. 29. Ruth Margaret Ross. 30. A. W. Ross. 31. Lulu Nina Ross. 32. Josephine Powell. 33. Enoch Herbert Eby.



THE EDITOR'S CHAT

Dear Readers of the Visitor:

Conference time is upon us as this issue of the VISITOR is being circulated. Our minds are being drawn toward that largest of our yearly meetings and many will be gathered there in praise. More and more are we coming to appreciate the value of the Convention side of these Conferences, and many will go for the purpose of receiving assistance in their own particular line of activity.

Naturally, however, the minds of all will turn towards the missionary meeting which will be held on Monday, June 3. Many are praying that a strong band of workers may be consecrated at this meeting for the work of the church. Many are praying that the offering for missions this year may be the largest in our history. Surely the location is advantageous. Surely our hearts have grown more open during the past year.

Also at this meeting, along with the offering, there will be enclosed to us a large number of names for subscriptions to the MISSIONARY VISITOR. We shall be glad for this and hope the number will be the largest we have ever received.

You who are already readers of the paper have an opportunity for performing a distinct service for the cause of missions. It will be appreciated if you will take note as to whether all the families in your congregation are receiving the paper. If not then see if full advantage of the liberal terms for subscriptions has been taken on account of your Conference offering. If there are still some subscriptions due your church, then see to it that they are sent in without delay.

Perchance your own subscription is expiring with the June issue. If it is, then all the more should you hasten in sending in your name.

We repeat again, as was said in the May VISITOR, that we should like to come in touch with some person in each congregation, who is willing to assist us in our VISITOR subscription campaign. We have something for you which will be both profitable and valuable. We want the paper in every Brethren home. You can assist us.

Address all letters to THE MISSIONARY VISITOR, Elgin, Ill.

Most sincerely,

The Editor.

TWO PICTURES

In a warm and dainty cradle
Lay a baby, sweet and fair;
And the tender parents, watching,
Guarded her with zealous care.
Loved and shielded was the maiden
As she grew to womanhood;
By all love and care surrounded,
What knew she of aught but good?
Happy wife and loving mother,
Richest blessings on her shed;
Loved, respected, honored, cherished,
Into peace and comfort led.

In a hut a heathen mother
Wept beside a sleeping child,
And with bitter sobs and wailings
Cried in lamentations wild.
"O my baby!" moaned the mother,
While her tears fell fast and hot,
"Well I know the cruel sorrows
That await a woman's lot.
Scorned, neglected, shamed, degraded,
Love and pity finds she none;
At the mercy of a tyrant,
Hopeless, helpless, sad, alone."

'Tis the Savior's blessed Gospel
That makes one so glad and free,
And without it must the other
Live in sad captivity.
Yet God looks on all as equal;
Ah! it rests with you and me
To make glad our heathen sisters
Far away across the sea.
Shall we sit at ease, unheeding,
While our sisters suffer, die—
No kind hand to soothe their anguish,
And no loving helper nigh?

They are calling! let us heed them;
Send the good news far and wide;
There is light for those in darkness,
'Twas for them the dear Christ died.
There is hope and peace and comfort
In the place of wild despair,
And the love of God our Father
They with us may gladly share.
Let us help them. Over yonder,
When the great white throne we see,
We shall hear the Master saying,
"Ye have done it unto Me."
—The Helping Hand.

The Missionary Visitor

Volume XIV

June, 1912

Number 6

QUALIFICATIONS FOR FOREIGN MISSIONARY SERVICE



THE entrance to no profession should be more carefully guarded than enlistment in foreign missionary service. It is a mistake to suppose that, because a certain young person is naturally pious and religious, he above all

others is fit for mission work. The time is here when in our city congregations in the homeland great care is exercised to secure a pastor fitted to the needs of the work, and even with this precaution congregations now and then make a mistake in their selection. Need one be surprised then if the General Mission Board, knowing the needs of the field, should take greater pains to secure the best possible workers for the places in waiting! It seeks as much as is possible the sturdy, practical, energetic man of affairs who will make a success of life anywhere,—the woman of poise and sense and character who will endure trial single-handed, no matter where her lot is cast. The graduates of our colleges, other things being equal, should have within their ranks the men and women best fitted to be sent; for he who has pressed thru the tedious years of preparation and has shown the persistency of effort necessary to succeed there has in him from this standpoint the very

elements necessary to succeed in the weary and trying field of foreign missions. The ministers of the church are for the most part a picked class; the bishops are of closer sifting; but even the bishops are not subjected to the close scrutiny that every one offering himself as a missionary must undergo.

On the other hand, it should have been said in the outset that the Board has set no impractical standards whatever. Indeed, there are no fixed requirements, and each applicant is prayerfully considered in the light of his own resources and abilities. The test is not all in scholarship, and it is possible for one to be at the head of his class and yet not be accepted, because other qualifications are lacking.

In this question of qualification it should always be borne in mind that when God calls one to any special work He expects that one first properly to prepare before entering upon it. For the Spirit Who prompts the good impulse also vouchsafes the attainment thereof thru faith and persistent effort. Further, the Lord calls no one to a work for which He does not give sufficient time for preparation. But it is possible for one not to have heeded the call promptly and sinned away his opportunity.

One must admit, then, that much depends upon preparation. The call is settled by the individual alone on his

knees before his God. But preparation in answer to this call may mean years of weary, patient, trustful effort,—a trial which develops just what is so much needed in the character of any missionary, and without which development selection becomes still more uncertain. The Father could prepare any one for any work He calls him to do, but He does not do that. It is the individual's part to bend his efforts in preparation.

The following is suggestive in looking towards proper qualifications and preparation, and it is hoped may help many to be ready for foreign missionary service:

HEALTH. Too often this is disregarded by the student in school, and when he is ready for service his health is so impaired that he cannot go. Our bodies are the "temple of the Holy Spirit," and every one is bound to give the body every care to see that it be strong, vigorous and healthful. And this becomes the more emphatic for the mission field where the worker must labor under the most trying climatic and often unfavorable sanitary conditions, amidst malignant diseases and nerve-racking experiences. Hence it behooves the BOARD to look well into the physical make-up of the applicant. This, however, is not a question for the candidate to answer, but rather the examining physician for the Board, and unless an applicant has every reason to believe he is physically disqualified he should not hold back on this account. The Board has blanks to send to any prospective applicant. He can go to his family physician and be examined, and this blank be sent to the mission office and be passed upon by the examining physician. If the prospective applicant does not receive a clean medical recommendation he is informed at once, and it is then left to him to correct the difficulty, withdraw from further application, or present himself with the defect. He elects to apply *after* he knows what the examining physician says of his health. It is expected that

the applicant will be perfectly frank in stating any peculiarities or family tendencies in health, so that the Board and physicians are in possession of all the facts. But applicants-to-be should ever bear in mind that the question of health is not for them but for the Board's physician to pass upon.

AGE. It is true that years carry with them experience and judgment; but it must also be remembered that young persons acquire language readily, while older ones do not. It has been observed that older applicants under appointment learn to read and write a language very well, but have great difficulty to speak it fluently and correctly, and many of them are never able to master it properly. Observation also declares that after 35 the ability to acquire a new language for the most part passes away. Then, too, after the tedious period of acquiring a language is accomplished those well on in years have shorter time for service than the younger ones. Because of this applicants-to-be over 30 are rapidly passing out of the possibility of appointment. One missionary touching on this subject put it this way: "Better under 20 than over 30." Of course there are always exceptional cases and needs that will permit the Board to go beyond these limits. This again should be a matter for the Board's judgment rather than the applicant's holding back.

EDUCATION. Much of the work of the missionary must be intellectual, and nowhere does literary training mean more than on the mission field. The heathen may be ignorant of the learning of Christian people, but for the most part they are not ignorant of what Christianity chooses to call error, superstition and false reasoning of their own religion. These are not easily overthrown. The shrewdest of the shrewd find all they care to cope with, as now and then they meet the learned among the heathen. And if the missionary is outwitted by

one of these his usefulness in that tribe or district is largely at an end.

Further than this, it must be remembered that from the missionary force must be selected, as the church grows, editors of native church papers, presidents of church colleges, managers of industrial institutions. There must be men able to found and organize churches, preside over conferences, financier projects for the promotion of Christian communities,—just the kind of all-around men for leaders on the field that the church has too few for her needs at home.

It is a mistake to think that to go to a foreign field as a missionary is to sit down under the shade of a tree by the wayside and tell the story of God's love to the passer-by. Missionary work means physical, intellectual and spiritual work, with the first most in evidence. And the missionary who can saw a board, drive a nail, grease a wagon wheel, handle a hoe, use an ax, teach a class, nurse the sick, and preach the Gospel,—the more nearly he is "jack of all trades" and good at each one the more useful he is on the field.

But what literary preparation should a missionary have? The Board has no fixed standard, for reasons not necessary to explain, but let those on the field, after having served a number of years, speak:

"I would recommend a college education and a good Bible training course for all men and married women except nurses. Of course, persons with other good qualifications and natural ability and devotion will make good missionaries, but even such would be greatly aided by a college education. If it is impossible for one to take a full Bible course he ought to take as much Bible study as possible along with his collegiate course. No one can be too well prepared. Let no one think he is too brilliant or that his education has cost him too much to waste himself or his time

among the heathen. This is the place of greatest opportunity."

Another, whose words show wisdom, writes:

"The more the better—just like entering life in the homeland. Reasons: First, for the work's sake. The worker is better equipped and can do more in the same time with the same effort. Second, for the worker's sake. He will be happier in the work in hand, because he is better able for it. Third, for the native church's sake. The native church is growing and will demand more, all the time, of its missionaries. Fourth, for other missionaries' sakes. Always we meet with others. It is good to be the equal or superior in ability, but rather disheartening when otherwise."

Another, in insisting on a college course and three or four years' Bible study, gives as his reason:

"India is undergoing a wonderful change in all lines. The missionary **MUST** be a leader if he be anything. He must lead in many lines of progress. A white face alone will not make him capable of meeting the demands. Of our Christians some have already carried their education to college entrance."

A voice from China carries the same pitch:

"I think anything short of four years in one of our schools is not enough; more, if possible. A college training is little enough for the men. The women do not need as much as the men. High-school women might do if they knew their Bible and have had some experience in teaching, either in Sunday-school or public school. To get our talk simple enough is the task. A couple of years of Bible study is in line, but other educational qualifications are equally essential if we would rank as missionaries in China. The best are none too good for the Church of the Brethren in China."

And every one will say "Amen" to the splendid suggestion of the following:

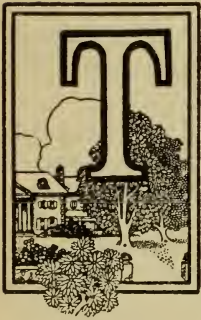
"I cannot express our opinion better than to quote first a part of Rev. M. E. Fuller's prayer while we were in their home in Bombay: 'Lord, send us men; trained men having their lives full of the Holy Ghost; mental giants like Paul; but if Thou must choose between trained intellects, lacking the Holy Spirit, and men of less education but full of the Spirit, send us the Holy Spirit-filled ones. But if Thou hast men having

both qualifications, Lord send us such.' The best trained are not too good. They should have at least a college education and Bible training of a proportionate amount."

The above extracts were taken from letters written in 1911, and carry with them unusual force, since they are voices from the field where workers are needed and needed so greatly. —R.—
(Further qualifications in next article.)

INDIA NOTES

Alice K. Ebey



HE threatened plague in Vada is past and the people have returned to their houses again. The missionaries are at their post and are busy at work.

Little Anna Emmert has just recovered from the measles. A number of

children in the Orphanage and in Christian families roundabout Bulsar have been quite ill with the same disease. It has been thought best not to hold the District Meeting there at present, lest the disease be further scattered.

Bro. J. M. Pittenger and family, Sister Ida Himmelsbaugh and Sister Eliza B. Miller are spending several weeks in the cool mountain retreat of Panchgani. We trust this change and rest may strengthen them for their labor in their respective stations.

Bro. Ross is busy with building work, erecting an annex to the bungalow at Vyara and a large house for school and meeting purposes. Seven more were recently baptized at that place. These new Christians are much tempted and persecuted by high-caste Hindus. May the

Lord keep them faithful and give them strength to endure temptation.

Bro. E. H. Eby was dismissed from the hospital a few days ago and is now at his home in Vulli. He has not fully regained his strength after a long, hard siege of double pneumonia, but is gaining day by day. Sister Eby and little H. M. are still detained in the segregation ward, but are almost well and will be out in a week or two. We all join in glad thanksgiving for the recovery of these dear ones. They hope to sail for the homeland about April 20.

On the evening of March 11 most of our missionaries and the Indian delegates of the different congregations of the First District of India met for District Meeting at Anklesvar. The Sunday-school, Missionary and Workers' Meetings were postponed with the thought of having a general meeting later at Bulsar. Bro. J. M. Blough was selected moderator, Bro. D. J. Lichty, English secretary, and Bro. Govind Khengar, Gujarathi secretary. Eld. I. S. Long is to represent India on the Standing Committee at the Annual Meeting of 1912, with Bro. W. B. Stover as alternate. The District Meeting for 1913 is to be held at Vyara.

March 12 and 13 the missionaries met in committee meeting. This being the regular time for the election of a member of the field committee, Bro. D. J. Lichty was elected for the five-year term and Bro. J. M. Blough for the unexpired term of Bro. Stover. The committee organized with Bro. Blough as chairman, Bro. Emmert, secretary and Bro. A. Ebey, treasurer. Then business relating to the various departments and different stations was considered and passed upon according to the wisdom given.

On the afternoon of the 13th Bro. Stover and family left their home and people at Anklesvar. Christians, old and new, gathered for a last prayer service and farewell. Wreaths and bouquets of flowers were showered upon them. They went to the station in procession with several hundreds of Christians, singing songs of Zion and making music on their hand-made instruments. It made the heart glad that many of these who had but recently come from heathenism were now followers of Christ. But the joy was not unmingled with sadness when the good-byes and the God-speeds were said and the train sped them away. On the evening of March 15 they sailed from Bombay on the steamship Balduino of the Italian line. They are due in New York the latter part of April.

The final census returns give the following figures of the Christian population of India: Total, 3,876,203. The census report of 1901 gave the total number of Christians as 2,923,241, a rate of 33% increase. The increase is a cause of rejoicing, but when we remember that the total population is 313,323,981, there are yet nearly 310,000,000 unreached by the Gospel and many have not even heard the glad message of salvation.

The usurer in India charges and obtains rates of interest that are almost in-

credible. Surely there ought to be some way to protect the poor against this outrageous method of increasing indebtedness. In Eastern Bengal three villagers borrowed a maund of rice. The price was six rupees, but being unable to pay they gave a bond for seven at the rate of 150%, interest to be compounded every three months. In less than three years they were sued for two hundred rupees, which a judge in good standing decreed should be paid in full. Another man took a loan of rupees fifteen at one rupee interest per day, or 2,433%, and at the end of three years was sued for Rs. 999. Is it any wonder that the poor grow poorer and the rich grow richer!

Recently the government of Bombay adopted measures for the segregation and confinement of lepers, not otherwise provided for. The begging lepers, so numerous on the streets of Bombay, will be removed to the leper asylum at Matunga, where they will be provided for and the untainted leper children segregated. Perhaps the contrast between Hinduism and Christianity is in no way more manifest than in the respective attitudes towards lepers. In 1846, when the British took over the Punjab, the district officer assembled the headmen of the village and gave them these three laws:

"Thou shalt not burn thy widows;
"Thou shalt not kill thy daughters;
"Thou shalt not bury alive thy lepers."

This cruel custom of burying lepers alive seems to have been universal under Indian rule. Though such barbarity is no longer permitted, the Hindu leper is taught that he is accursed of his gods. He is outcasted by his kindred, prohibited from earning a livelihood and left wholly unprovided for. But as an inmate of a Christian asylum these conditions are reversed. He has not only

shelter, food and sympathy, but enjoys a new brotherhood and learns of spiritual cleansing and the hope of eternal life. There are now forty-two leper asylums

and twenty-one homes for untainted children.

Karadoho, via Dahanu, India, March 29, 1912.

AMONG THE MISSIONS OF SOUTH INDIA

A. W. Ross

Chapter VI.



RNI, our next stop, is about seven miles from the railway station, but the road is good and we were soon in the hospitable home of Mr. Farrar, who has charge of the work in the district and of the industrial school for the mission.

He is a trained mechanic and seems well suited to the work in hand. His "Graded Lessons in Joinery" is extensively used all over India, both in mission and in government schools. Being an expert in mechanical drawing his help is sought by missionaries having buildings to erect.

In his school he is teaching carpentering, blacksmithing, printing, tailoring, and mechanical drawing. Formerly he had also weaving and aluminum industries, but these were discontinued, the first because of the lack of a good market, and the second because of apparent loss.

Mr. Farrar, however, regrets very much that the latter was discontinued, since he sees in it a trade which is becoming more and more popular with an ever-increasingly large demand for the ware. He further deplores the idea of closing an industry simply because it is not paying expenses. He says that first he is given the dullest boys—boys who can not

be turned into teachers or preachers; and second, that schools are not supposed to be paying institutions, and that it is unreasonable to demand of one branch of education to be self-supporting when another is not. But the committee ordered the industry to be closed and there was nothing for him to do but to obey orders, and make the best of the event.

Mr. Farrar is a practical man and turns out from his school and shop practical men. While we were there he received a letter from a missionary in North India asking for a man to be foreman in his industrial school. Missionaries throughout India are realizing the importance of training the hand as well as the heart and head, and are making greater efforts than they have ever done towards this end. Further, they see that with larger and ever-increasing numbers of the lower classes becoming Christians something of practical turn must be done to raise the status of the people other than can be given simply through the ordinary schools.

We were especially struck with the happy disposition of the man who seemed to be the blacksmith, and upon inquiry learned that he is a mechanical genius, in sharp contrast to his mother and brother, who are next to being "idiots." There is nothing that he takes more delight in than to get hold of some dilapidated machine and set to work putting it in running order again. Mr. Far-

rar says it is simply marvelous what the man can do in that respect. Christianity loosens the shackles of the despised and gives them a chance to develop the initial ability God has given them, while Hinduism pronounces a curse on them and binds them with fetters, counting them next to worthless.

On Sunday morning we listened to a sermon in Tamil by the native pastor of the Arni church. We soon found that we were not able to understand near as much of the Tamil as we did of the Telugu, due to the absence of Sanskrit words. To all appearances the pastor preached a very good sermon, putting more life and zeal into it than is often done. On Sunday evening we went with Mr. Farrar to the Bazaar Sunday-schools, and from thence to the Bazaar for "street preaching." For over fifty years the missionaries and their helpers have preached from that same street corner the Story of the Cross. And still Arni revels in idolatry! "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" "Oh, that they were wise, that they understood this, that they would consider their latter end!"

Monday afternoon (Miss) Dr. Ida Scudder came over from Vellore in her auto to examine the children for tuberculosis. The ravages of tuberculosis, especially among those still remaining weak from famine times, are engaging the attention of the missionaries and officials in every quarter, and a strong effort is being made to lessen the heavy mortality from this dread disease. To us who have been used to the old-fashioned ox-cart a motor car seems much like a luxury, and indeed it would be to most of us, but with Miss Ida it is different. By its help she is able to be in her hospital through the forenoon and then be in a distant village for work in the afternoon, making herself doubly

useful. Through her kindness we were permitted to have our first ride in an auto, going out several miles in the country to see the home of the native king of Arni.

Leaving Arni that evening we started on the circuitous route to Chingleput, arriving there in the morning in time for early Chota Hazri. The night had been a hard one and we felt much the need of a half day rest, but there were long distances yet before us and so we determined to lose no time. Mr. Andrews is an old hand at the business of missions and knows where to take you and what to tell you to make your stay with him interesting. He has been in the country thirty years and is known far and wide as a practical missionary of ability and experience.

After showing us the ladies' new bungalow under construction and the girls' Lace Industrial School he took us to the Boys' School in town. As we walked into the school every boy arose from his seat and saluted us. We were next introduced to the head master of the school, a Christian from Tinnevely. To see a fine, stalwart Christian at the head of a caste school was indeed gratifying. It was the king's birthday and the boys were ripe for a speech. Bro. Long gave them a short address, which was received very kindly and attentively.

Rev. Andrews, though belonging to the Free Church Mission, has developed his station work much more along the line of direct evangelistic efforts than most of their missionaries have done. In the earlier days a number of low-caste people became Christians. They were consequently thrown out of house and home. Something had to be done for them. So Mr. Andrews looked out a plot of government land, applied for it, and finally got it on easy terms. Though covered with underbrush and considered a very undesirable piece of land it was not long through the help and advice of

the missionary till it became a blooming garden.

Studying the condition of the masses he concluded that there ought to be greater effort made to improve farming facilities, and that by the proper use of wells and water lifts larger areas of rich land could be saved from famine. Therefore he set himself to the task of making his farm village the basis for a farm industrial school. A Persian wheel, which consists of two chains with iron buckets attached, revolving over a large wheel at the top of the well, run by ox-power, was installed. This was a great improvement over the old hand lift so commonly used. The government became interested and offered to install an oil engine and run it for a year at government expense. But with the increased pumping facilities the water supply soon ran low. The old well was deepened, and later a supply well was dug some twenty feet away. Now with the use of the engine a very large acreage can be watered and farmed on the intensive system.

The village was laid out in wide

streets with a quarter of an acre to each man. As the people have become more well to do they have built better houses and now are a happy and contented lot. The mission planted cocoanut trees on the streets, which now bring a handsome return every year. Fruit and vegetables of all kinds and in great abundance are produced, and every bit of it sold on the spot. Last year the produce from the part conducted by the mission amounted to Rs. 1500, much more than paying expenses.

The government, pleased with the success of the experiment, has never taken the engine away. It was the first in Madras Presidency used for irrigation, but now there are hundreds in use. Mr. Andrews enjoys liberal grants from the government for his school. He is considered an expert in such matters and is constantly sought for advice and counsel.

Other missions, seeing the need of giving more attention to preparing the people of the soil, are looking into the matter, and some have sent boys there to learn in the school, hoping to establish a similar farm school in their own mission.

SOME CHINA EXPERIENCES

Geo. W. Hilton

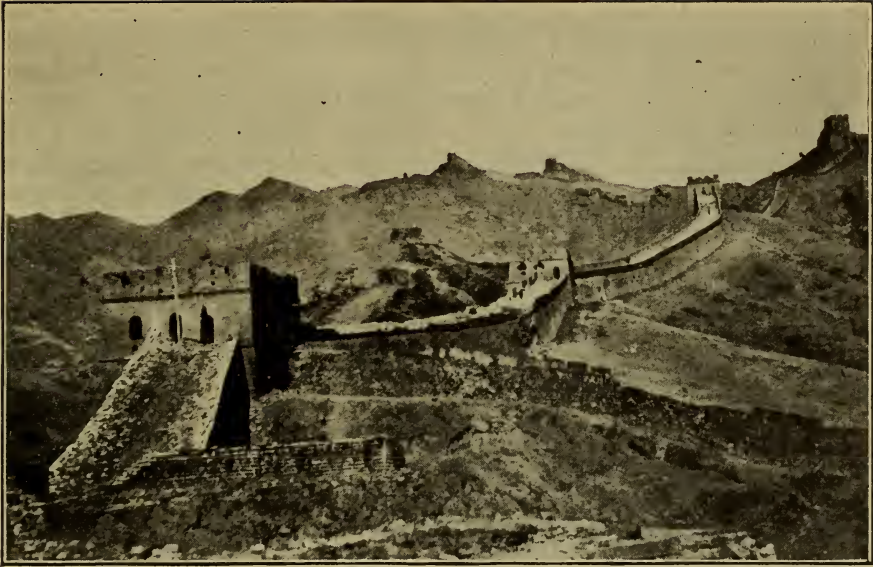


ABOUT the middle of February Bro. Crum-packer and I started for Shan Si for the purpose of renting a house for me to move into with my family, on our return to the interior.

As Yuan Shi Kai had been declared president of the new republic, and the soldiers were being sent to their homes, we thought peace was at hand. On the trains we met hundreds of soldiers who

had been discharged and were on their way home. They were going in all directions and every train was full of them. Many expressed themselves as glad that the war was over. The new flag of the United States of China could be seen floating at every station along the railroad; although when we reached Ping Ting Chou the people there did not know the war was over. The same evening we hired donkeys for our trip to Liao Chou the next day.

After traveling south for two days and a half we came up with two missionary doctors, who were taking their New



A Section of the Chinese Wall.

Year's vacation in our field. We remained with them a few days and had a very pleasant time together. While we were in the mountains our man was in the city, twenty miles away, looking up the properties that might be empty, and quietly making inquiries about the same. We have found that in renting here in China the foreigner must stay in the background until the deal is about made; otherwise, if they see the foreigners, they at once raise the rent or refuse to rent altogether. We entered the city a few days later to find that Bro. Feng had found several properties, but it turned out that when it came to the final decision they were not willing to rent to us. Several were willing to sell property, but not to rent.

After a stay of over a week here, we accomplished nothing, and have about come to the conclusion that if we get into these new cities we must buy outright in the beginning. We had it to do at our other station and will likely have it to do again. Just when we thought we had a place for sure one of our men from Ping Ting Chou came on horseback to bring a telegram from the Amer-

ican consul at Hankow, asking about the safety of Americans in Shan Si. The man also brought word of the looting and burning, by the Chinese soldiers, of Peking, Tien Tsin, and several other cities.

That same evening we went to call on the city official and give him the news of the situation, so that he might be prepared to protect the city if the soldiers came his way, as we were told that they were coming towards Shan Si. The official at Liao Chou is very friendly, a man of ability, and one who has great respect for the Christian church. But being in a small mountain city he is cut off by high mountains from the other cities, and news reaching him is generally several days old. We brought him the news that the war was over, and his helper, also an official, made special inquiries about the new flag. So the next day Bro. Feng went out and bought me the five different kinds of silk and I made him a small flag by hand and sent it to him. He seemed very much pleased over it. We discovered next morning that our renting proposition was a bubble that burst, for the man that wanted

to rent said, when we went to look at the place, that his wife was not willing for him to rent it. The Chinese man is a great deal like our first forefather who laid the blame on the woman.

This brought things to an end and we started post-haste for Ping Ting Chou, to get a telegram off to the consul. We found everything peaceful at Ping Ting Chou but the people were very uneasy. They had celebrated the coming of the



A temple on a hillside near Ping Ting Chou. Here every year many chickens are sacrificed to the gods to heal diseases.

republic, on the fifteenth of the Chinese month. The new flag was seen at most of the shop doors, while business men, teachers and schoolboys were gathered in one of the large temples to tell of the good things that would be brought to them through the new republic. Several

of them referred to the gods in the temples that must be done away with, and some, more venturesome than the rest, wanted to tear them down in this temple at once. Many of them also cut off their queues,—the badge of their slavery to the Manchu government. (We cut Bro. Feng's queue before starting on the trip, and I understand our other brethren have cut theirs also.) But while the rejoicing was at its height word came that the soldiers had revolted and ardor at once cooled. Yet this gives but a sample of what the people will really do when they are sure that they have a stable government. Much of the idolatry will go in a short time. Will you help to give them the true God to take the place of the false ones that they now have? Or shall China become a nation without God?

We also received word at Ping Ting Chou that another mission was attempting to rent a place to open work in the city closest to Ping Ting Chou. They did not succeed. But we may not succeed any better at Liao Chou.

Returning to Tien Tsin by rail I saw everywhere the destruction wrought by mutinous soldiers. Will you not pray for the peace of this nation which is suffering so much from war and famine? I will have something to say about the famine in my next article.

Tien Tsin, China.

I know of no more encouraging fact than the unquestioned ability of a man to elevate his life by a conscious endeavor. It is something to be able to paint a particular picture, or to carve a statue, and so make a few objects beautiful; but it is far more glorious to carve and paint the very atmosphere and medium through which we look, which morally we can do:—Thoreau.

CHINA NEWS ITEMS

F. H. Crumpacker



THE provisional constitution appeared in print March 10, 1912. It states in substance that the republic of China is composed of the people of China; the government is vested in the people; the ruling body is composed of a provisional president and vice president, a cabinet, an advisory council and a judiciary. The rights of the people are: equality; no racial class; FREEDOM OF RELIGION AND SPEECH. The advisory council get their office by election of the people. Each province elects five. The council's power is much the same as that vested in the Senate of the United States. The provisional president and the advisory council shall within ten months provide for the election of a national assembly, who shall make out and adopt a regular permanent constitution. Until that is in force the present plan shall be the law for the new republic of China.

The rebellion thus far has been kept almost entirely within the Chinese ranks. In all about eight or nine foreigners have been killed. These in most every case were killed by the mob class. There was no organized movement at all against foreigners, but on the other hand there was almost extraordinary care exercised to protect them. For this the foreigners are thankful.

Many of the American and English Mission Boards have taken advantage of the troubles in China, when the missionary was away from his station, and have allowed an early furlough. In this way the worker will be back on the field about the time the work can open. He



In a Temple Court in China. The large image is about seven feet high. It is a guard at the entrance of one of the temple doors.

will be refreshed and ready for the many new opportunities that are sure to come with the new conditions. This move on the part of the Boards is a saving of time and energy.

In Shanghai there has been a school organized for the study of the Chinese language. Many of the missionaries, both old and young, have taken advantage of it during this time of forced separation from their work. There is a movement on foot to make this a permanent institution. The demand for it is very great and the coöperation of the various Boards represented is what it will take to make the move a success. The school will save time and worry for the new missionary. Much can be said of the organized method of language study. In the north, Peking is already trying out

a plan that is very materially helping those who have entered the school. Only good words are said concerning the experiment.

Another phase of missionary interest is receiving a good share of discussion these times. That is, concerning the government of the missionary staff and work on the field. Several of the large missions in China think that the work has suffered much in the past because too much of the government of the mission came at such a long range,—the Home Board. There is a distinct feeling that all the affairs of the mission on the field should be left to those nearest the work. The placing of missionaries and the local government of the work can best be done on the field. The idea is to get the home constituency to see that a native church or mission can not be managed as a thoroughly organized body of English or Americans. Only those on the work can deal with the most difficult problems. The Brethren church has already entrusted this largely to the

missionaries for which we justly can be thankful. In this same connection there is a feeling by the missionaries of all societies that the Home Board secretaries are not familiar enough with the conditions on the field to present the work to the home church effectively. This certainly is a point that the Brethren church could consider with profit to the cause of missions.

The missionaries from the interior are gradually getting back to their posts of duty: first the unmarried men; later the married men; later still the unmarried ladies, and possibly last the mothers and children. In the absence of the foreigners the native churches have been called to their responsibilities and in many cases have done splendid work. In some places, however, the work has suffered terribly.

At this writing the members of the Brethren Mission are all well and all are at the coast but the writer. Our work is moving slowly but surely.

Ping Ting Chow, March 24.

BEAUTIFYING THE CHURCH GROUNDS

M. M. Eshelman



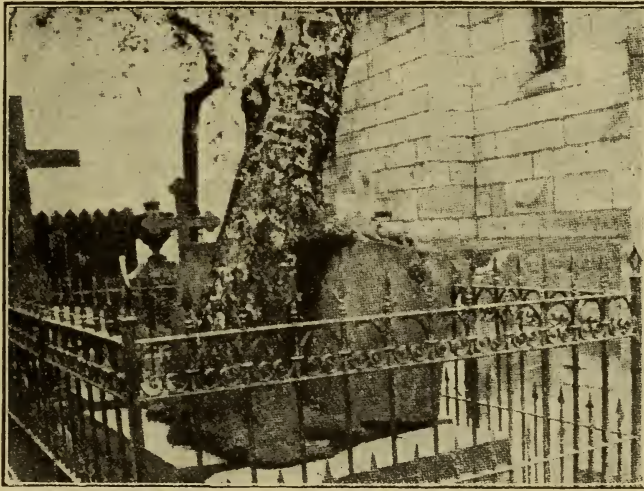
IN the April VISITOR, the editor's "House of God," article put me to thinking as well as gave me considerable gratification as to the needs of enjoyable places of worship. Now if the architects will give plenty of study to the law of acoustics there will be thanks from many a weak-voiced preacher. It is possible to build every house of worship so that both speaker and hearers can

enjoy the vocal services. Let us have no more hit-or-miss structures as to hearing properties. The day of guessing ought to subside and give place to real beneficial intelligence.

Now as to the outside. It has relations to what is being done inside. If the worship is beautiful and enjoyable why should not the outside also be? We are a people a good deal outside in some respects, and why not put the grounds of every place of worship in radiance also? There are shrubs and trees, and flowering plants suitable for every climate. If our homes can be made pleasantly attrac-

tive, why not our worshipping places? Are we of more value, esthetically, than our Lord? Let the Christian Workers, who are made up of old and young and middle-aged, take up the matter by consent of the council meeting, and give the yard a neat appearance. I am sure not only the members, who love the beauties of nature, will find the place of worship very attractive and enjoyable all around, but those not in Christ will realize that

God's people are giving some kindly attention to outward beauties around the churchhouse. What a pleasure to go into a house to serve God after breathing the fragrance of flowers and seeing the perfections of growth and greenness in God's great nature! Put some of God's beauty on the outside of the house and you will feel better inside in spiritual services. Why not get that feeling?



A Modern Miracle—The Eternally-sealed Tomb That Was Burst Open.

JUST AN ACCIDENT

In these days when men are seeking to explain away the miracles of our blessed Master and are wondering why it is that miracles, if they once were performed, are not repeated, the following will prove interesting. The above illustration appeared in the Evangelical Christian and we herewith give their comments upon the incident.—Ed.

We present our readers with an illustration which pictures a modern miracle that simply *happened*. In the year 1782 there passed away in the city of Hanover, Germany, a lady well known for her infidel teaching. She had in her lifetime directly set forth her unbelief in all that was supernatural, and denied all

possibility of the resurrection. By the terms of her will she provided that her unbelief should be expressed in her burial, and that her tomb should stand as a perpetual witness to atheism. She ordered that her grave should be covered with large stone slabs, which were to be bound together by iron clasps, and on the tomb itself, in addition to the usual inscription, the following words were to be carved in the German language: "*This sepulchre, purchased for all eternity, is not permitted to be opened.*" We are reminded of the words of one of old, who wrote that when the "peoples

were imagining a vain thing" "He that sitteth in the heavens laughed." But for the sadness of the thought of this soul dying in darkness, one could well-nigh laugh at the simple way in which the God of the heavens met the atheistic challenge of this German lady. We do not know just *how* it happened, whether from the vest pocket of one of the stone-masons or ironworkers in the finishing of the tomb, some little beech seed was accidentally dropped into the grave, or whether some passing bird became the messenger of God; but one day, thru some slight crevice in the granite slabs, a little green twig pushed its way, and possibly feeding upon the very dust of the one who had defied God, worked its way upwards. Little by little it burst the iron bands, pushed back the immense granite slab that sealed the top, and opened the tomb which was "sealed to all eternity."

Of course this all just "happened," and in that graveyard the German materialist today sees nothing but the working of natural causes. But is it not strange that the beech seed singled out just this one tomb in all that city of the dead? Is it not strange that we cannot find the same picture in cemetery after cemetery in our own land? There are millions of sealed tombs and beech seeds are innumerable, and birds and men go hither and thither, but it does not just happen the same.

We are not afraid of the ultimate outcome of the controversy over the Word of God. What we do feel fearful for is that in the assaults upon its integrity, thousands shall be led into that unbelief which, denying in life the truths which God has written, shall be made in the darkness of death to glorify God in their destruction when the Word of God lives on for their condemnation.

THE EXTENSION KINDERGARTEN CHICAGO

Mrs. A. Hinz



CHILD up to two years is close to its mother's care. From then on it begins to form habits and build character. What habits and character will it have if left largely to itself, without direction, especially in a city where a thousand

like it live mostly on the streets and have homes crowded within a few blocks? As Christians we want to work for Christ, and give our lives to better the world. Can we do better than begin with the kindergarten, the garden where, instead of tending delicate plants and fragrant flowers, we watch and care for the little children without such homes as

you and I hold dear? If these little tots are in the Sunday-school it is but a short time one day in a week, and this is not enough to help them as they need.

Five months ago the Brethren Sunday-school Extension opened a kindergarten with an enrollment of eight, and at an expense of fifty dollars for material. There are twenty-three enrolled now. Most of them pay seventy-five cents a month. Others ought to be in the kindergarten, but their parents cannot see the need of sacrificing (shall I say?) seventy-five cents' worth of finery or beer each month for the sake of a little child. We do not admit them free, for two reasons: it lowers the importance of the work and pauperizes the parents, and then it is necessary to make the work almost self-supporting.

One can merely keep the children busy, or at the same time also study how to lead each one to a Christian life. At night I often feel this burden; then, in the morning, as I look into their faces and note the changes for the better, I feel well repaid for past efforts and spurred on to harder work.

At half-past nine in the morning we begin with prayer. Then we have songs, sometimes of nature, to impress God's power and love; sometimes of home, to show how to love and help each other; or of trade, to show our mutual dependence. Then follows such industrial work as building, painting, and drawing.

There are many touching incidents in connection with this labor of love which cannot now be given. The following statements will show how the work is affecting the homes in which the children live. One busy mother, with four children, the oldest only five, says, "I have no time to correct my little boy. I only scold and whip. He begs me to send him to the kindergarten, and it shows me what I ought to be to him."

Another mother says, "The kindergarten has helped me understand my children. My husband and I used to sing coarse songs; then we whipped the children for repeating them. Now we sing the songs the children learn in the kindergarten. Of evenings all of us sing them together and they make us all better."

Another said, "This morning I swore at my four-year-old girl for spilling some coffee, but she said it was a very bad habit, and she guessed I had never gone to kindergarten."

As I spoke to her of the incident, and told her more of her duty, she could not hide the tears. And so we find the influence of what is done at first with the children, molding the lives and homes of their parents and opening closed doors for the regular mission workers. "A little child shall lead them." And how much better for the future homes if those little children now are kept pure and untainted until they are trained up in the way they should go!

Chicago, Ill.

THE CLAIMS OF THE MOSLEM WORLD*



HAT are some of the considerations on the basis of which we make our appeal to the Christian church to take a new interest in the task of evangelizing the Moslem world?

In the first place, we are under a peculiar debt to the Mohammedan peoples because their religion is the only one of the great religions of the world which

came after Christianity, and which repudiated Christianity. There are great areas of the world which once were Christian but now are Mohammedan. There are peoples which once were Christian but now are Mohammedan. There are church buildings which once were Christian which Christians may not enter today. In Mohammedanism we are dealing with a religion which has reckoned with our religion, or thinks that it has, which has rejected it and usurped its inheritance, and we are called

*Extracts from the report, in the Missionary Review of the World (March), of an address by Robert E. Speer, given in New York, under the auspices of the Nile Mission Press, December, 1911.



A Group of Twaregs from the Sahara.

There are millions of Moslems scattered over the Sahara, among whom no missionary is working.

to go out and reclaim that which once belonged to our Lord.

The Moslem Barrier.

In the second place, we must deal with Mohammedanism because it has interposed itself as a barrier between two sections of the world which ought to have found their nearest approach across the territory which Mohammendanism usurped. Dr. Nitobe, at Columbia University, made allusion to this fact, pointing out that there was no original chasm between the East and West when the Persians poured over into Europe and when the Europeans poured back into Persia, when ideas flowed to and fro from the East and West. There were great currents of human movements between them until the chasm of Mohammedanism arose in the seventh century and the natural roads of intercourse were closed. It is high time that we removed that barrier which has intervened between the East and the West. It is true that commerce passes more easily over the water than over the land; but religion moves from community to com-

munity, and Christianity should have gone, and no doubt would have gone, hundreds of years ago eastward overland into Asia if it had not been for the great area which Mohammedanism made an inter-racial barrier.

The argument has been often advanced that Mohammedanism was not an absolutely dead wall, but was a real channel of communication; that there was a great intellectual light shining in Islam. Any one who has taken the trouble to study the question, even second-hand, as most of us have only been able to do, must accept the judgment set forth in Sell's "Faith of Islam," in which he holds that all the science was Grecian in its foundations; that not one great philosopher who arose was an Arab; that the men who wrote the greatest treatises in Arabic were, without exception, Spaniards or Persians; that Islam never produced a great book on science or philosophy whose translation has been demanded; that it never conquered a people with a literature; that it never was a channel of communication between the East and

the West. It was an intellectual non-conductor—a massive racial and religious barrier.

Moslem Women and Children.

In the third place, we are called to work for the Mohammedan world today—and this ought to appeal to every true instinct in us—because that religion has borne down most heavily upon the weakest and most defenceless classes—upon the women and the children. It is the religion that has done most basely for womenkind by its doctrine of polygamy and divorce. A great part of the degradation of womanhood in India is due to Mohammedanism and Buddhism, not to Hinduism at all. The Mohammedan conception of women has degraded woman as she has been degraded by no other religion of the world, and the Mohammedan doctrine of divorce has, of course, poisoned the life of childhood throughout the Mohammedan world, making it impossible for children to grow up in the atmosphere of purity. The great majority of humanity is made up of women and children, and upon these Islam has borne down with heaviest depression.

The Hopelessness of Islam.

Again, we are called to take a deeper interest in this work for Mohammedans because of the utter hopelessness of these peoples under the influence of Islam. There can be no dispute that wherever Mohammedanism has gone it has either found a desert or made one. The greatest waste areas of the world fall within the borders of Islam. Take one after another of the countries that Mohammedanism has dominated; they were prominent and industrious, but the influence of Islam has simply destroyed industry, civilization, thrift, comfort, plenty, and left them in desolation and ruin. We asked men in Persia again and again, fourteen or fifteen years ago, how they accounted for it that the fruits of Islam were so dismal in Moslem lands, while the Christian lands contained all the

progress and life of the world. Some of them said, "If you look back, you will see that between 1,000 and 1,500 years after the beginning of each religion comes the dark age. Christianity had its dark age, and now Mohammedanism has its, and our reformation will come just as yours came." Others of them would sadly abandon all such hopes, and admit that Christians had the better of it in this world, but that Mohammedans were to have their share in the other; that Christians would pay then for their advantages here, while Mohammedans would enter into the paradise which had been reserved for the faithful. The fact is that those nations are held in a death-grip by Islam, and there is no progress for them save as they shake off the evil which Islam has wrought by the perpetuation of the crude social and political ideas of Arabia in the seventh century by placing those ideas in an unalterable book, a book to be the law of man's life for ever.

Christianity—False and True.

Most of all, we owe a great debt to Mohammedanism because my statement made at the beginning was not entirely true. I said we were under a special obligation to a religion which had, in its initial program, repudiated Christianity. What was the kind of Christianity that it repudiated? It was a false kind. Our religion with which Mohammed collided 1,200 years ago was not a true religion, and deserved to be overthrown. It was not the Christian faith as we understand it, but a religion which died away before the impact of Islam because Islam had some qualities superior to those which that religion had. What was the Christian faith that Mohammed repudiated 1,200 years ago? It was a travesty of the Christian religion. Because the Christian faith they denied was a Christian faith in name, and not Christianity, we are bound by 1,200 years of obligation to give to the Mohammedan

world a Christian faith that is real and true, and to offer Mohammedans the opportunity to undo this judgment of 1,200 years by accepting the true light and the

true faith in place of the false representation of Christ which was offered in the name of Christianity twelve centuries ago.—*North Africa.*

THE INEVITABLE CLAIMS OF FOREIGN MISSIONS

Rev. Samuel Chadwick in Record of Christian Work



FOREIGN missions are not optional. Neither are they secondary. The claims of foreign missions are primary and unavoidable. The work of preaching the Gospel to every creature and making disciples of all nations is not the responsibility

of a department or the enthusiasm of a few. It is the work of the whole church; it is the supreme, if not the sole, mission for which the church exists. The duty of the church to the heathen does not rest upon considerations of expediency and compassion. The claims are inevitable, because they are rooted in the very nature of Christianity, and in the essential character of the church. Foreign missions are often advocated in the interests of commerce and civilization. The missionary is the pioneer of trade and the forerunner of social progress. Such by-products of missionary enterprise have their value, but it is not for these the Church of Christ sends forth its messengers. Nor is it upon social and humanitarian benefits its plea can prevail. It is not a question of expediency, but of loyalty. Foreign missions prosper as the whole church realizes its obligation to Jesus Christ and His redeeming purpose in the world.

1. *The claims of foreign missions are inevitable because they are inherent in*

the character and calling of the church. The doctrine of the church is summed up in one word: it is the body of Christ. That is not a figure of speech; it is the supreme and final statement of a fact. It is what we should call in modern language the apostle's doctrine of the church: "Ye are the body of Christ." No illustration expresses the whole truth, but this cannot mean less than that the church is to Jesus Christ what the body is to a man. It exists for corresponding functions. Individual believers are gathered into such fellowship with Him and each other, that they become an organism in which Christ can live, and through which He can realize His purpose in the world. As a man dwells in his body and through it communicates with the world, so Christ dwells in His people. The identification is just as true, and the dependence just as real, in the one as in the other.

The practical bearing of this doctrine is, first, that Christ identifies Himself with the church; and, second, that He is dependent upon His church for carrying out His work in the world.

The church is His. There were few things of which He spake as His own, but He claimed the church as His own possession. He "loved the church, and gave Himself up for it; that He might sanctify it, having cleansed it by the washing of water with the word, that He might present the church to Himself a glorious church, not having spot or

wrinkle or any such thing; but that it should be holy and without blemish." He alone is Head and Lord in the fellowship of His people. He loved the church, not only unto death, but unto identification. When He sent forth His messengers, He told them that they were so completely one with Him that to receive them was to receive Him, and to reject them was to reject Him. Already they were members of His body, answering His will and fulfilling His mission. What He came to do, they were sent to do also.

The mission of the Christ is the mission of His church. On the eve of His departure He told them of the Paraclete, Who should come and dwell in them and work through them. "I will come again," He said, and He came in the presence of His Spirit. It is impossible to discover any other meaning than that the bodily presence would be taken from them, but the Christ they had known and loved would be in them as truly as He had been with them. On the evening of the first Easter Day He kept His word. He reaffirmed their identification with Himself: "As the Father hath sent Me, even so send I you." Their mission was identical with His own. "And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost." Note the breathing! It carries us back to the beginning, when God breathed into man's nostrils "the breath of life; and man became a living soul." In the original, "breath" and "spirit" are one; it indicates the communication of that which is vital, personal, central. In that breath the Christ was entering into possession of His body: a possession to be manifested in its fullness at Pentecost. The Spirit does not exist for the body, the body is the servant of the Spirit; and the church exists to do the will of the Christ, Whose she is and for Whom she was ordained.

It is for this reason Jesus Christ is dependent upon His church. That is why the salvation of the world tarries.

The desire and power of Christ are infinite, but He cannot move faster than "the church, which is His body," is prepared to go. He Himself recognized the mutual dependence. In the allegory of the vine and its branches we learn that the branch cannot bear fruit except it abide in the vine; but neither can the vine bear fruit except through the abiding branch. That is why the Spirit groans within the saints. Christ travails in spirit; it is the pain of imprisoned life and the agony of helpless love. The claim of foreign missions lies deep in the eternal love of God in Christ. The church exists to provide the living channels of redeeming grace. It is not a human institution organized by man's wisdom, and used of God as opportunity may serve. It is the very body of Christ, the instrument through which He feels and works in the world. The inevitable claim of foreign missions lies in this fundamental fact: the life of the church is the life of Christ, and the life of Christ is the life of the church.

2. *The inevitable claim is set forth in the commission with which Christ sent forth His church into the world.* The church is under orders. No provision is made for the modification of the charter granted between Easter and Pentecost; the manifesto is entirely missionary. Christ's kingdom is imperial, and His Gospel universal. The four evangelists complete and supplement each other: Matthew emphasizes the Kingdom, Mark, the Gospel, Luke, the Witness, John, the Dynamic. Taken together, they set forth the commission, the deposit, the method, and the equipment of the church. The feature common to them all is the universality of Christ's purpose. Disciples are to be made of all nations, the Gospel is to be preached to every creature, the witness is to be carried unto the uttermost parts of the earth; and the resources of the church are coextensive with those of the risen Lord.

The God of the Bible is a missionary God; His purposes of grace have never been less than world-wide. He chose Abraham, that through his seed all the nations of the earth may be blessed. The gift of God is to the whole world. Christ's earthly mission was limited to "the lost sheep of the house of Israel," but His vision was to the ends of the earth. Satan knew this when he offered Him all the kingdoms of this world and the glory of them. As Christ neared the cross His soul exulted in the release that death would bring. In the presence of the Greeks who sought Him, He saw the first fruits of the countless souls that were to be gathered from every nation under heaven. As the gloom thickened, assurance deepened. On the last day of His earthly ministry, He exulted in the certainty of world-wide conquest. On the first day of His resurrection life, He issued His commandments and sent forth His church to fulfill His mission. The authority of Christ makes the church forever the debtor of all nations, "both to Greeks and to barbarians; both to the wise and to the foolish." It is not for us to contend, but to obey. Having accepted Christ, we accept both His program and His policy, and the first duty of fellowship is loyalty.

To a loyal people authority is sufficient reason, but Divine authority is never arbitrary. The command is based upon the essential character of things. Christ's fourfold commission furnishes reasons as well as instructions; their universality is inherent. Disciples must be made of all nations, because His kingdom is a universal kingdom. Imperialists of history, like Alexander, Cæsar, Napoleon, owed their imperialism to unexpected triumphs. Jesus Christ's kingdom was imperial in purpose from the beginning. He talked most imperially when His cause had the deepest aspect of failure. His faith never faltered, His horizon never narrowed. He was the Son of man and the Son of God,

Who had come to redeem mankind and set up the kingdom of heaven upon earth. In that kingdom all men were the sons of the same Father. There are twelve gates into the city, but in the city there is but one throne. Through Him all nations are to learn righteousness, and the kingdoms of this world are to become the kingdom of God and His Christ. No race has a monopoly; the walls of race distinction are broken down, as surely as the Temple veil was rent from top to bottom. The first principle of the kingdom is that there is no distinction of race or color; citizenship is the equal right of all who believe. The kingdom of Christ stands for the solidarity, equality, and brotherhood of the race. All men are His, all kingdoms belong to Him, and unto all nations has He sent forth the proclamation of His throne and the charter of His kingdom. The only alternative of obedience is treason. The church has no choice. These are the commands of Him Who is "the Head of the body." Either the commands must be obeyed or the commission must be forfeited. The demand of the kingdom is inevitably missionary.

If the commission is to "all nations," so also is the Gospel for "every creature." The Gospel is neither good advice nor good programs. It is good news. It is good news which all men need, and which fits all men's deepest needs. The church is in danger of losing faith in its own Gospel. Our knowledge of other religions has modified our estimate of them. They have elements of truth and ethical value we did not expect. We might have expected to find evidence of the God of missionary purpose outside the chosen race, but, like Israel, we forgot His universality, and were surprised to find light where we looked for darkness. Our conception of God has been enlarged, and our dogmatism about the future rebuked. The Universal Fatherhood has dwarfed every other idea of Deity, and we are not now

so sure of the urgency of the heathen's danger. Missionary zeal has been inspired by the sense of peril. The message of the church was a message of salvation to a perishing people. Missionaries were sent forth with what the church believed to be the only remedy. Questions are now asked as to the reality of the need. The same questions are asked concerning the godless in our own land. Is there really any cause for anxiety? After all, is the Gospel the most urgent need of the lost? Are not education, amelioration, and betterment more to the point than the Gospel? The church falters where faltering is fatal. If there be no urgent need, there need be no great hurry. If the Gospel is not of first importance, it may be relegated to a secondary place. If we have no good news, it is useless to send out missionaries. The heathen have enough of both philosophy and religion. It is the Gospel they lack.

The question is not whether they will perish at the last; the urgency lies in the fact that they are perishing now. Their darkness, their degradation, their despair witness to their lost condition. It is not because they are idolaters they need the Gospel, but because they are sinners. The message of the cross is good news concerning the universal facts of sin, sorrow, and death. It is a message of salvation, consolation, and life. The need for it lies deeper than the accidents of social condition, culture and rank. It is deep-seated in the very soul. Christ's message is a message to the soul. It brings glad tidings of forgiveness and peace, restoration and righteousness, fellowship and joy. It is God's gift to every creature, and the church is God's trusted messenger. The inevitable claim is an obligation of faithfulness to Christ, and a debt due to "every creature" to whom the Gospel is sent.

3. *The inevitable claims go beyond both Kingdom and Gospel to the Person of Christ Himself.* After all, it is nei-

ther a kingdom nor a gospel that is the church's responsibility, but a person. Christianity is not simply a new religion with a more exalted code or a clearer light. Christianity is Christ. The mission of the church is to preach Christ and to carry Christ to all people. The church is His body. Everything comes back to that. He can only be known as the church is the medium of His presence. It is Christ that saves. If salvation were in a message, it could be sent without a messenger. If it were in a kingdom, it could be established by law. Salvation is in personal trust of a Savior personally known. "Ye shall be witnesses unto Me." The preacher is a witness as well as a herald; an interpreter as well as an ambassador; a revealer as well as an evangelist. "Christ liveth in me" is the final explanation of the church's call. The Son of man needs all men for His fullness of life. He is not a Jew any more than He is an Englishman. According to the flesh, Christ came of the seed of Abraham, but we do not know Christ after the flesh. He is the Son of man. All men find themselves in Him, and He realizes His own life in them. There, is a philosophy of nationality. Color indicates a quality of nature. Jesus belongs to them all, and He needs them all for the revelation of Himself and the realization of His purpose. Our debt is to Him first, and through Him to all, without whom He cannot be complete or satisfied.

The solemnity of the charge deepens when the issues are considered. Jesus Christ has placed the keys of the kingdom in the hands of His church. The responsibility of opening and shutting, binding and loosing, is with His people. His work of redemption is in our hands. The destiny of nations has become our responsibility. If any people know not the Christ, it will be laid to our account. "Whosoever sins ye forgive, they are forgiven unto them; whosesoever sins ye retain, they are retained." That is

no priestly prerogative of absolution. What it means is: "Whosoever sins you allow to remain on their heart, unlifted and unrelieved, they are unlifted; and unrelieved they shall be." Men cannot believe except they hear; they cannot hear without a preacher; and they can have no preacher if he be not sent.

Great trusts involve great issues. God has conditioned the life of the church itself upon its attitude to missions. The church that ceases to be missionary dies; spirituality and aggression are organically one. Missionary enthusiasm can only be sustained by spiritual fellowship with Christ. The Head of the church cannot

live in a church that does not respond to His mind and will. Christless churches may continue to make a fair show in social activities and philanthropic interest, but activity is not life. The church that has ceased to care for those beyond its own fellowship has become a corpse; having a name to live, it is dead. There is only one miracle of destruction in the ministry of Jesus. He cursed the fig-tree because it entrapped what was intended for transmission, and because it appropriated to itself that which was intended for others. If the church would live, it must give. In obedience to its missionary responsibility is its life

THE OWNER'S TALENTS

Ida M. Helm

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Isaiah 6: 8.

The Trinity called for a messenger to carry the Word of God and there was a ready response. Today Jesus has a message of life for us to carry. He stands with bloody, thorn-pierced brow, nail-prints in his hands and feet and an awful spear-wound in his side: His visage marred with the suffering and weeping caused by the taunts, jeers, mockery, false charges and buffetings of those who persisted in being enemies of their best Friend. He says, "All this suffering and My lifeblood is the price man's redemption cost. I have paid it all. I have bridged the impassable gulf that sin made between God and man. Who will go and carry the message of life to the lost?" Life: it is a precious gift!

"If life were a thing that money could buy,
The rich would live and the poor would die;"

but, thank God, salvation can not be purchased with money; the rich and the

poor may have it on the same glorious plan of the Word. The saving power of the blood of Christ reaches the lowest, meanest, most ignorant and superstitious of Adam's race. A black-skinned, naked, filthy being roaming in the wilds of Africa in dread and fear of the innumerable spirits and gods that he believes are everywhere inhabiting tree and flower and stone and brook and animal, watching him with jealousy and seeking to do him harm; he worships those cruel gods and grows more and more like them; but when he receives the Word and yields himself to the molding influence of the Holy Spirit a marvelous change takes place and we behold him clean and clothed, a respectable person, worshiping the God of beauty and holiness and growing more and more like Him. Our Savior can make much out of our poor, weak nature. He can make of every one of the sons of men a vessel for His use, a receptacle for His glory, a star for His diadem.

Hear the words of the great commission as they come in tones of passionate

love from His sinless lips: "Go ye, therefore, and teach all nations . . . and lo, I am with you always." We are to use our talents till Jesus comes again. There are so many yet out of Christ, so many, many have never yet heard the sweet story of redeeming love. "How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Rom. 10: 14.

"Central Soudan, Africa, is said to have more unevangelized people than any other spot on earth. It is said to have no Protestant missionary among 45,000,000 or 50,000,000 Mohammedans and pagans."—*Africa Inland Mission*.

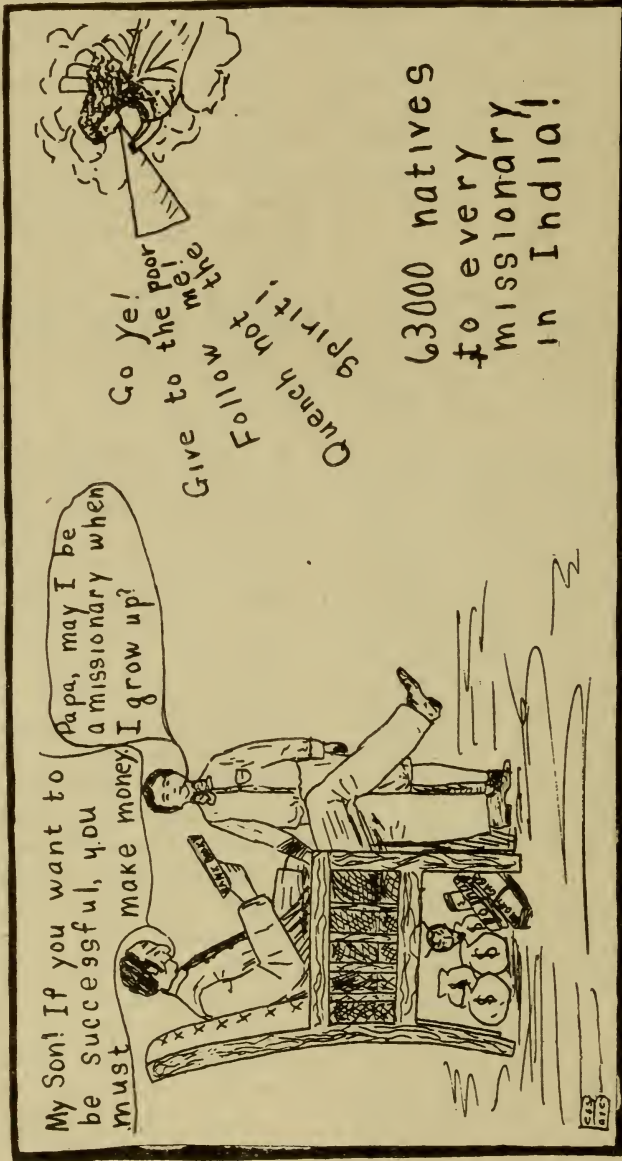
When the farmer goes out to reap his harvest he takes a well-tempered, sharpened knife; he doesn't take a poor-tempered, rusty, dull tool to cut his grain. God wants many men and women to yield themselves to be prepared by Him for His service. Men and women with minds and hearts tempered and sharpened with the Word, God can take in His pierced hand, His almighty hand, and thrust them into the thickest of the harvest and gather many sheaves for the heavenly garner; thus our lives will be productive of precious fruits for the glory of God.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which* is your reasonable service." Rom. 12: 1. This is intended for all of His followers, not a choice few; yet how few sacrifices are being made! He wants every one of us to place ourselves on the altar and take our pocket-book with us. Missionaries must have money wherever they are, and we can send our pennies, our dollars, and our gold eagles into the darkest corners of

the earth, that the missionaries may carry on their work of coöperating with God, in the work of converting souls. We can not all go to foreign lands, but we can all yield our lives for His service wherever we are. No matter how insignificant it may seem to us, God will use it for His glory.

Brethren, sisters, the reckoning time will come when we must answer to the Lord of the harvest for how we have used the talents He has entrusted to us. If we use them selfishly or let them lie idle they will rust and decay. "Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." James 5: 2, 3. The true enjoyment of our money and all of our talents consists in doing good. We *must* use our talents either for God's glory and our eternal salvation, or misuse them to our condemnation and everlasting destruction. There is no alternative. Perhaps you remember the story of the man who, before going from home, took two sacks of golden grain and gave one to each of his two near neighbors and asked them to keep it for him. One man took his sack and hid it away in a deep cellar, and the other went and strewed his in the field. By and by the owner returned and asked the first man for his sack of grain. The man brought it from the cellar and said, "Here, take it; 'tis the same; thou hast it safely back." The owner opened the sack, but there was no golden grain to be seen; one half was rotten and the worms and mildew had preyed on the other half. In wrath he returned it to the man. Then he went to the other man and asked for his sack of corn. The man joyfully answered, "Come with me and see how it has sped." He took him and showed him the field waving with golden harvest.

Eyes that see not, Ears that hear not



The great need of the world.

BEFORE THE THRONE

WALK IN THE LIGHT.

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him; and whatsoever ye do, do it heartily, as to the Lord and not unto men."—Col. 3: 17, 23.

When you think, when you speak, when you read, when you write,
When you sing, when you walk, when you seek for delight:

To be kept from all evil at home and abroad,
Live always as under the "eye of the Lord."

Whatever you think, both in joy and in woe,
Think nothing you would not like Jesus to know.

Whatever you say, in a whisper or clear,
Say nothing you would not like Jesus to hear.

Whatever you read, though the page may allure,
Read nothing of which you are perfectly sure

Consternation at once would be seen in your look,
If God should say solemnly, "Show Me that book."

Whatever you write, in haste or with heed,
Write nothing you would not like Jesus to read.

Whatever you sing in the midst of your glees,
Sing nothing that God's listening ear could displease,

Wherever you go, never go where you fear
To hear God's voice asking "What doest thou here?"

Whatever the pastime in which you engage,
For the cheering of youth or the solace of age;

Turn away from each pleasure you'd shrink from pursuing,

Were God to look down and say:—"What are you doing?"

—Selected.



DR. WARNECK'S EPIGRAMS.

So long as the "offence of the Cross" remains will missions remain an offence in the world.

To speak of missions as if they were a hole-and-corner affair is to reveal an unparalleled provincialism.

Our missionary societies would be

very poor had they only those who gave money and not those who persisted in prayer.

In mission service the power of God's grace is closely allied to patience.

There are narrow-hearted people who do not wish to know anything about missions—people who draw very narrow limits around their love.

The missionary who succeeds in writing a thoroughly good practical primer renders no less a service than he who succeeds in writing a learned argument against heathen philosophy.

Freedom is a necessity of life of mission work.

It is more difficult to pray for missions than to give to them.

God's opportunities are man's obligations.

The patience which can wait is a chief virtue in missions, since it delivers from many unnecessary complications and defects.

As the roots bear the tree so the spiritual life of the home bears the weight of foreign missions. It is impossible to reverse this order.

It is not the case that we are too great to concern ourselves with missions—mission work is too great a task for us.

The chief power of missions in the future lies in the native church.

The kingdom of heaven is like a field of grain growing up under natural processes, not like flowers in a forcing-house.

The proclamation of the Gospel sounds the death-knell of caste.

If the missionaries in the field are to accomplish anything of the task which our prayers mark out for them, then must the prayers be potent which we bring to the throne of grace.

(Continued on Page 214.)

EDITORIALS



The China Famine Relief Committee has undertaken several very important pieces of reclamation work which will mean much in years to come to the natives of that part of the country. In North Kiangsu 50,000 starving people have been given work in digging ditches which will drain their land and thus assist in preventing the recurring floods. Near Wuhu, where the Yangtse has spread over the country in some places to a width of forty miles, dykes are being rebuilt which will confine this great river in her banks. In this manner thousands of lives are being saved, besides the people are being permanently assisted.

* * *

It would sound peculiar to hear our India missionaries speak of baptizing a number of people, and emphasizing the fact that several of them could "read and write," but when we consider that the great majority of these people are in the densest ignorance, this says a great deal. In our own land we cannot appreciate what a great step it is between illiteracy and ability to read. Thus we rejoice with our India workers when they are able to number among their converts those who must stand relatively as leaders in their communities.

* * *

God does not accomplish all of His work thru the wise and prudent, but often thru the ignorant and unlearned. The following incident, recorded in *The Record of Christian Work*, illustrates this point: An unlettered negro woman

was converted in a village in Sao Paulo, Brazil, and proceeded to buy a Bible. Unable to read it herself, she would call together her neighbors, sing a few hymns, give her testimony, and then hand the Book to a schoolboy, who would read to the assembled company. For this offense she and her friends were arrested, at the instigation of a priest, and set to work on the roads. When they were released they were so bitterly persecuted that they were forced to leave their homes. Now in fourteen different villages evangelization work is proceeding as a result of the religious activities of these refugees.

* * *

A great Christian movement is changing the hearts of the Mios people, aborigines in South China. Ten years ago they were drunken, dissolute heathen; now thousands are coming to Christ. Not so long ago some Christian communities held a "pig collection." One community alone contributed one hundred and seventy-four pigs for the work of Christ, the total contributed by all being about three hundred. Since our people are predominantly people of the farm, we would recommend this same zeal for their consideration. To raise hogs for Christ would be a worthy enterprise, even in a land where He has been known for lo, these many years.

* * *

Why is there such a difference in the appreciation of God's goodness as is found almost universally when compar-

ing the church of America and the church of foreign lands? For example: Protestant churches in America send out one missionary to approximately every 3,000 members, while the 750 Christians in Bolenge, Africa, support seventy-six native evangelists whom they send out among the pagan tribes. Only twelve years ago these Christians were savages. What, I say, has blinded our vision of the promises of God?

* * *

Our missionaries in China write us frequently of the efforts they are putting forth to learn the language and the maze of Chinese characters. We are wondering if they have come to a like conclusion with William Milne, Chinese missionary, who in 1814 wrote:

"To acquire the Chinese is a work for men with bodies of brass, lungs of steel, heads of oak, hands of spring steel, eyes of eagles, hearts of apostles, memories of angels, and lives of Methuselah! Still, I make a little progress. I hope, if not to be master, yet to gain as much as will suit the purposes of a missionary. Every sentence gained I value at the rate of a dollar, so that should I gain 10,000, I should not consider myself poor."

* * *

Lamentations are frequently sounding over the fact that the theological institutions of our country are not turning out a sufficient number of young men to occupy the pulpits of our churches. As an example, the Knox College, Toronto, a magnificent educational plant, for this year turned out only five young men for the ministry. We herald with joy the truth expressed by *The Evangelical Christian and Missionary Witness*, as they commented on the results of this year's work in Knox, when they said: "It is a striking fact, however, that the institutions of learning which continue to appoint professors to their theological departments who unwaveringly teach the

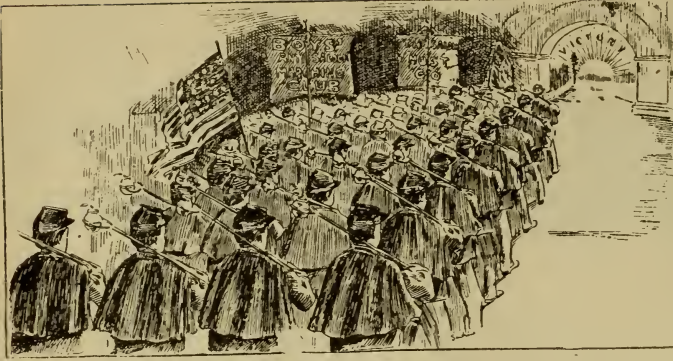
Bible as the Word of God have the largest number of students of theology." Intellectualism will never supplant the religion of the heart. The seat of the soul has never been transferred.

* * *

Our church should make a greater effort to reach the foreigners who are coming in such great numbers to our shores. Foreign mission work, at our very doors, is truly foreign mission work, and we are not blameless when we neglect to take recognition of this fact. We are told that no fewer than seventeen Waldensian mission stations in Italy owe their origin to the work of Italians converted in America. This work would be a wonderful stimulus to those who desire to do their mission work at home, and would not in the least detract from foreign mission work, abroad.

* * *

A fleeting vanity is this old world. We wonder how many of our readers have experienced such a struggle as the following letter to the VISITOR reveals: "After our first child was born I devoted my whole time to making money and to laying up something for it. God gave me a second child and a third, and I still worked and worried. We worked early and late. My greatest ambition was to dress my children like other people. We got a good start in the world and our hard-earned property was taken away. We tried to get another start and our children took sick with one disease after another and the large doctor bills took everything we had as fast as we made it. At last God in His mercy saw there was no other way to show us our duty and He took our dear little girl from us. That broke our hearts and for the first time I could see the vanities of this world and how foolish we had been." Reader, must God thru such an affliction reveal Himself to you?



The Men of Tomorrow.

What we should do for one another:
 Love one another.—John 15: 17.
 Comfort one another.—1 Thess. 4: 18.
 Consider one another.—Heb. 10: 24.
 Serve one another.—Gal. 5: 13.
 Receive one another.—Rom. 15: 7.
 Exhort one another.—Heb. 3: 13.
 Confess to one another.—James 5: 16.
 Submit to one another.—Eph. 5: 21.
 Pray for one another.—James 5: 16.

* * *

Dr. Griffith John, for more than fifty years a missionary in China, under the London Missionary Society, has returned to England to pass the remainder of his days. He went out to China in 1855, and since that time has taken but three furloughs, having spent in all but five years from his work. His work has been wonderful in results for the kingdom of God. We are told that he founded during his service more than one hundred mission stations, and planted many churches, hospitals, and schools besides doing much translation work and establishing the Central China Religious Tract Society. When we are looking for causes for the advancement of China

there are possibly fewer causes of greater weight than Dr. Griffith John.

* *

When Andrew Carnegie was testifying before a committee of the United States Senate, last winter, the fact was brought out that he had sold his interest in the steel business for \$400,000,000 when it was appraised on his books at only \$82,000,000. Upon being asked by the committee how it was possible for him to place such a value on his holdings, he replied: "Oh, the plant was worth \$82,000,000, but the men I had and the organization which they gave me was worth more than \$300,000,000 more. With such an organization I could easily have made the difference in a short time." If organization counts for so much in affairs of the world, surely then organization will count for much in the Master's business. Much machinery in any church, if properly organized, is not to be decried, but rather to be set in harmonious motion.

* *

Last fall a lawyer of the highest rank, and heir to a fortune, went to Ongole, staid with Mr. Baker for some time,



On the Way to the Potter's Field.

looked into the claims of Christianity, saw the fruits, satisfied himself as to the truth of Christianity, and was convinced that it alone can save the world. He confessed his faith in Christ and was baptized. His small fortune went, as also his practice of law, but he has taken the step knowingly, giving a standing lesson to all.—*Exchange*.



CALL TO SERVICE.

W. A. Deardorff.

There are souls in every land
That know not the Lord's command,
And are drifting down the road to deep
despair;
Will you take to them the Word,
That will lead them to the Lord,
And with them the glorious light of heav-
en share?

As the lost ones in the night
Know not how to find the light
But are groping on in darkness and the
cold,
So the heathen in their sin,
Cannot let this Great Light in
Until we to them His wondrous love have
told.

As a great and glorious light,
Shining in the darkest night,
Giveth light to all around, both far and
near,
So this great salvation plan
That our Savior brought to man
Giveth light to all who trusteth in His
care.

Ere our Savior went to heaven
This command to saints was given
That His Gospel they should preach in
every land.
Dare we then stand idly by
And this blest command deny
When their souls shall be required at our
hand?

Hasten, hasten, then, my brother,
Hasten, then, and preach the cross
To the souls in sin ere they're forever lost.
Some are dying for the Word,
Lead them gently to the Lord
And in heaven you'll receive a rich re-
ward.

BOOK REVIEWS.

South American Problems.

By Robert E. Speer.

There are many in our church at present who are directing their attention towards South America. To these, especially, will this book of Mr. Speer's be welcome. In various ways and at various times, since the author's visit to South America a few years ago, he has expressed himself with no uncertain meaning regarding real religious conditions on that continent. He has gone at the problem in this same frank, direct way.

After an account of the early history of the continent, its conquest and settlement, and struggle for independence, he dwells for a time on the progress of the different states and their commercial advantages. Three chapters deal with the Roman Catholic church. Facts are presented regarding the prevailing immorality, ignorance and condition of the people, besides portraying the character of the priesthood.

As one reads the book he is drawn irresistibly towards South America. With the eyes of the world directed towards the opening of the Panama Canal, so will the same eyes be focused on the opportunities of South America once the canal is opened; and we hope that many of our young people may dedicate their lives for the regeneration of this great mass of superstitious people. The book is worthy of close study. It contains 265 pages. It may be secured from Brethren Publishing House; 75 cents.



The Chinese Revolution.

By Arthur Judson Brown.

During recent months the world has been watching the great Chinese dragon with amazement. The most sanguine prophet of a few years ago has lived to see his own prophecies outmeasured by actual events.

Dr. Brown's volume is not intended to be a final account of either the process or the result of the revolution, but an aid to the study of the large outstanding causes and of their operation so far. The book is written in clear language, is readily understood and gives one direct insight into the affairs of the "New Country," in a manner more recent than any other book we have seen. It will be studied with profit by those who are watching the trend of events in that quarter. Its wide vision, its care in discussing reforms and their causes, its description of New China's leaders, all blend in drawing the reader on and on from page to page. In concise form it gives the reader about what he desires to know of the Chinese Revolution. 217 pages, secured through Brethren Publishing House, Elgin, Illinois; 75c net.

The Little Missionary

JOHN PATON AND THE SINKING OF THE WELL

Note.—John G. Paton labored among the savages of the New Hebrides Islands for many years, with remarkable success. The following event took place on the Island of Aniwa about 1867, and the source from which the story is taken is his autobiography.



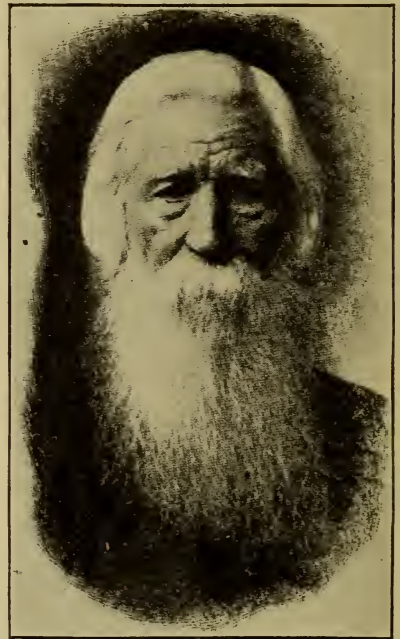
WHAT would you do if you were on an island where there was no well, and no spring of fresh water?

It was on such an island that John Paton, the missionary, once lived. The savages got along very well without water.

They wore no clothes that needed washing, they bathed in the ocean, they drank the milk of the cocoanut and chewed the sugar cane, and if they really wanted water they went to the public water-hole, hollowed out of the coral rock, and bought it of the two sacred men who claimed that they could make it rain into their hole whenever they desired.

Mr. Paton could not live as did the savages. He must have water; and so must the savages, if they were to know one of the richest blessings that God gives to man. One morning Mr. Paton said to Chief Namakei: "I am going to sink a deep hole down into the earth and see if our God will send us fresh water up from below." The chief looked at him in astonishment, and replied, "O Missi, rain comes only from above.

How could you expect our island to send up showers of rain from below?" But in spite of the chief's astonishment,



John G. Paton.

and almost ridicule, Mr. Paton began alone his most difficult task.

With a pick, spade, bucket and American axe, he began to sink a hole in the ground. The chief and his men watched him, thinking that his head had gone wrong.

Unused to working in the tropical sun, Mr. Paton soon became exhausted.

Going into his house he filled his pocket with beautiful English-made fishhooks. Returning he held one temptingly before the natives and said: "One of these to every man who fills and turns over three buckets out of this hole." A rush was made for the bucket, and in a few days the hole was over twelve feet deep.

Then came an accident. One morning he went out and found that the walls had caved in, and the work was undone. This event aroused the dread and fear of the savages, and they would have nothing more to do with what appeared to them a most senseless piece of work.

But Mr. Paton kept on. He now fixed a pulley over the hole, and with the help of one faithful native he toiled on. Day after day he dug, and hammered, and loaded the bucket. Some days his heart sunk with despair, as the hole grew deeper and no moisture appeared. Another day he would hear the phrase "Living water! Living water!" chiming in his soul like music from God. At last came a day when the earth and the coral began to be moist. Joy unspeakable possessed the missionary, but with it came the terror that the water might be salt.

Early the next morning, at daybreak, he went down into the hole. With trembling hands he dug a narrow hole down, down, in the middle of the well. Suddenly the water began to come in. Perspiration broke over him with the uncontrollable excitement. Muddy though the water was he eagerly tasted it and then fell on his knees in that hard, moist bottom, and praised God. It was water! It was fresh water! It was living water from Jehovah's well!

Filling a jug he climbed to the surface. There the savages waited even as the Israelites waited while Moses struck the rock and called for water. Seeing the jug filled, the savages closed around him and gazed in awe. The chief took it, shook it, tasted it, rolled it in his mouth, and then swallowed it. "Rain!

Rain!" he cried. "Yes, it is rain; but how did you get it?" "Jehovah, my God," replied Mr. Paton, "gave it out of His own earth in answer to our labors and prayers. Go and see it springing up for yourselves!"

Then a strange thing happened. Not one of them dared to walk up to the side of the well and gaze down. To them the sinking of the well was a miracle. Soon, however, their curiosity overcame their fear. Taking firm hold of each other by the hand, they formed a long line. The foremost man leaned cautiously forward and gazed down. The first man then passed safely to the rear, and the next went forward, until in turn all had seen "Jehovah's rain" from out of the earth.

Even then they could not realize that the water was permanent and for them. At first they thought that Mr. Paton would sell it, like the sacred men at the water-hole. When they did finally understand, they overcame their fear, set to work with a will and walled up the well with great blocks of coral gathered from the shore.

When it was finished Chief Namakei turned to Mr. Paton and said: "Missi, I think I could help you next Sunday. Will you let me preach a sermon on the well?" "Yes," Mr. Paton replied, "if you will try to bring all the people to hear you."

When Sunday came a great crowd gathered. After the service Chief Namakei arose flourishing his tomahawk, with flashing eyes and limbs twitching with emotion. He told how Mr. Paton had come among them, how they had doubted his words and tried to injure him. Then he told the story of the well, and showed how no god of Aniwa had ever answered prayers as did Missi's God.

Then, rising to a climax, he began to prance like a war-horse, and while his great toes made the broken coral on the ground fly behind him, he cried with appealing eloquence: "From this day I

must worship the God who has opened for us the well, and who fills us with rain from below. Let every man who thinks with me go now and fetch the idols of Aniwa and cast them down at Missi's feet. Let us burn, and bury, and destroy these things of wood and stone, and let us be taught by the Missi how to serve the God who can hear—the Jehovah who gave us the well."

Today if you should go to Aniwa you could see the well. It is 34 feet deep and 8 feet wide at the top, and still sends up its blessed stream to refresh those whom it turned from heathenism unto the Lord of lords.



THE LITTLE WIDOWS OF INDIA.

There's a little girl over in India,
No bigger nor older than I,
Who never laughs nor smiles at all;
I'm sure you wonder why.

I just can't understand it myself,
How such a thing could be;
For the little girls all over the world
Should be happy, it seems to me.

I think God wants us to laugh and smile—
At proper times, you know—
For He made the beautiful sun to smile
On the wonderful world below.

But this little girl, no bigger than I,
So sad across the sea,
Is a widow already—'tis true, they say—
How strange it seems to me!

I can't understand it myself at all.
A widow's an outcast, they say;
No home, no friends, and no one to love;
Just hated, and in the way.

She didn't choose to be widow or wife,
Or betrothed, our teacher said,
But a widow's a widow indeed over there,
If husband or lover is dead.

Unloved, unloving, they die in their pain;
No hope when they go to their grave;
So strange, don't you think, that this can be,
Since Jesus has died to save?

Since the beautiful story of Jesus' love
They're just beginning to tell
In India's darkened, sin-blighted land,
Where the little widows dwell.

I sometimes wonder, though I'm very small,
If perhaps, in a long, long while,
God will want me to go and try to help
The little widows to smile.

—Ex.

GOD AND I.

Who stands there at my door,
Unkempt, in rags, on faltering feet,
Unsheltered from the noonday heat?
God knows—not I.

Mayhap in other years
A mother's holy tears
Fell in love's shower upon that sin-bowed
head;
Mayhap in better days
He won a father's praise.
God knows, not I, how far those feet have
fled.

Who knocks there at my door,
In tattered, faded shawl clutched fast,
With eyes half-bold, half-downward cast?
God knows—not I.

Long since in summer hours,
She gathered joy's sweet flowers,
Nor dreamed that sin was waiting just be-
fore;
Those eyes were true and bright,
Nor clouded as tonight
She stands there shelterless outside my
door.

Who pleads there at my door?
A soul, clad in the dreadful rags of sin,
And saying low, "Will no one take me in?"
God hears—and I.

Soul! my heart-doors are wide,
Here dwelleth One who died,
Whose blood has cleansed me from dark-
est stain.
Come in, shut fast the door,
Alone thou art no more,
With God, we two, at last our home shall
gain.

—Ada M. Shaw.



MY LIFE-WORK.

What wilt Thou have me to do, Lord?
What wilt Thou have me to be?
Where wilt Thou have me to go, Lord?
These are the questions for me.
One little life I can yield Thee,
Gladly it's laid at Thy feet,
May I be true to my Savior—
Make my surrender complete!

Where Thou wilt have me to go, Lord,
That is the country for me;
What Thou wilt have me to do, Lord,
Life's sweetest guerdon shall be;
What Thou wilt have me to be, Lord,
Humble and loving and pure—
May I be found to Thy glory:
Seeking the things which endure.

Choosing the things that Thou choosest,
Thinking Thy thoughts after Thee,
Joyfully witnessing, toiling—
This is the service for me!
Seeking the lost and the fallen,
Telling them Jesus has died,—
No other life-work so precious,
These are the joys that abide!

—E. May Crawford (née Grimes).

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR APRIL, 1911 AND 1912.

	April 1911	April 1912	Mar.-Apr. 1911	Mar.-Apr. 1912	Decrease
World-wide,	\$ 961 88	\$ 513 23	\$1,839 80	\$1,618 05	\$ 221 75
India,	634 81	778 47	1,272 00	1,098 52	173 48
China,	77 98	6 22	643 10	67 33	575 77
Miscellaneous,	48 00	.....	54 25	4 00	50 25
Totals,	\$1,722 67	\$1,297 92	\$3,809 15	\$2,787 90	\$1,021 25

During the month of April the General Mission Board sent out 25,973 pages of tracts.

CORRECTION.

In the April Visitor, February financial report, the \$5.00 credited to E. H. Stauffer, North Dakota, should have been credited to Brumbaugh congregation.

FINANCIAL REPORT.

During the month of April the General Mission Board received the following donations for the funds intrusted to her care, and herewith makes proper acknowledgment:

WORLD-WIDE.

Pennsylvania—\$168.60.

Eastern District, Congregations.	
Mingo, \$30; Midway, \$25; West Conestoga, \$15.38; Spring Grove, \$4.25,	74 63
Sunday-school.	
Spring Grove,	4 96
Individual.	
Catherine Fishburn,	1 00
Southeastern District, Congregations.	
Coventry, \$35.36; First Church, Philadelphia, \$1,	36 36
Southern District, Congregations.	
Upper Cumberland, \$22.80; Hanover, \$10,	32 80
Christian Workers.	
Shippensburg,	2 00
Individuals.	
A Brother, \$4.95; D. H. Baker (marriage notice), 50 cents; Clarence Markey, 25 cents; D. E. Thomas, 15 cents,	5 85
Western District, Individuals.	
A Brother, \$10; W. N. Myers (marriage notice), 50 cents; A. J. Beeghley (marriage notice), 50 cents,	11 00
Virginia—\$57.32.	
First District, Congregation.	
Germantown,	16 50

Sunday-school.

Bethesda,	\$ 17 39
Individual.	
Martha Sluker,	1 00
Second District, Individual.	
M. H. Shaver,	1 00
Northern District,	20 43
Individual.	
Mollie Gochenour—Woodstock, ...	1 00
Illinois—\$51.10.	
Northern District, Congregations.	
Franklin Grove, \$33.60; Naperville, \$6.50,	40 10
Individuals.	
L. J. Gerdes, \$10; Daniel Metz, \$1,	11 00

Maryland—\$44.15.

Eastern District, Congregation.	
Washington, D. C.,	15 48
Middle District, Congregation.	
Broad Run,	26 00
Western District, Individuals.	
A friend and member, \$2; Perry Bowser, 67 cents,	2 67

California—\$37.00.

Northern District, Individual.	
J. W. Deardorff,	50
Southern District, Individuals.	
Fanny E. Light, \$30; Mrs. Geo. Gerdes, \$5; J. Z. Gilbert, \$1; Geo. H. Bashore (marriage notice), 50 cents,	36 50

Indiana—\$36.15.

Northern District, Christian Workers.	
Bremen,	16 00
Individuals.	
W. H. Weybright, \$10; Chas. E. Johnsonbaugh, \$4,	14 00
Southern District, Individuals.	
Leonard F. Mattox, \$5; W. H. Gaunt, \$1.15,	6 15

Kansas—\$28.83.

Southeastern District, Christian Workers.	
Verdigris, \$16.83; Parsons, \$1.50,	18 33

Northwestern District, Congregation.					
Belleville,	\$	4	00	Waynesboro Miss. Sewing Circle, \$	20 00
Individual.				Middle District, Aid Society.	
Byron Talhelm (marriage notice),		50		Altoona,	20 00
Southwestern District, Individuals.				Western District.	
Mrs. Geo. Blonderfield, \$5; S. E.				Sunday-school, W. District,	40 00
Hylton, \$1,	6	00		Aid Society.	
Ohio—\$14.57.				Walnut Grove,	20 00
Northeastern District, Individuals.				Virginia—\$108.00.	
Mellie F. Clem, \$2.50; Sarah A.				First District, Congregation.	
Smith, \$1; S. J. Holl, \$1,	4	50		Roanoke City,	20 00
Northwestern District, Congregation.				Aid Societies.	
Lick Creek,	7	07		Pleasant Valley, \$20; Bridgewater,	
Christian Workers.				\$20; Cooks Creek—Dayton, \$20,	60 00
Junction Mission,	1	00		Northern District, Congregation.	
Individuals.				Greenmount,	20 00
L. H. Prowant (marriage notice),				Aid Society.	
50 cents; S. P. Early (marriage notice),				Linville Creek,	8 00
50 cents,	1	00		Maryland—\$40.00.	
Southern District, Individual.				Eastern District, Individual.	
Mary Diehl,	1	00		Annie M. Shirey,	20 00
New Mexico—\$14.50.				Middle District.	
Sunday-school.				Hagerstown Y. P. Society,	20 00
Dexter,	14	50		Indiana—\$38.00.	
Tennessee—\$10.00.				Northern District, Sunday-schools.	
Congregation.				Goshen City, \$20; First South Bend,	
Meadow Branch,	10	00		\$8,	28 00
Iowa—\$9.00.				Middle District, Sunday-school.	
Northern District, Individual.				Primary Class—Loon Creek, A. H.	
Jacob Kingery,	1	00		Snowberger, teacher,	10 00
Middle District, Individuals.				Kansas—\$37.69.	
Lydia Ommen, \$6; Watson Badger,				Southwestern District, Sunday-schools.	
\$1; S. M. Goughnour (marriage notice),				Sunshine Band Primary Class, Mrs.	
50 cents; D. W. Miller (marriage notice),				J. A. Freeburg, teacher, Mt. Pleasant,	
50 cents,	8	00		\$20; Slate Creek, \$7.69,	27 69
Florida—\$8.50.				Christian Workers.	
Individual.				Navarre,	10 00
Mrs. W. L. Keefer,	8	50		Ohio—\$30.00.	
Canada—\$8.50.				Northeastern District, Sunday-school.	
Sunday-school.				Kent,	10 00
Gibson Union,	8	50		Southern District, Individuals.	
Oklahoma—\$6.74.				A Brother and Sister,	20 00
Congregation.				Michigan—\$28.00.	
Washita,	6	74		Sunday-schools.	
Michigan—\$5.50.				Primary Classes, Woodland, \$20;	
Individuals.				East Thornapple, \$8,	28 00
Mary E. & G. W. Teeter, \$5; C. L.				Florida—\$20.00.	
Wilkins (marriage notice), 50 cents,				Individual.	
Missouri—\$2.97.				"C. X.,"	20 00
Middle District, Christian Workers.				Colorado—\$11.34.	
Kansas City,	2	97		Western District Sunday-school.	
Nebraska—\$2.50.				Mt. Garfield,	6 34
Individuals.				Christian Workers.	
Edgar Rothrock (marriage notices),				First Grand Valley,	5 00
\$1.50; Nancy Miller, \$1,	2	50		Oregon—\$10.00.	
Washington—\$2.00.				Sunday-school.	
Individuals.				Newberg,	10 00
W. H. Kensinger, \$1.50; L. E. Ulrich				California—\$10.00.	
(marriage notice), 50 cents, ...	2	00		Southern District, Mission Band.	
Wisconsin—\$1.00.				Santa Ana Young People,	10 00
Individuals.				Iowa—\$5.00.	
Mr. and Mrs. J. E. Zollers,	1	00		South Keokuk,	5 00
Colorado—\$1.00.				Missouri—\$5.00.	
Southeastern District, Individual.				Middle District, Sunday-school.	
Grace Sligar,	1	00		True Blue Boys, Kansas City,	5 00
Minnesota—\$0.50.				Total for the month,	\$ 479 03
Individual.				Previously reported,	273 20
C. D. Reeves (marriage notice), ..	50			For the year so far,	\$ 752 23
North Dakota—\$0.50.					
Individual.					
J. H. Brubaker (marriage notice),	50				
Idaho—\$0.50.					
Individual.					
Elmon Sutphin (marriage notice),	50				
Unknown—\$1.80.					
Unknown,	1	80			
Total for the month,	\$	513	23		
Previously reported,		1,104	82		
For the year so far,	\$	1,618	05		

INDIA ORPHANAGE.

Pennsylvania—\$136.00.			
Southeastern District, Individuals.			
Mr. and Mrs. J. P. Hetric,	\$	16	00
Southern District, Sunday-school.			
Girls' Class, Waynesboro, M. A.			
Jacobs, teacher,	20	00	

INDIA MISSION.

Virginia—\$84.82.			
Second District, Congregations.			
Cooks Creek, \$37.53; Rileyville-			
Mt. Zion, \$8.29,	\$	45	82
Individual.			
M. A. Burner,	2	00	
Northern District, Congregations.			
Greenmount, \$25; Flat Rock, \$7, .			
Individual.			
Mrs. Christena Spigle,	5	00	
Indiana—\$39.00.			
Northern District, Congregation.			
Springfield,	24	00	
Individuals.			
Harley Cobbs, \$2; Leslie Gump, \$2;			
Roy Hart, \$3; Elva Posler, \$2; Leah			

Pepple, \$2; Erma Bosler, \$2; Ermie Cobbs, \$2,	\$ 15 00
Maryland—\$25.57.	
Eastern District, Congregation.	
Frederick,	25 57
Ohio—\$11.31.	
Northeastern District, Christian Workers.	
Canton,	2 31
Southern District, Christian Workers.	
Donnels Creek, \$4; East Dayton, \$5,	9 00
Pennsylvania—\$11.31.	
Southern District, Individual.	
Mrs. Mary Wirtz,	4 00
Middle District, Congregation.	
Tyrone,	3 00
Christian Workers.	
Fairview,	4 31
Idaho—\$11.00.	
Christian Workers.	
Nezperce,	11 00
California—\$9.00.	
Northern District, Christian Workers.	
Oak Grove,	6 00
Southern District, Christian Workers.	
Inglewood,	3 00
North Dakota—\$6.00.	
Christian Workers.	
Cando,	6 00
Oklahoma—\$5.75.	
Christian Workers.	
Big Creek,	5 75
Illinois—\$3.06.	
Northern District, Congregation.	
Batavia,	3 06
Michigan—\$2.60.	
Christian Workers.	
Saginaw,	2 60
Iowa—\$2.50.	
Middle District, Christian Workers.	
Muscatine,	2 50
Total for the month,	\$ 211 92
Previously received,	38 85
For the year so far,	\$ 250 77

INDIA WIDOWS' HOME.

Pennsylvania—\$10.00.	
Western District, Aid Society.	
Walnut Grove,	\$ 10 00
Washington—\$2.52.	
Sunday-school.	
Sunflower Class, N. Yakima,	2 52
North Dakota—\$2.00.	
Individual.	
Mrs. Isaac Miller,	2 00
Total for the month,	\$ 14 52
Previously reported,	2 00
For the year so far,	\$ 16 52

INDIA NATIVE SCHOOLS.

California—\$37.25.	
Southern District, Sunday-school.	
Sisters' Bible Class, Covina,	\$ 35 25
Individual.	
Rosa E. Calvert,	2 00
Pennsylvania—\$30.00.	
Southeastern District, Aid Society.	
Germantown,	30 00
Iowa—\$5.75.	
Middle District, Sunday-school.	
Old Sisters' Class, Panther Creek,	5 75
Total for the month,	\$ 73 00
Previously received,	5 00
For the year so far,	\$ 78 00

CHINA MISSION.

Pennsylvania—\$6.22.	
Western District, Sunday-school.	
Meyersdale,	\$ 6 22
Total for the month,	\$ 6 22
Previously received,	28 61
For the year so far,	\$ 34 83

CHINA FAMINE.

Indiana—\$32.60.	
Northern District, Aid Society.	
New Salem,	\$ 20 00
Middle District, Individual.	
Josephine Hanna,	1 00
Southern District, Congregation.	
White,	11 60
Oregon—\$20.00.	
Sunday-school—Portland,	20 00
Pennsylvania—\$13.50.	
Southeastern District.	
Bethany Mission,	13 50
North Dakota—\$12.80.	
Sunday-school.	
Cando,	12 80
Idaho—\$8.55.	
Congregation.	
Nampa,	8 55
Colorado—\$5.00.	
Southeastern District, Individual.	
Susan Crumpacker,	5 00
Kansas—\$5.00.	
Southwestern District, Individual.	
Ira Martin,	5 00
Ohio—\$2.00.	
Northeastern District, Congregation.	
East Nimishillen,	2 00
Missouri—\$1.00.	
Middle District, Individual.	
Lizzie Fahnestock,	1 00
Unknown,	1 00
Total for the month,	\$ 101 45
Previously reported,	108 25
For the year so far,	\$ 209 70

SUNDAY-SCHOOL EXTENSION.

General Fund.

Pennsylvania—\$27.00.	
M. Y. Sollenberger, \$22; Coventry Sunday-school, \$5,	\$ 27 00
Idaho—\$18.55.	
Nezperce Sunday-school,	18 55
Indiana—\$9.95.	
Oak Grove Sunday-school, \$4.45; George Swihart, \$5; North Manchester Sunday-school, 50 cents,	9 95
Illinois—\$8.95.	
Hudson Sunday-school, \$5; Liberty Sunday-school, \$2.95; Edith M. Scrogum, 25 cents; Arthur D. Scrogum, 25 cents; Ira D. Scrogum, 25 cents; Ada E. Scrogum, 25 cents,	8 95
Canada—\$7.50.	
Fairview Sunday-school,	7 50
Virginia—\$7.01.	
Sangerville Sunday-school,	7 01
Maryland—\$5.00.	
Brownsville Sunday-school,	5 00
Missouri—\$2.85.	
Clearfork Congregation,	2 85
Oklahoma—\$2.00.	
Mound Valley Sunday-school,	2 00
Kansas—\$1.20.	
Scott Valley Sunday-school,	1 20
North Dakota—\$1.00.	
Ruth Hunt, 50 cents; Levi Burkholder, 25 cents; Harvey Burkholder, 25 cents,	1 00
Total for the month,	\$ 91 01
Previously received,	69 50
For the year so far,	\$ 160 51

Building Fund.

Idaho—\$20.00.	
Nezperce Sunday-school,	\$ 20 00
North Dakota—\$16.10.	
Kenmare Sunday-school,	16 10
Illinois—\$6.63.	
West Branch Sunday-school, \$5; Lamotte Sunday-school, \$1.63,	6 63
Minnesota—\$5.94.	
Worthington Sunday-school,	5 94

Iowa—\$1.50.

Franklin Sunday-school,	\$ 1 50
Total for the month,	50 17
Previously reported,	200 32
For the year so far,	250 49

DENVER COLORED.**California—\$551.25.**

J. A. Brubaker, \$2; R. C. Balwin, \$1; J. E. Harman, \$2; Henry Arnold, \$5; L. R. Kagarise, \$1; Martha Neher, \$1; Mary A. Royer, \$1; S. E. Yundt, \$10; Pomona S. S., \$4.15; Mrs. I. M. Gible, \$5; I. B. Gible, \$10; Mr. and Mrs. O. G. Brubaker, \$2; Charles C. Meyer, \$10; O. L. Minnich, \$5; D. B. Stayer, \$4; Jane Williams, \$5; Anna B. Root, \$1; J. M. Miller, \$3; Minnie G. Eby, 50 cents; Laura Brumbaugh, \$1; E. J. Buchey, \$1; W. K. Franklin, \$2; Della and Myrtle Hoff, \$1; J. B. Hoff, \$1; Ernest Hoff, \$2; Sarah Dallew, 50 cents; Anna Replogle, \$1; D. A. Norcross, \$2; M. C. Norcross, \$1; J. P. Dickey, \$2; C. M. Barnhizer, \$10; John L. Minnich, \$1; J. N. Shick, \$5; Mary Shively, \$1; G. D. Myers, \$1; Harvey M. Hanawalt and wife, \$2; Lordsburg Sisters' Aid Society, \$6.50; J. K. Shively, 10 cents; W. R. Bunch, \$2; Geo. Hanawalt, \$1; Mary F. Neher, \$1; Jacob Ehresman, \$1; H. J. Vaniman, \$2; Daniel Moomaw, 50 cents; Ida Moomaw, \$1; Catherine Moomaw, \$1; A. A. Neher, \$1; Jesse L. Blickenstaff, \$1; Noah W. Metzger, \$1; R. F. Brubaker, \$25; Ira D. Blickenstaff, \$2; J. L. Miller, \$5; Emmert Moore, \$5; Brother, 50 cents; Edward Frantz, \$5; Susan B. Thomas, \$1; Monima Hotz Zell, \$2; J. F. Thomas, \$1; Asa E. Thomas, \$1; L. Stoner, \$5; S. M. Bowman, \$2; L. Radican, \$1; E. R. Blickenstaff, \$5; Andrew Blickenstaff, \$2.50; Solomon Nill, \$1; Geo. W. Robey, \$5; T. M. Calvert, \$5; Isaac S. Brubaker, \$5; Bright Eikenberry, \$15; Jos. Hufford, \$5; Wm. Snider, \$1; J. M. Brookshire, \$1; M. P. Noll, \$1; Mrs. D. C. Sigler, 50 cents; Emma J. Smith, \$1.50; Morris Keller, \$5; J. J. Shively, \$1; J. H. Minnich, \$5; Samuel P. Noll, \$2; C. E. Wine, \$2; D. L. Forney, \$5; Peter Forney, \$1; J. H. Rupert, \$7.50; L. J. Lehman, \$1.50; M. H. Miller, \$5; J. S. Brower, \$2; Bertha E. Wine, \$5; J. J. Brower, \$10; Pasadena Sunday-school, \$12; Sarah Gnagey, \$1; Ida Garber, 50 cents; Mary Gnagy, \$1; H. G. Sahm, \$2; Mrs. Alice Vaniman, \$5; H. R. Romberger, 50 cents; Joseph Hilderbrand, 25 cents; Mrs. J. S. Flory, \$1; C. H. Dorcas, \$6; Margaret A. Cook, \$1; August Arrandt, \$1; John Arrandt, \$1; Bertha Harper, \$1; C. I. Schrock, \$2; C. P. Puterbaugh, \$5; J. E. Zug, \$10; Eulalia Overholtzer, \$5; Margaret Fesler, \$1; Samuel Fesler, \$10; Perry C. Bashore, \$5; J. Trout, \$4; Effie I. Schrock, \$6; Percy E. Zug, \$5; A. L. Shank, \$5; E. G. Zug and wife, \$5; J. W. Blocher, 50 cents; Lydia Snyder, \$2.50; Mrs. A. M. White, \$5; J. E. Minnich, \$5; Susie Wolfe, \$2; Wm. Trostle, \$10; S. W. Funk, \$5; A. O. Hockenberry, \$1; L. M. Netzlev, \$10; E. R. Brubaker, \$1; D. H. Gnagey, \$2; Catharine Netzlev, \$1.50; Sarah Bosserman, \$1; I. B. Netzlev, \$5; Fast Los Angeles S. S., \$7.05; D. B. Fleener, 35 cents; Elizabeth Forney, 50 cents; Samuel Henry, 25 cents; M. F. Brumbaugh, \$5; Santa Fe Mission Sunday-school, \$4.35; John Pugh, \$10; C. M. Free-

burg, \$1; C. W. Kihel, \$5; C. E. Nininger, \$4; Ira Cripe, \$10; Jacob Rife, 50 cents; J. Z. Gilbert, \$2; D. W. Crist, \$2; Unknown Sister, \$1; Joseph Miller, \$2; J. S. Kuns, \$25; L. C. Hosfeldt, \$2; Sallie E. Schaffner, \$1; Hettie Staffer, \$1; S. D. G. Anderson, \$5; Arthur Cropper, \$1; Silas Broch, \$1; Elizabeth Evans, \$2; Asa J. Trostle, \$1; A. R. Kurtz, \$1; H. H. Ritter, \$5; M. E. Myers, 50 cents; D. I. Nofziger, \$1; Moriah Bittle, 50 cents; J. M. Shively, \$3; Belinda Riley, \$10; Sarah Easton, 50 cents; Emma Easton, \$2; Edward Shively, \$1.50; Unknown Brother, 50 cents; John Easton, 25 cents; A Brother, 50 cents, \$ 551 25

Indiana—\$31.50.

D. R. Yoder, \$1; H. B. Hess, \$1; Albert Eaton, \$2; D. R. Myers, \$5; Chauncey Myers, \$1; Grace Summey, \$1; W. R. Shoup, \$5; A. Strohm, 25 cents; Newton Warstler, 25 cents; J. C. Warstler, \$2; S. D. Stutsman, \$1; C. W. Myers, \$1; Chas. M. Cripe, \$1; W. H. Weybright, \$10, 31 50

Washington—\$25.00.

J. A. Eby, 25 00

Ohio—\$6.00.

A. B. Burger, \$3; John Beeghley, \$3, 6 00

Nebraska—\$5.50.

Jasper W. Arnold, 5 50

Michigan—\$5.00.

Purl Bosserman, 5 00

Kansas—\$1.00.

Lucetta Burk, 1 00

Total for the month, \$ 625 25
Previously reported, 293 75

For the year so far, \$ 919 00

LAWRENCE CHURCHHOUSE, KANSAS.**Missouri—\$10.00.**

T. C. Nininger, \$ 10 00

Total for the month, \$ 10 00
Previously received, 1 00

For the year so far, \$ 11 00

**DR. WARNECK'S EPIGRAMS.**

(Continued from Page 203.)

Missions constitute the earnest proclamation of the equality of the human race.

Foreign missions have proved the mother of home missions.



Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest.—
Arthur T. Pierson.



"How shall the soul in us longer live,
Deaf to their starving call,
For whom the blood of the Lord was shed
And his body broken to give us bread,
If we eat our morsel alone?"

THE TWENTY-SEVENTH ANNUAL REPORT

OF THE

General Mission Board

— OF THE —

CHURCH OF THE BRETHREN

FOR THE YEAR ENDING

February 28
1912

Eleven Months, April 1, 1911
to February 28, 1912

Published by General Mission Board, Elgin, Ill

General Mission Board

OF THE CHURCH OF THE BRETHREN

D. L. MILLER.....Mt. Morris, Ill.
Life Advisory Member

Elected members:

L. W. TEETER.....Hagerstown, Indiana
1912

H. C. EARLY.....Penn Laird, Virginia
1913

CHAS. D. BONSAK.....Union Bridge, Md.
1913

J. J. YODER.....McPherson, Kansas
1914

GALEN B. ROYER.....Elgin, Illinois
1914

ORGANIZATION

President, D. L. MILLER, Mt. Morris, Illinois.

Vice-President, H. C. EARLY, Penn Laird, Va.

Sec.-Treas., GALEN B. ROYER, Elgin, Illinois.

Asst. Sec., J. H. B WILLIAMS, Elgin, Illinois.

¶ All correspondence for the Board should be addressed to its office as follows: *General Mission Board, Elgin, Illinois.*

¶ Regular time for the meetings of the Board are on the third Tuesday of April, August and December.

OUR MISSIONARIES

We give below a list of the missionaries, with their addresses, and time of entering the service, who are at present serving under the direction of the General Mission Board.

Postage on all letters to those outside of the United States is five cents for the first ounce, and three cents for each additional half ounce or fraction thereof.

China.

Bright, Homer, Ping Ting Chou, Shansi,	1911
Bright, Mrs. Minnie, Ping Ting Chou, Shansi,	1911
Cripe, Miss Winnie, Ping Ting Chou, Shansi,	1911
Crumpacker, F. H., Ping Ting Chou, Shansi,	1908
Crumpacker, Mrs. Anna N., Ping Ting Chou, Shansi,	1908
Heckman, B. F., Ping Ting Chou, Shansi,	1911
Heckman, Mrs. Minna, Ping Ting Chou, Shansi,	1911
Hilton, Geo. W., Ping Ting Chou, Shansi,	1908
Hilton, Mrs. Blanche, Ping Ting Chou, Shansi,	1908
Horning, Miss Emma, on furlough, Fruita, Colo.,	1908
Hutchison, Miss Anna, Ping Ting Chou, Shansi,	1911
Metzger, Miss Minerva, Ping Ting Chou, Shansi,	1910

France.

Mohler, Paul, Oyonnax, Ain,	1911
Mohler, Mrs. Lucy F., Oyonnax, Ain,	1911

India.

Berkebile, S. P., on furlough, Defiance, Ohio,	1904
Berkebile, Norie E., on furlough, Defiance, Ohio,	1904
Blough, J. M., Ankleshwer, Surat District,	1903
Blough, Mrs. Anna Z., Ankleshwer, Surat District,	1903
Ebey, Adam, Karadoho, Dahanu, Bombay Presidency,	1900
Ebey, Mrs. Alice K., Karadoho, via Dahanu, Bombay Presidency,	1900
Eby, Enoch H., on furlough, McPherson, Kansas,	1904

Eby, Mrs. Emma H., on furlough, McPherson, Kansas,	1904
Emmert, J. B., Bulsar, Bombay Presidency,	1902
Emmert, Mrs. Gertrude R., Bulsar, Bombay Presidency,	1904
Himmelsbaugh, Miss Ida, Ankleshwer, Surat District,	1908
Holsopple, Q. A., Jalalpor, Surat District,	1911
Holsopple, Mrs. Kathren R., Jalalpor, Surat District,	1911
Kaylor, J. I., Vada,	1911
Kaylor, Mrs. Rosa, Vada,	1911
Lichty, D. J., Umalla, Surat District,	1902
Lichty, Mrs. Nora A., Umalla, Surat District,	1903
Long, I. S., on furlough, North River, Virginia,	1903
Long, Mrs. Effie S., on furlough, North River, Virginia,	1903
Miller, Eliza B., Umalla, Surat District,	1900
Miller, Sadie J., Umalla, Surat District,	1903
Powell, Miss Josephine, Vada,	1906
Pittenger, J. M., Ahwa, Dangs Forest,	1904
Pittenger, Mrs. Florence, Ahwa, Dangs Forest,	1904
Quinter, Mary N., Jalalpor, Surat District,	1903
Ross, A. W., Vyara, Surat District,	1904
Ross, Mrs. Flora M., Vyara, Surat District,	1904
Stover, W. B., on furlough, Mt. Morris, Illinois,	1894
Stover, Mrs. Mary E., on furlough, Mt. Morris, Illinois,	1894
Shumaker, Miss Ida C., Bulsar, Bombay Presidency,	1910
Ziegler, Miss Kathryn, Ankleshwer, Surat District,	1908

Sweden.

Graybill, J. F., Husargaten 5, Malmö,	1911
Graybill, Mrs. Alice M., Husargaten 5, Malmö,	1911



Missions in China.

The first three opium patients among the women, and Brother Feng's mother at the lower left hand corner. Miss Minerva Metzger behind at the right; Miss Emma Horning in center at front.

THE TWENTY-SEVENTH ANNUAL REPORT

With a keen sense of gratitude to our Heavenly Father and a prayer of thanksgiving to Him for the guiding hand of the Holy Spirit and His constant inspiration, the General Mission Board presents to the General Conference of the Church of the Brethren its report for the fiscal year ending February 28, 1912.

Every indication, both at home and abroad, gives emphasis to the view that the church is in the midst of a great missionary era. Nations are throwing off old-time governments and taking on the new; they are courting republican methods and ideals and never was the Church of the Brethren laden with such wonderful opportunities to go in and possess the land.

It is a joy to note that in such auspicious moments the church is being quickened to a new life of evangelism, is girding herself for a noble sacrifice and service, is preparing the best she has to lay at the Master's feet,—her young men and maidens.

Her missions abroad for the most part have been blessed with every needed good,—little sickness, no death, increased interest, goodly number of accessions, wider opportunities, greater needs,—in fact, everything that should stir the sincere heart to double his effort to meet the call of God in the world field.

“We are living, we are dwelling
In a grand and awful time,
In an age on ages telling,
To be living is sublime.”

WORLD SURVEY FOR 1911

It may not be amiss to catch a glimpse of the more important events in missions within the year; for Christianity is making some rapid strides in bearing the news to every land and in many of these lands aggressive measures have been taken in behalf of a world-wide evangelization.

Perhaps nothing of such far-reaching effect has occurred for India as the Lucknow conference, held for the express purpose of considering plans for winning the Moslem world to Christ. No greater foe has Christianity; no more stubborn foe; and yet the signs point to a surrender of sufficient magnitude that the church does well to consider this important field seriously.

If the Edinburgh Ecumenical Conference was from many angles not a success, it at least did one thing for missions,—it has outlined and stirred the different denominations to demand more efficient preparation on the part of those going as missionaries. The value of this alone cannot be estimated in the next century of missions. No longer should poorly-prepared workers be sent to the field; for it costs just as much to keep a poorly-equipped one as a well-equipped one and the latter is able by the same grace of God to do so much more work. Those who have entered the fields thus far are doing good work, and this is to be no reflection on them; but even they join the Board in asking for better preparation.

Mission study has become a prominent factor today and promises great things.

Two Bible societies alone last year issued more than 10,000,000 copies of the Bible, over half of which went into mission lands. The Bible was printed in twenty new dialects. In China alone the American Bible Society sent a million copies. It is a grand thing to place the Word of God into the hands of the unsaved.

The native churches in the different lands are catching the spirit of missions and organizations are being formed, purely native, to win the world to Christ. Christianity has been leavening the nations long enough to develop some keen intellects, strong men for Christ who, whether their plans be good ones or not, will make splendid leaders in such onward movements. They have espoused the faith with a completeness of heart so often lacking among the many in Christian-lands.

The wars and rumors of wars heard throughout the year are largely due to new forces striving to throw off the domination of old governments who have not recognized the superiority of Christianity over their antiquated, distorted and Christless religions.

And so it comes to pass that in China, Mexico, Portugal, and parts of Italy there will be wider-open doors when the conflict is over and the nations rest in the arms of peace once more. The time is opportune for the church. One writer has said, "The year just past may be called a year of organization for the effective conservation of the missionary income for the complete occupation of the non-Christian world." And Dennis, that famous world writer on so many phases of missions, in commenting on the situation says, "There should be no ungathered harvests in the husbandry of missions, and the word retrenchment should be taken out of the vocabulary of missionary plans. The Careys, Morrisons, and Livingstones should have eager successors from the young ranks of the twentieth century—even in the past decade—and 1911 has added its quota of ripened grain. Let us reap the harvests made for us, and let us not fail to sow in our day of another harvest to be ready for those who follow us."

LARGER THINGS

If the survey, poorly outlined as it has been in the preceding, is not an inspiration to you, reader, hasten to your knees before the Father and plead for a new infilling, a new passion for souls, a new longing for the real meaning of the prayer, "Thy kingdom come."

As a body of believers the Church of the Brethren has, during 1911, about maintained her usual proportion of increase in numbers; but when it comes to increase in goods and store, we have grown much more rapidly. In fact, we are growing dangerously rich. Our carnal natures are being too much gratified and the spirit of service is growing less. We give our pennies and our nickels to the Lord,—we spend our dollars and our gold on ourselves. We see too many trying to "get rich quick" and thereby bringing to themselves sorrows, snares and troubles that drive away peace from their hearts and make their light darkness. Too many are starving their souls by not meditating upon the Word, seeking its inspiration, being led by its Spirit, and shriveled and withered they seek to compensate in dead formalism, rejecting too often the real purpose of the church in the world.

Brethren and sisters, larger things than these will please the Lord. Less of self and more of Christ is larger; less of accumulation of this world's goods and more of giving is larger; less of the groveling life of this earth and more of the heavenly life manifest on earth is larger; less of walking as far as we can see, and more walking where we cannot see or understand,—faith, if you please,—is larger.

It is to be hoped the year of 1912-13 will see such progress that angels in heaven will join laborers on earth in one round of hosannas unto the King of kings and Lord of lords Who redeemed us.

OUR OFFERINGS

A glance at the figures below will show the progress made during the year:

	1910-11	1911-12	Increase
Donations, all funds reported in Visitor,	\$36,103 60	\$41,212 92	\$ 5,109 32
Endowment received,	46,096 79	56,305 00	10,208 21
Total receipts of all mission funds,	72,413 00	89,364 40	16,951 40

This shows a healthy growth and the Board appreciates every effort made by those who have donated, and seeks to make the best possible use of the funds entrusted to its care. But it also realizes that there are many, too many yet, who have neither

lot nor part in this good work, and if their effort was contributed it would enable the Board to reach out still farther. What can be done to prompt the non-missionary churches to become missionary?

Needed.

The question is sometimes asked, Which does the Board need the most,—money or men? It must answer, “BOTH.” Without money it cannot send the men; without the men, no money is needed, save that the past year’s work shows over \$6,000 more expense than income. The Board hopes to send more workers to the field this year. This is done in the belief that the church will respond with the funds. If she does not the Board will have to go into debt or recall some of her workers. It is the policy of the Board not to reach beyond the means in hand, so it is incumbent upon the churches to provide the means.

Now and then some one says that the Board has a large endowment and does not need money. Endowment cannot be used in missions,—simply the income and no more. The endowment is perpetual and under present arrangements every thousand dollars endowment is repeating itself every seventeen years in preaching the Gospel. The income only, beyond the contracts for annuity, is used for missions.

There is no ground for any excuse in not contributing to the Board because money is lying idle in her hands. The full force in China will about double expenses there,—the new workers sent out this year will add,—and the growth of the work on the field means more funds.

Instead there should be a renewed enthusiasm,—a more systematic giving,—a greater sacrifice made on the part of every loyal member of the body of Christ.

OUR LIVE WIRES

The current flows for the most part freely and powerfully between the worker on the field and groups of supporters at home, and the joy and interest are mutual, helpful, blessed. The following is the list of organizations supporting workers:

Sunday-schools by Districts.

California, Southern, Sister Jesse Emmert in India.
 Indiana, Northern, Sister W. B. Stover in India, and Winnie Cripe in China.
 Illinois, Southern, Sister Eliza B. Miller in India.
 Ohio, Northwestern, Brother and Sister S. P. Berkebile in India.
 Ohio, Southern, J. M. Pittenger in India.
 Pennsylvania, Eastern, Kathryn Ziegler in India.
 Pennsylvania, Middle, Jesse Emmert in India.
 Pennsylvania, Western, Ida C. Shumaker in India.

Congregations by Districts.

Nebraska, Josephine Powell of India.
 North Dakota, Brother and Sister Geo. Hilton of China, and Brother and Sister Mohler of France.
 Ohio, Southern, Homer Bright in China.

Congregations or Sunday-schools Alone.

Botetourt Memorial Missionary Society, Virginia, Bro. and Sister A. W. Ross in India.
 Cerro Gordo Sunday-school, Illinois, B. F. Heckman in China.
 Girard Sunday-school, Illinois, Mrs. B. F. Heckman in China.
 Mt. Morris College Missionary Society, Illinois, D. J. Lichty in India.
 Mt. Morris College Sunday-school, Illinois, Sadie J. Miller in India.

Pipe Creek, Maryland, W. B. Stover in India.

Quemahoning, Pennsylvania, Q. A. Holsopple in India.

Salem congregation, Ohio, Mrs. Minnie Bright in China.

Shade Creek, Pennsylvania, Sister J. M. Blough in India.

Waynesboro, Pennsylvania, Sisters D. J. Lichty and Mary Quinter.

Young People's Missionary and Temperance Society, Huntingdon, Pennsylvania, J. M. Blough in India.

This special support list is commendable, and the Board rejoices in the thought that so many are thus directly interested in the field. For the information of others there are nine in India and two in China not under special support, and if any organization desires the information the Board will be pleased to furnish a list from which to choose.

Sailings of the Year.

Last September the mission party, consisting of Geo. W. Hilton and wife, returning, Homer Bright and wife, B. F. Heckman and wife, Anna Hutchison and Winnie Cripe sailed for China. Brother D. L. Miller went to Seattle and joined a large company of brethren and friends who saw them off. These tokens of farewell always add interest to the embarking and give courage to those sailing to other lands.

About November 1 the mission party, consisting of J. I. Kaylor and wife and Q. A. Holsopple and wife sailed for India. A nice little party was at New York to see them sail.

On Furlough.

During the fiscal year J. M. Blough and wife completed their visit among the churches and sailed for India, stopping for part of their vacation in Palestine, visiting the scenes of interest there. I. S. Long and wife arrived home in the fall of 1911 and Brother Long at once plunged into the work, visiting all the churches of Virginia and West Virginia. His visit was much appreciated and very helpful to the churches.

During 1912 W. B. Stover and wife and E. H. Eby and wife of India and Emma Horning of China will be home on furlough, and of their work report will be made next year.

OUR ANNUITY PLAN

Not a few members who have means are taking advantage of the annuity plan in missionary work. The purpose of the plan is simply to avoid diverting the funds from the course intended by the one having the property or money. In so many instances wills are not carried out. In a number of cases they are not properly prepared, and this in spite of the information published every month in the Missionary Visitor on how to make a will.

Some instances: One will was made giving a certain sum of money to "the Church of the Brethren in Elgin, Illinois." The Mission Rooms felt satisfied that the Elgin congregation was not intended, but the trustees of the local congregation had to receipt in order that the money be paid, and then they turned it over to the Board. Another will provided that the remainder of the estate shall be paid to "the Church of the Brethren." Now who is to receive that money? The will does not say what it is to be used for, nor give any clue whatever of the testator's purposes. Does that belong to the trustees of the Brotherhood? They have no use for it. Does it belong to the General Board, District Board, educational work, Old People's Home, or the local congregation in which the member died? No one knows.

Each will should plainly state to whom the funds are to be paid and for what purpose to be used. If in doubt about the correct name have some friend or the attorney write the Mission Rooms and secure the information correctly. Do not guess at this. If for educational purposes name the church school and specify how

the money is to be used. If for mission purposes, name the Board correctly, whether it be the General Board, or the District Board, and say it is for missions or endowment, or whatsoever you have in mind.

But better than all this is the annuity plan of which many are availing themselves. In this plan the funds are turned over to the General Mission Board and a bond for annuity at five per cent or more, according to age, is given the donor. Thus the donor has the pleasure of executing his will, knows the money is where he wants it, and will do the work he intends it to do. He will receive on January 1 and July 1, as long as he lives, a check for his annuity on the amount he paid the Board. The amount paid the Board is exempt from assessment and he has no trouble with investments. It is significant that this last year over \$50,000 was thus passed to the Board.

Recently the Board made provision for those who do not wish their money held as endowment, that they receive an annuity during lifetime and at their death the principal sum is not held as endowment but used in missions in some instances at once,—in other cases a tenth every year for ten years. Nearly \$15,000 was received this way.

As stated before, the purpose is to secure the money and still provide for the donor. It is not to accumulate money for the treasury, but that those who have been blessed may have avenues of using the money for the Lord's kingdom. This is much better than, as in many instances, to let some large estates go into the hands of heirs, not members of the church, and used in ways that would bring great sorrow to the ones whom the Lord had blessed, were they living to see how their hard earnings were used. This should lie heavy upon the heart of every one whom the Lord has blessed with means. The General Mission Board is ever ready to give information on this subject.

MISSIONARY EDUCATIONAL CAMPAIGN

One year ago Conference passed the following plan for missionary education among the churches:

The Plan.

With a view of securing unity, coöperation and the fullest efficiency of each congregation, whereby the church shall be enabled to fulfill its mission to the world, the General Conference of 1911 adopted the following plan for all the congregations of the Brotherhood:

I. That a committee of three or more, who are actively interested in missions, preferably representatives of the several organizations of the congregation, be appointed by the church in council, whose duty shall be to coöperate with the bishop or pastor in developing the home and foreign missionary interest—

1. By the use of literature, missionary meetings, mission study and otherwise.
2. To have some system of giving by every one, along scriptural lines of cheerful, proportionate and weekly giving, and to solicit personally to this end.
3. To promote personal service and devotion in the life of the individual.

II. That District Mission Boards appoint a District Secretary to be approved by the District Meeting, whose duty shall be to assist congregations to organize, adapt and make operative the plan outlined herein. That the Secretary report annually to the District Meeting and to the General Mission Board.

III. It shall be the duty of the General Mission Board to assist in every way in making effective this work, through correspondence, traveling secretaries, tracts and otherwise.

Some Important Features of This Plan.

The Committee:

Its qualifications are pointed out as members "who are actively interested in missions." Perchance there will be congregations in which there has not been enough missionary activity to determine who are interested. There can be no mistake, then, in choosing those who are active workers in the Sunday-school, Christian Workers' Meeting and regular attendants at church services. These have in them already awakened the missionary spirit and all they need is an opportunity to take hold of missions. The church cannot afford to have drones in any position, yet this committee must not only be free from drones, but be of the most wide-awake and active of the church.

As far as it is practical, one each from the Sunday-school, the Christian Workers' Society, and the prayer meeting or Sisters' Aid Society will make a good committee.

The time of service for each member can be arranged to suit the congregation, avoiding any plan that will disqualify successful workers from succeeding themselves.

The bishop or pastor is ex-officio a member of this committee, and it is hoped he will always be a fearless leader in the committee's work.

The Purpose:

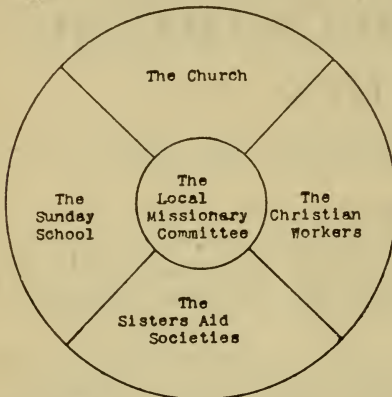
"To develop the home and foreign missionary interests" of the church. That includes the support of the District mission work and the endeavors of the General Mission Board in the world-wide field. The District Board is confined to its own State District. The General Board must look after all the world field not under organized District territory.

The Local Missionary Committee in Each Congregation.



The Place to Work.

The Purpose of the Work.



This plan provides that both home and general work shall be developed and each should have prayerful support according to the needs of the respective fields.

The Plan for the Local Committee.

It Is Threefold:

1. Through the use of missionary literature, tracts, books, the Missionary Visitor, the missionary page of the Gospel Messenger and otherwise information is to be imparted to every member of the congregation. But this is the beginning. To get the best results, missionary study classes and missionary meetings are necessary. These will be outlined and discussed in leaflets.

2. The development of systematic giving. This involves effort in three lines. It necessitates an annual canvass of every member of the church and a promise from each one just how much he will give each week to home missions and also to foreign missions. It provides for a system of weekly giving in accord with 1 Cor. 16: 2,

according as the Lord has prospered each member. It should all be done so that each member gives cheerfully, for the Lord loves that kind of givers.

3. In order that this work be accomplished in the best possible manner the revival of deep prayer life must be quickened in the heart of each member. Who is better able to do this than the bishop or pastor, as Sunday after Sunday he preaches the living Word and through the weekly visits builds up the membership personally? Following closely the prayer life will be a life of service to all within reach. This committee should steadily keep these purposes in view for the individual who is to give, so that he gives not only of his means but of his efforts in service and of his time in prayer.

The relation of this local missionary committee to the congregation is outlined in diagram form and clearly sets forth at a glance the committee's relation to each branch of the church.

District Secretary.

The District Mission Board, which is most familiar with the talent of the District and most wide-awake to its missionary needs, is best fitted to look out a man suitable to have supervision of the development of missionary sentiment in the District. Let the one nominated by this Board to the District Meeting be the most wide-awake, hustling, persistent, patient, earnest, consecrated worker of the District. The District should provide him an ample financial support to carry on this work in an effectual, systematic manner. His duties are plainly outlined and if he is faithful to his calling the results of his work are beyond anticipation.

Assistance.

It is put upon the General Board to supply such reading material as will enable the plan to be carried out effectually. The General Board is therefore supplied with circulars telling how to conduct mission-study classes, to teach missions in the Sunday-school, to hold monthly missionary meetings, and by personal letter to aid anyone needing help.

Do not hesitate to write, asking for just what information you would like to have. Ask clearly and pointedly and if the information is within reach the office will supply you at once. Address General Mission Board, Elgin, Ill.

Literature.

In harmony with the plan proposed the General Mission Board issued last fall the following series of pamphlets:

(1) Unified Plan; (2) Why Study Missions; (3) What Is Worth Doing; (4) The Mission Study Class; (5) The True Missionary Church.

Secretaries.

District Boards with only a few exceptions had secretaries appointed for their respective Districts. The following is the list of those appointed by the Boards, most of them having been approved by the District Meeting and the others to be approved at their next District Meeting:

Arkansas.

California, North.

California, Southern, Harvey Snell, Covina, Cal.

Colorado and Western Utah, A. G. Rust, Clifton, Colo.

Idaho, David Betts, Nampa, Idaho.

Illinois, Northern.

Illinois, Southern, Geo. W. Miller, La Place, Ill.

Indiana, Northern.

Indiana, Middle, J. C. Murray, North Manchester, Ind.

Indiana, Southern, J. A. Miller, Stockport, Ind.

Iowa, Northern, and Minnesota, W. J. Barnhart, 2110 Irving Ave., Minneapolis, Minn.

Iowa, Middle, Virgil C. Finnell, 1643 East Lyons St., Des Moines, Ia.
 Iowa, Southern.
 Kansas, Northeastern, F. E. McCune, Ottawa, Kans.
 Kansas, Southeastern.
 Kansas, Northwestern, T. P. Oxley, Quinter, Kans.
 Kansas, Southwestern, A. J. Crumpacker, McPherson, Kans.
 Maryland, Eastern, Alfred Englar, New Windsor, Md.
 Maryland, Middle, Caleb Long, Boonsboro, Md.
 Maryland, Western, Seymour Hampstead, R. 2, Oakland, Md.
 Michigan, J. Edson Ulrey, Onekama, Mich.
 Missouri, Northern, M. E. Stair, Polo, Mo.
 Missouri, Middle, D. L. Mohler, Leeton, Mo.
 Missouri, Southern.
 Nebraska, M. R. Weaver, 2517 Lake St., Omaha, Nebr.
 North Carolina.
 North Dakota, W. W. Keltner, Williston, North Dakota.
 Ohio, Northeastern.
 Ohio, Northwestern, S. P. Berkebile, Defiance, Ohio.
 Ohio, Southern, J. W. Fidler, Brookville, Ohio.
 Oklahoma.
 Oregon, J. W. Barnett, Bandon, Oregon.
 Pennsylvania, Eastern.
 Pennsylvania, Southeastern.
 Pennsylvania, Southern.
 Pennsylvania, Middle, Chas. O. Berry, Altoona, Pa.
 Pennsylvania, R. D. Murphy, Myersdale, Pa.
 Tennessee.
 Texas.
 Virginia, First, C. E. Eller, Salem, Va.
 Virginia, Second.
 Virginia, North, J. Carson Miller, Timberville, Va.
 Virginia, Eastern, E. E. Blough, Manassas, Va.
 Washington, J. O. Streeter, Chewelah, Wash.
 West Virginia, First.
 West Virginia, Second, A. C. Auvil, Thornton, W. Va.

A number of these secretaries asked for and received literature to begin their campaign, but only a few for some reason reported.

M. E. Stair, of Northern Missouri, reports: "Pleasant View congregation, three classes of six each, led respectively by J. H. Mason, Eddie Mason, Mattie Lam; Rockingham congregation, 18 enrollment, Kittie Bowman, leader; Log Creek congregation, 8 enrolled, M. E. Stair, leader. Wakenda, 7, Smith Fork 7, North St. Joseph 5, South St. Joseph 17, Bethel 7, Log Creek 8, represent enrollments and the leaders not known." Bro. Stair visited every congregation save one in the District, and this is a splendid report. The classes studied "India Awakening."

M. R. Weaver, Nebraska, reports: Octavia 15, Juniata, C. Edw. Lemon, leader, 11, Kearney, Mrs. Nora Nickey leader, 17, Bethel, 25, and South Beatrice, Ira Kindig leader, 40. They all used "India Awakening." He further states that he has not had opportunity yet to visit all the churches. He had adopted the plan of the Christian Workers, using the first Sunday of each month in study and recitation, instead of the regular topic.

Virgil C. Finnell, of Middle Iowa, reports: "Prairie City and Des Moines studying 'Uplift of China.' Brooklyn town and country each have a class. Outside of Des Moines, 12, no report on enrollment is made of the four classes." Brother Finnell practices what he preaches in mission study, for he leads the class in Des Moines. He

also states that eight of the seventeen churches of the District have reported appointing local missionary committees.

J. A. Miller, of Southern Indiana, reports: "Mississinewa church, enrollment 12," himself leader.

D. L. Mohler, of Middle Missouri, reports: "I have made arrangements in four congregations to organize classes. In two the local boards have been appointed. The other two are considering the matter. We expect to enroll two classes in Mineral Creek before long."

One secretary makes this significant remark: "I think where the elder in charge is in sympathy with the work the plan will bring good results." That is the key to the situation in most cases. What can be done to develop sympathy?

Another writes: "I feel sure this plan will be a great step towards advancing our possibilities in the mission fields." He further states: "We have had many good and helpful meetings and raised considerable money for home mission work." This is splendid.

Another presents a problem that only District Meeting can and should solve: "Our District, having failed to provide any way by which the secretary should be aided financially and the churches showing no particular interest and making no calls, I have simply sent literature." This is good as far as it goes. But it does not go far enough. Each District Board should provide so that the secretary can visit each church, present this subject personally, assist in organizing classes and put them to work. This is the duty of the District Boards.

M. M. Eshelman, not a secretary, but deeply interested in missionary development, in making comments on the plan says: "It is a matter of gratification that the plan of Annual Conference to collect the Lord's money is a success when rightly worked. In the Newberg church, Oregon, the request that a Board be chosen to gather the means, which seems to lie everywhere when looked after, was duly put to work. It consists of D. E. Fox, Arthur Dunlap, Myra Welch, Elder Howard H. Keim being ex-officio member. This Board is active. Envelopes were given to members, care being taken that each one had one or more for the year. Even children asked for them and are cultivating the spirit of giving unto the Lord. I am informed that a very noble response has come to this invitation to put God's money where it belongs—to missions. When the evangelist comes along and the self-sacrificing missionary needs food and clothing and shelter there are funds to supply him. This is just what God ordained and announced in 1 Cor. 9. The plan was explained to each one and when understood it became effective with much favor. Now may we hope that in every congregation this plan may be made effective? If it be good to have unity on any other divine principle, why not on this one also? It seems to me that elders everywhere ought to put this one into operation also with the others! In the State of Oregon thousands of dollars could be used, and there are many other home and foreign fields which promise hope to the witnesses. The Gospel is replete with directions as to the joys of soul-winning."

Conclusion.

This report is very encouraging, because those who have tried have done well. It is the duty of the others to try and try hard to make this work a success. The campaign for the ensuing year should be under good headway by the middle of October, so that the winter is before the classes to cover the book and not lose valuable time. It is hoped that each secretary will be planning his work so as to make the canvass of the churches through September and October and have the work in good running order in every church.

The General Board will be ready with its announcements for the new year in time to render every assistance. The secretaries should feel free to confer with the Mission Rooms, and it is evident that much larger results will be obtained the coming year. Let us be victors in the interest of humanity and in the Name of our Christ.



The congregation on Christmas Day, 1911. This will be remembered as the time when China was in actual rebellion. People were fearful and thus only the few dared to come to the chapel. Several of these are our school boys. At either end of the group are our helpers, Brother Feng and Brother Chiao. The man with the fur cap standing in the center behind all the rest is the teacher of boys' school and also an inquirer who we think promises to be a good help for the mission as he learns more about the Gospel. F. H. Crumpacker at lower left hand corner.

MISSIONS IN CHINA



Yin Han Chang.

Baptized March 2, 1912... He has had some twelve years of school work and six years of teaching. He leaves a good salary to work for the mission and we hope to take him to Ping Ting Chou when we return.

Lying west of Peking is the province of Shansi in China. In this province the Brethren opened a mission in 1908. But one station has thus far been occupied.

Ping Ting Chou Station: F. H. Crumpacker, Mrs. Anna N. Crumpacker, Geo. Hilton, Mrs. Blanche Hilton, Miss Emma Horning, Miss Minerva Metzger, B. F. Heckman, Mrs. Minna Heckman, Homer Bright, Mrs. Minnie Bright, Miss Anna Hutchison, Miss Winnie Cripe, address, Ping Ting Chou, Shansi, China. Miss Emma Horning's American address, while home for health, is Fruita, Colo.

Expenditures for This Field for 1911:

General Missions,	\$ 2 346 27
Support of workers,	3,547 25
Fares to field, outfits, etc.,	2,630 65
Medical,	22 42
Transmission,	214 75
Famine work,	1,236 75

Total,\$ 9,998 09

The first half of 1911 was one of greatest promise to the little band of workers in China. The four on the field worked faithfully and longed greatly for the promised reinforcements about the first of October. The joy cannot be expressed when they met at Tien Tsin. But their joy was mingled with concern at once, for already the American Consul had ordered all foreigners in the interior to come to the coast for protection. Here, then, at Tien Tsin, the new workers settled down to the study of the language, and the year closed without any of the new workers seeing the field of their labors.

While war has devastated China in other provinces, Shansi has been spared and the native workers have been faithful during the absence of the missionaries. Bro. Crumpacker has made repeated trips to the station to give a word of encouragement and render such assistance as was within his reach.

China's millions,—yes, between 400,000,000 and 440,000,000,—is a wonderful field. The recent war was a rebellion against the old established dynasty, and finally terminated in the setting up of a republican form of government. It is not only a change



Brother Chou, Supported by La Place Christian Workers at La Place, Ill.

growth in favor with the people, including a number of literary men. The fear and suspicion that we met with everywhere is changing to favor and trust.

School Work.

The boys' school has gradually increased in numbers during the year. We started with two and now have an enrollment of eighteen. They are studying the Chinese classics and some of the modern subjects. They are taught from the Bible twice a day and the religious atmosphere is strong. The most of them are boarders, thus being under religious influences all the time.

The girls' school has not been opened this year, but a daily class has been taught. Four have been in regular attendance. Sentiment is rapidly growing for the education of women. When we return we hope to open the work at once and begin regular work.

Opium Refuge.

The opium work must necessarily occupy a prominent place in our work for some time. Perhaps half of the people

in method of ruling, but following this is a change in religious views. No land is more open to receive the "good news;" no land stands so greatly in need of it; and no land has so few workers to the millions in spiritual need. The average parish for each minister in the United States is 626; the average parish for each missionary in China is 471,250. To think of such size parishes in this country would be to think of Indianapolis, Ind., being little more than half a parish for one minister; Los Angeles, Cal., large enough for three ministers; Philadelphia, four, Chicago, six, or to have five ministers and no more in all of Virginia and another five in California, ten in Ohio, four in Kansas, six each in Indiana and Iowa. Now if there were no more ministers in each State named than the number above there would be a wonderful hungering after the bread of life, and a joy when it came to hand.

Sister Emma Horning has prepared a report of the year that should prove interesting and helpful. It is as follows:

CHINA.

This first year of work in China is but sowing the seed of the future, so we cannot look for great results. The line of development we see is the gradual growth in favor with the people, including a number of literary men. The fear and suspicion that we met with everywhere is changing to favor and trust.



Two of Our School Girls.

Taken in front of our home. The beginning of our girls' school.



A Group of Opium Patients in the First and Second Rows.

in our district are addicted to this habit. The laws are now becoming very severe and the prices exorbitant. If they have no means to break the habit they are soon ruined in body, soul and finances. During the month they are with us taking treatment they are constantly taught the truths of the Gospel. They are taught to pray and trust God to keep them from sin, especially the temptation to return to opium. Very few have the power to resist the temptation unless they have the power of God to keep them. This is a hopeful field of labor and some of our strongest friends are from this class. During the year twenty-four have taken the cure, including seven women.

Dispensary Work.

Here is our great need and our great opportunity. Relieving the sufferings of people opens their hearts quicker than any other means. Daily, men, women and chil-



A View of Ping Ting Chou Roofs Taken from the Roof of Our Home.

dren come from far and near to receive relief. Many are cured through the power of God by our simple remedies, but others are beyond our medical knowledge and must go home to die. Sometimes we tell them of a doctor that will come by and by who can cure such diseases. They then get so hopeful and tell us to pray that he may come soon so they need not die. Such scenes are truly hard to endure and we do constantly pray that medical help will soon come. Some show their appreciation by sending us eggs, chickens, fruit, etc. Over a thousand treatments have been given during the year.

Touring.

This year we have traveled 970 miles in our territory, preaching and selling Scriptures. Many places we were received gladly. The seed has been scattered far and wide to bring forth fruit in the future. Eighteen hundred tracts were distributed, 1,450 Gospels, thirty New Testaments and four complete Bibles were sold.

In the Homes, etc.

New homes are constantly being opened to us and many are visited regularly, being taught the Scriptures by pictures, precepts, word, song, and prayer. Two families who attend services regularly have taken down their idols. Two have been baptized during the year.

Although the Lord does not permit us to be at our station this winter, still the work is continuing, for our station still is at peace and the native workers are staying by the work.

MISSIONS IN DENMARK

Vensyssel congregation in Northern Denmark: Ministers—C. Hansen, Bethesda, Brønderslev, Denmark; C. Eskildsen, Hirschalsvej 7, Hjørring, Denmark; Martin Johanssen, Hjørring, Denmark.

Thy congregation in western Denmark: Ministers—Christian Olsson, Bedstead, Denmark.

Expenditures in this field, \$388.52.

At Hjørring in the Vensyssel congregation Brethren Eby and Fry began the Danish Mission in the fall of 1877. The home is pointed out to the visitor where these brethren lived, and the first brother, C. Hansen, and the first sister, Christina Poulson, are still living and tell of the whole-hearted work of these brethren. For years they have been without any foreign help; the ministers have grown old in service. The aged elder of this congregation, Bro. Eskildsen, with tears in his eyes in broken English said, "Will not the brethren send us some one to help? We have grown old in the service and soon must go yonder." Could those fitted for such a work have heard these words, could they have seen the tears, this call would not go long unanswered.

Brethren Eskildsen and Hansen have grown old in the service. Up to this last year Bro. Johanssen lived in the Thy congregation, and that was in a splendid, growing condition. But some time since he moved over into the Vensyssel congregation. This gives a bishop in middle life to the work of the latter congregation, but takes a strong and only one from the other. Bro. Johanssen supports himself with his business, brick making, and does all he can for the church. The membership of the Vensyssel congregation consists of three bishops, two deacons, thirty-two lay members; total, 37. Two members died, and four moved in from Thy. There were no accessions by baptism. They held one love feast.

The Thy congregation has a goodly number of young people, who need a leader to enable them to accomplish much for the Lord. Bro. Olsson, their minister, is a man about thirty-five, in very limited circumstances, with a large family of little children he must provide for, and with not sufficient training to justify the Board to

ask him to give his entire time to the work. There are a good church and parsonage at Hordum, in this congregation. The membership consists of one minister, two deacons, fifty-one lay members; a total of 54. They held one love feast; no accessions.

MISSIONS IN SWEDEN

Save a very few members in the vicinity of Stockholm the entire church in Sweden is located in the southern part of the country, for the most part in and about Malmö, the second largest city of the county.

Malmö mission: J. F. Graybill, Mrs. Alice Graybill; address, Husargaten 5, Malmö, Sweden; also Niels Jönsson, Brogaten 8, Malmö, Andras Mauritsen, Södra Förstadsgaten 80, Malmö.

Limhamn Mission: A. Anderson, Box 75, Limhamn, Sweden.

Wannaberga Mission: Per Jönsson, Albert Lindholm; address, Wannaberga per Winslöv, Sweden.

Simrisham Mission: No minister.

Stockholm Mission: Ola Johanssen, Drottninggaten 71, Stockholm; John Pettersson, Hillersjö, Svartsjö, Sweden.

Also two ministers, B. Lindell at Furuland, Karl Lysell, Winno.

Expenditures for the year, \$985.78.

Last September J. F. Graybill and wife landed in Malmö, and after surveying the work before them established their residence in Malmö. For the most part they have been acquiring the language till the close of the year. They have visited the different missions, held several love feasts and are confident that with prayerful, earnest effort much can be accomplished in Sweden. Through some misunderstanding there are no statistical data at hand at the time of making this report.

MISSIONS IN FRANCE

Mission work has been conducted for some time in the province of Ain, in the eastern part of France.

Oyonnax Mission: Paul Mohler, Mrs. Lucy F. Mohler; address Oyonnax, Ain, France. Children, Myrtle Mohler, 10; Robert Mohler, 7; Donald Mohler, 5.

Expenditures in this field, \$3,559.91.

Bro. Mohler and family arrived near October 1 on the scene of their missionary activities and took up the work of learning the language. During the balance of 1911 attention was given to language for the most part. The attendance at the mission was fair, the Christmas exercises good, but with the opening of the new year there was a development of unfaithfulness on the part of Adrian Pellet, who had been conducting the work there, which caused the hearts of the members of the Board to bleed. The chairman, at the suggestion of the Board, made the following announcement of the affair in the Gispel Messenger. What the future has for this mission cannot be forecast at the making of this report:

Unfaithfulness.

In all the walks of life, in every generation of men and women that have lived in this old world of ours, some have proved unfaithful to the confidence and trust reposed in them. This sort of thing began in the Garden of Eden and will end only when sin shall be banished from the universe. Our Blessed Lord and Master selected twelve to be His close associates, His friends and His witnesses in a sinful, confidence-be-

traying world, and one of these was unfaithful, a thief and a betrayer of the Son of God. He gave himself over to the devices of the devil. Since the days of those who followed Christ for the loaves and fishes, there have not ceased men who have put on the form of angels of light, and have deceived and misled those who put confidence in profession of godliness and faithfulness to the Master. They had a form of godliness but denied the power thereof. The Church of the Brethren has had her experience with false brethren, and will continue to have until the Lord shall come again.

Just now our hearts are pained to the quick, and caused to bleed, because of the unfaithfulness of one of our mission workers in France. Brother Pellet has fallen into the snare of the devil and has proved himself unworthy the trust and confidence placed in him. He seemed to be an earnest and faithful worker, and full of zeal for the cause. Several years ago some complaints were made against him, and the Mission Board had the charges investigated by a committee of elders, then traveling in Europe. They secured interpreters and made, what appeared to them, a very careful and thorough investigation of the case, and decided unanimously that there were no grounds for the complaints. But the committee was at a disadvantage in not understanding the language and it is now apparent that the facts were not obtained. The man is now a self-confessed violator of our confidence. He has been unfaithful in the use of money, had given himself to tippling until he found himself under the influence of strong drink, and has broken the seventh commandment. It is with a sad heart that these words are written, but our members have a right to know the inside of this affair, even if it does wring the heart to write and print them. It may also do good in warning those who stand, to take heed lest they fall. The devil is no less alert today than he was in the Garden, or among the Twelve.

For a number of years the General Mission Board had sought for an elder to go to France and take immediate charge of the work in that country. A brother was appointed several years ago, but he found it impossible to take up the work. When the mission first opened, it was the advice of those who visited it that an experienced elder be sent over to take immediate charge of the work. The Board tried in vain to get the man, but, until Eld. Paul Mohler consented to go, no one was found willing to take up the burden. If the right man could have been secured years ago, it might have saved us the sorrow we must now bear. But the past is not ours to recall. It is ours to let it bury its dead, and retrieve for better things in the future. Bro. Paul Mohler was sent over last year, and being on the ground and with some acquaintance with the language he was enabled to get at the real facts in this distressing case.

What will be the outcome of the unfaithfulness of this man? Shall we lose trust in humanity because of the unfaithfulness of the few? Nay, verily! This should be an incentive to greater and more careful effort. While the few fail the many remain faithful.

Thirty years ago the writer was speaking to our sainted Bro. James Quinter about the loss of confidence in men because one of our chief men, a college president, had fallen into sin. The great loss was deeply deplored and it was said: "Whom can one trust now?" The reply has never been forgotten and it has been helpful through many years. It was, "Brother, think of the many, very many faithful men and women who have been faithful and will be faithful unto death." And so, while some fall by the way and make shipwreck of their lives, let us not lose faith but pity and pray for the fallen that they may be healed.

The work of the Lord will be carried forward until He comes again. As in the past, so in the future, we shall meet with unfaithful workers. While these may locally retard the work and bring discouragement, we should not faint but double our diligence and labor on until the Master comes. By order of the General Mission Board.

D. L. M.

MISSIONS IN INDIA



Sixty Men Are Christians at Jitalie.

Our field lies on the west coast of India, extending northward from Bombay about 200 miles, in the talukas (counties) of Ankleshwer, Bulsar, Chikhli, Dahanu, Jalalpor, Palghar, Pimpalner and Vado; and Gaequar's territory at Vyara and Novsari, Raj Pipla State, at Jhagadia and Umalla-Vulli, and the Dongs States under the direct suzerainty of the British Government with Ahwa as center. For the year beginning Jan. 1, 1912, the missionaries are located as follows:

Ahwa station: John M. Pittenger and Mrs. Florence B. Pittenger; address, Ahwa, Dongs Forests, via Bilimora, India. Children, Mary Angeline, age 3 years; Joseph Daniel, 2 months.

Ankleshwer station: Wilbur B. Stover, Mrs. Mary E. Stover, J. M. Blough, Mrs. Anna Z. Blough, Miss Ida Himmelsbaugh, Miss Kathryn Ziegler; address, Ankleshwer, India. Children, John Emmert Stover, 15; Miriam Elizabeth Stover, 10; James Mitchell Stover, 7; Helen Lois Stover, 2; Daniel Wilbur Stover, 4 months. Bro. Blough's took charge of the station just before Bro. Stover and family went on furlough March 15. Bro. Stover's American address is Waynesboro, Pa., till Sept. 1, when it will be Mount Morris, Ill.

Bulsar station: Jesse B. Emmert, Mrs. Gertrude Emmert, Miss Ida Shumaker; address, Bulsar, India. Children, Lloyd Roland Emmert, 4; and Anna Catharine Emmert, 2.

Dahanu station: Adam Ebey, Mrs. Alice K. Ebey; address, Karadoho, via Dahanu, India. Child: Lois Catherine, 2.

Jalalpor station: Miss Mary N. Quinter, Quincy A. Holsopple, Mrs. Kathren R. Holsopple; address, Jalalpor, Surat District, India.

Jhagadia station: Enoch H. Eby, Mrs. Emma H. Eby; address, Umalla, India. Children, Horner McPherson Eby, 7; John Wilbert Eby, 3; Enoch Herbert Eby, 1. Bro. Eby and family sailed for furlough April 25 and their American address will be McPherson, Kans.

Pimpalner station: Isaac S. Long, Mrs. Effie V. Long; address, Pimpalner, West

Khandesh, India. Children, Esther Virginia Long, 3; Albert Emanuel Long, 1. Brother Long and family are home on furlough till Oct. 15. American address, North River, Va.

Vada station: Miss Josephine Powell, John I. Kaylor, and Mrs. Rosa Kaylor; address, Vada, Thana District, India.

Vulli station: Daniel J. Lichty, Mrs. Nora A. Lichty, Miss Eliza B. Miller, Miss Sadie J. Miller; address, Umalla, via Ankleshwer, India.

Vyara station: Amos W. Ross, Mrs. Flora M. Ross; address, Vyara, via Surat, India. Children, Lulu Nina Ross, 3; Ruth Margaret Ross, 1.

Expenditures for This Field for 1911:

General Work,	\$ 5,732 35
Support of Workers,	9,737 60
Furlough Account,	2,386 30
New workers to field, outfits and fares,	1,369 51
Training Department,	950 00
Publishing Fund,	300 00
Consumptive Home and Medical Work,	250 00
Native Quarters, General and Ankleshwer,	650 00
Native Quarters, Vulli,	700 00
Bungalows,	3,300 00
Boarding School, Vyara,	400 00
Orphan Farmers,	150 00
Native Schools,	223 75
Industrial Work,	170 00
Native Villages,	15 95
Native Workers,	819 79
Orphanage,	2,500 00
Widows' Home,	400 00
Transmission,	2,434 83

Total,\$ 32,490 08

India is a great field. Over 300,000,000 souls worship 330,000,000 idols. Save about 1,000,000 Christians and adherents, India is totally given over to idolatry. And the slime of sin and degradation and woe that follows in its train are too awful for description.

India needs Christ, for where Christ goes the transformation is marvelous. Read about it in the words that follow of the work accomplished during 1911.

But the workers are a mere drop in the bucket compared to the need. In America there is a minister to every 626 population; in India, a missionary or minister to every 232,000 population.

Because of this India is a field of wonderful opportunity, and it is hoped the following will prompt many able-bodied, well-prepared young people to join in the glorious work in this field.

In the preparation of such a report the purpose is to tell of the work and not so much the worker. Hence in the head of the station making his report it should ever be borne in mind that every one located there was faithful in doing his or her part for the victories won, and to our Father in Heaven and the Holy Spirit on earth should all the praise belong.

The following report (be sure you study the tables at the close) was prepared by Bishop W. B. Stover, the founder of missions in India for the Church of the Brethren:

THE REPORT

In giving the report from year to year, the plan of it is varied, so as to help sustain the desired interest. Every missionary is doing all in his power for the cause we stand for, but a good deal of hard work is of such a nature as not to appear in reports. During the year at home on furlough, while resting, Bro. Blough visited eight schools, attended three Bible terms, three Sunday-school Meetings, five councils,

six love feasts, gave thirty-eight special talks, 168 India talks, sixty-two sermons, in ninety congregations and 130 churches. There is nothing a hard-working missionary enjoys quite like the fellowship of the churches.

At the head of each station report is given the missionary staff, showing as near as possible what it was in the year under report.



When It Rains the Rivers Are Full.

AHWA, DONG COUNTRY, VIA BILIMORA

STATION OPENED JANUARY, 1907

Staff, John M. Pittenger, Florence Pittenger, four teachers, male; one teacher, female.

Away out in the Dong Country, sixty miles from the railway station, we count that Bro. and Sister Pittenger are more isolated from the rest of us than any other of our missionaries. Besides, the Dong Country is a tract of 900 square miles of wooded hills, some as much as 5,000 feet high. Amid the trees on the hillsides, or way down in the valleys between, are clustered the numerous little villages of the 30,000 people, of whom not ten can read, and who are learning to regard Bro. Pittenger as the one man they can look to for medical aid, for instruction of their children, and for religious guidance. I say they are learning to do so, for the superstitions that have accumulated for centuries, when backed by the complete ignorance of the masses, do not yield themselves willingly even in the brightest light of truth.

The opportunity for educational work is very large, because there were no schools in the Dong Country until the mission went there. And government, seeing the good work of the mission schools, has preferred to aid them rather than to open any on its own account. The dewan of the Dong Country was openly a friend, but secretly doing all he could to hinder the progress of the mission schools, or any other branch of endeavor undertaken by the mission. He had been doing so ever since we opened work in the Dong Country. And he had effectually hindered all progress in every way possible.

During the year a change came about. The gentleman of the Dongs at last proved his real nature and was found to be guilty of all kinds of horrible and inexcusable atrocities. He was tried as a criminal, and where he is now I am not so sure, but of one thing we are assured, he will never put foot in the Dong Country any more. And now, as it works sometimes by the guiding hand of God, the under offi-

cials of this very Dong dewan have gathered the material, superintended the erection, and turned over to the mission a schoolhouse complete, in Gharvi, where before every effort had been made, but in vain, to build a house and have a school going. The present assistant political agent, Mr. Marjoribanks, and all the higher government officials appreciate the work of the mission very much, and are very kindly disposed to the missionaries.

One of the schoolboys at Ahwa has gotten along as far as to the fourth standard. Now his father thinks he must have him to help on the farm, and this boy is the most advanced in the whole Dongs. When such boys, wholly under the influence of Christianity, are taken out of school it is a pity, for it will not result otherwise than to prolong the time when the Lord may enter his heart, and so delay entrance into other hearts. This makes it apparent that a boarding school is needed for the mission station at Ahwa, so that boys and girls may be retained till they are ready to go out and teach others. Perhaps they could be school teachers only, but even then they could not but let the light shine, if the True Light had found an entrance within.

Since the former Dong dewan has gone, two of the Bhil rajas have asked to have Christian teachers. Bro. Pittenger reported it to government, and has supplied the teachers requested.

And the medical? At Ahwa there is the government dispensary, but it seems a great many people would rather come to the missionary for their needs than to the dispensary, and so he has his hands full. He says if a good, sympathetic doctor were to come there once in a while it would mean a great deal to the work, and that if one such were there now, he could keep him going all day simply removing cataracts. With a good heart he would have joys innumerable in caring for 30,000 clients.

But with medical work and schools and some farmwork, too, where does the mission work and the preaching come in, do you ask? Bro. Pittenger says: "I confess my former ideas of evangelism have been scattered to the winds. To go to a village and preach, and then return again, this is a very small part of the work. No, this alone does not by any means suffice. It is the individual work, the personal touch, that wins so much and so many for the Lord. The Pentecostal occasions seem to be few, but the message of truth is so entirely different from anything these poor people have ever heard, they cannot take it in, they cannot understand it. Paul did 'house to house' work when he was 'out and out' against as well as when he was 'out and out' for the Lord Jesus, as we learn in studying the Acts. This 'house to house' work among such simple people as there are in the Dongs is what appeals so strongly to them."

ANKLESHWER

STATION OPENED 1899. CHURCH ORGANIZED JULY 22, 1901.

Staff: Wilbur B. Stover, Mary E. Stover, Ida Himmelsbaugh, one Indian pastor, five Indian evangelists (lay), fifteen teachers, male, nine teachers, female, one colporteur, eight night-school teachers.

The work at Ankleshwer has been in the condition of healthful growth throughout the year. We have all learned the joy that follows persecution for the Master's sake, and those who had the experience are stronger as a result. We are a peace people, and we are messengers of peace, but it seems the irony of things, as they sometimes go, that we should have had so many occasions when we had to go before magistrates for settlement of troubles. But the magistrates learned to know that we are a truthful people, that the Bhil converts while weak are doing something towards bettering their condition, and so are gaining favor in the sight of good people.

As an example of persecution, a recent case which happened in Bakrol may be given. Several Christians spent the evening in the daily evening prayers, with the



A Native Christian Wedding Group After the Wedding at Ankleshwer.

village Christian teacher. Then, telling him what they had in mind to do, they went to their fields to tie up fodder, for the dampness of the night made it easier to tie in the night than in the daytime. After they had finished tying in their own fields, two of them went to a neighbor's field, where they had been engaged to tip the day before, and after working awhile set out for home, but were observed by some other people, who at once seeing an opportunity against them, blamed them for theft and began striking one of them with a stick. One ran away at the prospect of a beating, and the other stood his ground. But early in the morning the petty village officer had been consulted, and before any one suspected what was up the men were under arrest for theft, and being brought to Ankleshwer for trial. The Mahomedan patel entered into full sympathy with the move, and said they would see what their missionary "papa" would do for them, speaking in contemptible derision. That kind of thing cuts them very much, and the report quickly came to me. I was at a loss what to do, for I saw they had their tracks well covered, and meant to do something this time, sure.

The accused were thrown into prison, awaiting trial next day. In due time I applied for the privilege of defending them, having first assured myself that they were innocent, and when the trial was ready I had the pleasure of helping brethren in trouble. I always feel there is so much at stake when I go into a case like that, that I hesitate. What if we should lose once, after having gained every time in a dozen or more of such charges in the Ankleshwer courts! In cross-questioning the witnesses they got their story mixed, and it became clear that the men were not guilty, so the magistrate dismissed the accused before all the evidence was taken. Then came the joy part of it. They came to our house. It was just about nightfall. We held a short but enthusiastic praise and prayer-meeting on the front veranda, after which the men went joyfully on their homeward way. One such praise meeting is an experience worth a half dozen in which nobody *feels* the nearness of the Lord for deliverance!

This was concerning Christians. Since it happened, a Bhil came running to me, weeping and saying that his ox had been taken for debt, and he had signed it over; now what could he do? He was educated, and I asked him why he had signed it over. He said he was under severe threats at the time, and to save himself from being beaten he had done so. I asked him why he came to me, if he was not plucky enough to say to his oppressor that he could take a beating, and would if necessary, but he would not sign his name to a paper which he knew to be illegal. But he had signed.

I was sorry, but knew no opening. It was time for prayers, and I told him to come with me, and after prayer the way would be suggested to us what to do. While we were praying, two men came and said that the Mahomedan who had taken the ox had sent it back, and was asking us not to take any action against him; that he was not in need of the money at present! It came as a surprise to us all. I told the man how much to pay on his debt and how to pay it, and he went gladly home. He had borrowed 6 rupees last May, failed to pay according to a rash promise, and the interest jumped up monthly till in the early part of the present year (1912) it had reached 27 rupees, and so he took the ox, worth 56 rupees, to make sure! I told the man to pay 7½ rupees, and tell the creditor he would pay the remainder, if there was still a remainder, in the Ankleshwer court, whenever the court so ordered. Will the Mahomedan go there for the illegal interest? He knows better.

During the year, we mission workers all felt very keenly that if we would get the Bhil up a bit we must get liquor farther away from him. Preaching temperance is a good thing, but they as Bhils sign a pledge, quit the drink awhile, and then some one transgresses, and the whole country of Bhils follows suit, and in a week the Parsee liquor dealer gets back all he lost during the period of prohibition. So we approached Mr. Rothfield, the friendly collector of the district, who very kindly appointed a committee of five, myself among the number, who should look the field over and report as to the needs of the present number of shops. I was ready to report that none were needed; but there were five on the committee. So we visited, took the opinions of the people, and made our report. It was a divided report, three of us wanting to close six shops, the others fewer. Much to the surprise of us all, and to the joy of some of us, the recommendation to close six shops was approved, and from April 1 they go out of business. That means six villages, in which were shops, shall have them no longer. There are still sixteen liquor shops in the county. A shop is a place where liquor is sold. That's all; a saloon, not a still.

The Bhils among whom we work are a depressed people, for ages having been kept down by those around them. Our preaching awakens in them the thought and desire for better things, and the great struggle begins. We have opened day schools and night schools, but they are not patronized as we would expect them to be. Yet the fact of their own schools, often taught by their own people, now Christian, means a great deal to them. The children come with enthusiasm for awhile, and then their enthusiasm grows cold. They have not been used to it so. They expect the way up to be a short way and of a quick process, and not finding it so, grow weary. Then they warm up again, and the school goes pleasantly on as before.

Every teacher conducts daily prayers in the night after school. The men attend these prayers, sometimes the women also, and the meeting often runs late into the night. The daily Bible readings in connection with the Sunday-school lessons are followed, and some of the people know the lessons exceedingly well.

The little church, inexperienced, growing, hopeful, continues to support a worker on their own account. He is a great singer, and knows nearly the hymn book by heart.

Christmas was a great day to us, with its ninety-four baptisms, as reported in the Messenger. There would have been 125, but some were hindered. We believe in the possibilities of the work, and while there are many coming to be baptized, we continue to press the point that they must learn to read, must give for the spread of the Gospel, and must bring others to the Lord Jesus, Who is Savior to all of us.

The medical work is growing, in the hands of Sister Himmelsbaugh. The cattle stable of former days has been fitted up to serve as a hospital, with four small rooms and one larger, and a good veranda. Some changes have been made in the yard surrounding, and the whole place begins to wear a now-you'll-get-better appearance, and we are glad. There are a good many who as yet do not feel full confidence in foreign medicine, and for these we labor. Many Mahomedans come, who appreciate having a lady doctor instead of a man, but our present desire is for the Bhils.

BULSAR

STATION OPENED MARCH 8, 1895. CHURCH ORGANIZED FEB. 11, 1899.

Staff: J. B. Emmert, Gertrude Emmert, Eliza B. Miller, Ida Shumaker, Josie Powell, twelve teachers, male, four teachers, female, one colporteur.

One of the most striking features of the orphanage work at Bulsar at present is the rapidity with which the number of children is decreasing. At the opening of the year there were fifty-six boys and three were received during the year. But five went away without leave, two returned to friends, one went to Vulli to work on the farm, five became self-supporting, four entered training department, and four entered mission work. A total of twenty-one went out, leaving thirty-eight remaining.

It is natural, and to be desired, that an orphanage should decrease. The health has been good all the year. Sister Powell did a great deal to help in caring for the needs of the boys, and Sister Emmert did what every missionary mother does, looks after the home first, and then other work.

Among the girls it was the same as among the boys. The year began with fifty-seven on the roll, and closed with forty. A good number were married, and this is always good, for it means an increase of intelligent Christian homes, and strengthening of the mission work at all the stations.

The training department boys are a credit to the plan and to themselves. Once when Bro. Emmert had occasion to speak with the head master of the Anglo-Vernacular Government School about placing another boy in the school, he made this statement: "We are very glad for the mission students. They are very prompt, intelligent and apt, and make a good showing for the school." This statement from the teacher, unsolicited, is in striking contrast to some other unsolicited experience we had in that same school, when some years ago the first three boys were sent for entrance. Then they tried to keep them out, and failing to do this, they avoided them and so tried to discourage them. But the boys stuck to the school and the missionaries stuck to the boys, and of the three one has just graduated at the Government Teachers' Training College, Ahmadebad, a second is on the second year's work in the same school, and the third is engaged in mission work at Ankleshwer. In the Bulsar High School (which should have been a mission school) two of our boys passed at the head of the class, a place which they had held all year. A class of thirty-seven and only two Christians in it! This means much to the community.

We can send boys to the government school in town when the work is other than what the mission can supply, but with girls it is different. We cannot send good-looking girls out to school. What they get must be provided for at home. The work of the girls' classes throughout the year was very good. In the training department one girl finished the three years' course in the Government College, and another finished her second year's work with honors. Two others passed creditably and entered on November 1. All the girls attended Sunday-school regularly throughout the year, and entered the Sunday-school examination in July. Both boys and girls take to the examination with a zest that is delightful to see. And this year one boy in the teachers' division and one girl in the middle division won medals for the highest marks attained. This is two medals for Bulsar out of a possible five, and the first time that a girl won a medal in the Sunday-school examinations in Gujerati. For the fifth and sixth grades of girls a special Bible term was held in May.

At Bulsar more and more the industrial is being put forward. As the children of the famine of ten years ago are getting big, this is opportune. Sister Eliza B. Miller says: "Our girls have the name of being good cooks and housekeepers. They do all their own sewing, and Saturday forenoon is washday. The training class had an hour a day for sewing, knitting and learning to crochet." Sister Eliza had personal

charge of the girls throughout the year, till in December, when Sister Shumaker was placed in charge, and Sister Miller sent to Vulli.

Bro. Emmert had his hands full all the year, with everything that falls to a missionary to do, and he has done the best he could. With reference to the industrial work among the boys, he says:

Industrial Work.

"There were several new features of the industrial work this year. The special contributions of friends in America to the work made possible the securing of an oil engine, a flourmill, circular saw, a tool grinder, drill press and an irrigating pump. One by one the machines were installed and set to work. Some difficulty was experienced with the pump for a time, but it finally yielded to proper treatment and pours out a fine stream of water.

"The broom industry has gone far enough to prove the possibility both of raising the corn and of making brooms. The year was not a good one, which, combined with our inexperience, secured us a small crop. We hope for better results another year.

"Sufficient experimenting was also done to demonstrate that we can make with profit a certain style of box-file for letters. This will be suitable for a class of boys needing light work, and will keep a number of boys busy.

"Some experimenting was done with a fanning mill for cleaning grain. This also went far enough to show the possibility of manufacture and utility of the machine.

"It is humiliating to be compelled to record only beginnings and experiments, but the time at our disposal for this part of the work was not sufficient to carry it farther. But sufficient was done to prove that our men can do the work, that the machines will work, and the interest of consumers indicates that there will be a demand for the finished products.

"All three of these lines, the fanning mill, the box-file and the broom business, are good, in that they furnish a standard job with sameness of operation, to be repeated over and over again, thus allowing boys to learn it well, and at the same time there is enough variety in the operations to make possible a wide experience in the whole process of manufacture. The product will not only be salable, but will be a decided benefit to the community, touching three important classes—the farmer, the housekeeper and the merchant or business man. There is without doubt a profitable field of endeavor here, and it is sincerely hoped that a missionary may soon be spared to give more time to its development.

"Besides these efforts to develop new lines of work, a good iron fence, 300 feet long, was built in front of the orphanage property. A very convenient annex was built to the bungalow, furnishing a much needed office. A line of ten dwelling houses, in all 120 feet long and twenty-six feet wide, made of brick with improved tile roof, well painted and finished, was also erected.

"We have had more orders for furniture than we could fill. Several new designs were made and found a ready sale. Order work is convenient to the buyer, but it does not admit of much saving in process of manufacture. Our desire is to train workmen, and frequent change in kind of furniture made gives a good opportunity for it, but it does not give such a fine opportunity to make profits. The men—boys, rather—have responded well and are able with little special help to make almost any kind of furniture ordered.

"The weaving has held its own and serves a good purpose in furnishing pleasant and easy work for the boys. It has a drawback, though, in that boys can not easily set up the business in their own homes or carry it on independent of other weavers. The competition in the weaving business is very keen. The boys gladly work at the trade in the shop if they get wage enough to keep them, but it means that the mission must run the business, furnish the money, secure the materials, find the buyer, enjoy the profit or sustain the loss. The boy is but a wage earner, and too often only in-

clined to be a wage drawer. But, after all, the weaving shop furnishes a lot of good work for schoolboys, and some of our best boys have come up through the weaving shop."

The work of the church has been quiet and uneventful. One case was very irregular, though, that of a Moslem who came begging to be received into the congregation as a Christian. A committee of native brethren was appointed, who questioned him very carefully and for a long time, and finally decided that he was most likely true. So he was baptized in all good faith. But, as Bro. Emmert says, "it makes one's heart ache to be compelled to admit that he was false, and was evidently using his church membership for a purpose no less vile than to kidnap and sell Christian women for immoral purposes. He was detected before he succeeded here."

Some special missionary effort was made by the young members of the church at the beginning of the year, but without results. It seems that the people of Bulsar Taluka are specially disinterested, and even set against hearing the Gospel, so that it is natural that young workers grow discouraged when they would like to do something specially worth while for the Master. But the church is growing, and there is cause for rejoicing. One English and two Gujerati services were held every Sunday of the year, and Wednesday evening prayer meeting continues as before. Those who live at Bulsar in the Christian community come to know what Sunday means, and this is saying a great deal for a little community in a big non-Christian land.

DAHANU

STATION OPENED 1902. CHURCH TO BE ORGANIZED SOON.

Staff: Adam Ebey, Alice Ebey, two Indian evangelists, lay, six teachers, male, five teachers, female.

In the country round about Dahanu are very many Varleys. To the south is a people who had become Roman Catholics, but for reasons went back, and now call themselves new Hindoos. There are thousands of them. These and the Varleys and the Mitnas, common people in the land, make an interesting field for mission labor at Dahanu.

"At Dahanu," as we have become accustomed to say, but "Karadoho via Dahanu," as we should say now, the medical work continues to rank first in importance. Now the missionary there is not a doctor, not even a doctor, but he gets the work done. In their quiet, even way Bro. and Sister Ebey keep right to it, and one needs not very keen insight to find that they have the love of all their people, and that the work is in a healthful condition. Perhaps most carefully of all of us this year, has Bro. Ebey kept tally of what he has been doing. For instance, the medical:

Total cases 9,324; men 5,966, women 3,358. Cases returned, 3,648. Skin diseases 4,028, liver 1,431, worms 1,252, malaria 689, rheumatism 257, abscesses and ulcers 259, eye 109, ear 85, respiration 184, dyspepsia 113, teeth —, headache 323, injuries 199, syphilitic 35, urinary 44, smallpox 3. For this he used sulphur 10 lbs., chrysarobine 2, petroleum jelly 180, Epsom salts 15, turpentine 8, and ounces of santonine 13, calomel 24, carbolic acid pure 40, chloroform 64, croton oil 6, and quinine 33. In doing this work he traveled in Dahanu Taluka 1,793 miles, mostly on foot, and out of the taluka 1,350 miles, made visits to sick 904, visited different villages 60, visited schools 55 times, read books 10, wrote foreign letters 94, India letters 523, and inland cards 183. For the medical expense the outlay was \$223 and the receipts \$152. And in direct harmony with this record, Sister Ebey made garments for others 78, sick visits 115, visited villages 30, read books 15, wrote 221 letters home, and 299 for in India, and gave talks 152. This is not the whole report of either of these two missionaries, but

enough to suggest that they are at work, are happy in the work, and keep a record.

There is need for a building of some kind, suitable for a dispensary in the compound near the bungalow. Unto the present, the dispensary work has been all done on the south veranda of the mission home. Not that the veranda is so exceedingly large, but that there was no other place, and the work had to be done there, if at all.

School work goes in every mission station in India, more or less. There is a good school near the railway station, of which Bro. Ebey says:

"The greatest drawback has been the want of a suitable place for the school. At present the seventy-five children who come are packed into a little house with about 256 square feet of floor space, which we have been able to rent. Here we continue, still hoping that the way will open to get a better place.

"The chief forestry officer has offered us all the timber we need to build school-houses in both Dahanu and Vada Talukas. If we had a place to build, the matter of pinched quarters would soon settle itself. The teacher of the school, with his wife, knows how to hustle, and the growth is largely due to their efforts.

"Sunday-school has been held every Sunday except two. The average attendance has been forty-two. Besides this a certain amount of religious and moral teaching has been given and thus far no one has taken offence. The children learn Christian songs and texts and delight to repeat them. While the government is very conservative and often offensively careful as to the matter put into the textbooks, there is still opportunity to teach the foolishness of idolatry, and do it more successfully than if it were all printed out in full. All that is needed is a teacher with proper backbone. The parents seem glad that their children are in a mission school, and delight to hear them sing and recite their lessons."

Perhaps I had better continue in Bro. Ebey's own words:

"In Vada Taluka there is a school, opened during Bro. Brubaker's administration. The teacher is a hustler, too, and is doing a good work in somewhat unpleasant surroundings. The school opened with fifteen or sixteen boys in May, 1910. It opened in a stable and remained there for one year. It was a very disagreeable place during the rains. We made arrangements and put up a neat, substantial house with the help of the villagers, who donated the hauling of the timber and did much of the heavy work free of charge. The timber was given free by the forestry department, all but a few rafters and the bamboos needed for the roof.

"There are about twenty-five regular pupils. About half are Mohammedans. The people are very friendly, all but the mendicants, who occasionally come to the village. The teacher uses the Sunday-school charts to advantage. He has all who desire to do so come together on the Hindu and Mohammedan holidays and gives them special lessons. Of course he does not keep them very long, but the children enjoy it. Not only so, but the parents like to listen to the teacher and see the physical exercises. This school is in a village called Nada. We hope to have this school and the Chikle school registered for grant-in-aid during 1912.

"In all these schools we furnish free books and slates to the poor and especially to the backward classes, and charge a small fee and for the books to the ones who are able to pay. The school inspectors are very friendly. One is a Brahmin and the other a Mohammedan. They like mission schools and wish we would open up scores of schools in these talukas like the one at the station."

JALALPOR

STATION OPENED, JANUARY, 1899. CHURCH ORGANIZED, JULY, 1901.

Staff: Mary N. Quinter, Kathryn Ziegler, one colporteur, three teachers.

During part of the year Sister Long remained at Jalalpor while her husband went to the Pimpalner District. And at the close of the year Sister Ziegler was transferred

to Ankleshwer. Sister Quinter returned from furlough in May, and has the little Home for Widows in her charge.

This work was thrust upon us by necessity. Several women who had been married were left widows. They had no home to go to, for they had been raised in the orphanage. We are their only parents. And it is not at all desirable to have women who have been married and gone out from among the girls, come back again, with or without children. It upsets the equilibrium of things. It won't do. So we did the best we could, and made provision for such cases, and others arising, by opening, on a small scale, this widows' home.

"And others arising." That suggests some that are not widows. One is now with us, whose husband is cruel to her and who provides very meagerly. She refuses to stay with him. She was raised in the orphanage, and duly married, but,—she has three little children. He is rough to her and to them. She refuses to go.

The chief evangelistic efforts of the Jalalpor district are made among the fisher people. Prospects have been very good for a live work among them. Schools went well, and special meetings were well attended. But for several years the villages have been sadly afflicted with plague and almost all of the schools had to be closed for months at a time. This threw the teachers out of work, and as it did not seem wise to open other schools for a few months, and as the men do not take kindly to doing other work for a few months till the schools in the plague-stricken districts can be reopened, we finally yielded to the call from other fields in the mission and sent the teachers there for permanent work. This was not done without much thought, and indeed much regret, for it seemed like forsaking some who had partly come to the light. But it is also considered that until the missionary has sufficient time to go out regularly to the schools and wield them as a direct power for the church, it is almost useless, if not wrong, to continue spending money and detaining the men.

There are but two village schools in the Jalalpor district, one at Bhat, registered, which receives a grant of Rs. 75, and the other at Machad. Both are doing well as schools, but the evangelistic power of them, I fear, is not as strong as it should be. The teachers are young, but an even greater difficulty is that almost all of the men of the villages are out in their boats for months at a time and men teachers are unable to do anything for the women. And it is not wise for them to try to work among them; for their intentions would be greatly misinterpreted by the people.

JHAGADIA

STATION OPENED, 1907.

Staff: Enoch H. Eby, Emma H. Eby, one Indian evangelist (lay), nine village teachers, six assistant teachers.

During the year, a part of the time Bro. and Sister Eby have lived at Jhagadia, and part of the time at Vulli. The house at Jhagadia had been built only for temporary use, and the question came up to the committee on the field whether to rebuild for permanency, or to arrange that the missionaries live elsewhere. It was deemed best, all things considered, not to rebuild at Jhagadia, but to enlarge at Vulli. So, for a little time at least, Bro. Eby's had the more desirable quarters at Vulli.

It was felt that it were better to have both missionaries live thus near to each other, rather than only a short distance apart, as before. When Bro. Eby, for example, would go out to the hills and jungle part of his field, lying to the interior, he could always know that his family at home were at no serious inconvenience, for Bro. Lichty's were there. In case of sickness or accident, help was always at hand. This means a great deal to us when mother has to remain at home alone with the

children. It means much to those who remain, and it means no less to him who is out and away, those at home not knowing just where.

Patiently and persistently has the school work in the villages been continued. All the schools formerly opened have been continued, except in one case where two have been united so as to free a teacher for other work. One new village was occupied by a worker and his wife, and both a day and night school opened and continued.

In reporting this work, Bro. Eby says: "In most of the villages night schools for young men and large boys are kept up. The attendance in these if not large is regular, and good work is done. In one village two men, heads of families, who have only the nighttime at their disposal, have come to the teacher, received instruction and been baptized."

Sometimes the efforts in the villages are met with hearty response, and again on every hand there seems organized effort to oppose, and things show only the dark side continually. In such a case, as Bro. Eby suggests, "we can only besiege the fort of the enemy by constant and continued prayer, while we wait and labor on." But whether the outlook be ever so encouraging, yet "the results are proportionate to the efforts of the teacher. To illustrate: the boys of one village did not attend the school as was desired. After repeated visits to their homes, and urging both boys and parents, there was but one of two possible things to do, either give up and fail, or use a new and more vigorous method to compel attendance. The courageous teacher chose the latter. He secured permission of the parents and then picked up the truant boys one by one in his arms and carried them kicking and screaming to the schoolhouse. This he did till the boys were convinced that the teacher was not to be beaten, and so decided to come of their own accord, which they did and are still doing. The result shows that in a single month fourteen boys came every day, others missing only a little, and besides they came on Sundays for Sunday-school. Several of them became so docile that they preferred to sleep all night in the teacher's house, going home only for something to eat."

The school in the village when doing good work cannot but be appreciated by a thoughtful government official. In one school, after six months of patient effort, a Hindu official, on seeing the work done, not only expressed his surprise that Bheels could learn so well, but also said that the work they had done in six months was quite equal to what would ordinarily require a year in a government school. He was so much interested that he remained over night to see the night school, which he enjoyed fully as much as he had the day school. This is encouraging, both to the teacher and the children.

"In another school where the children were not allowed to sit throughout the day's session, the parents were required to sign a paper promising to pay a fine of half a cent every time they called their children out of school before time for dismissal. This cured the malady in large measure and no fines were collected. Thus difficulties are surmounted and progress made, though sometimes slowly, and we take courage."

To increase the strength of the village teacher in his village special effort was made this year in various ways. After having made the matter one of special prayer, Bro. Eby was enabled to place into the hands of fifteen of the teachers an equal number of picture rolls of the Sunday-school lessons, and packets of the lesson cards. Most of the teachers, with this encouragement, taught two schools every Sunday; some taught more, and others taught the lessons on weekdays as well. In visiting, Bro. Eby taught the teachers the lessons ahead of time, and often had three teacher classes every week. As a result of this work some twenty Bhil boys prepared their lessons so well that, for the first time in their lives, they took the All-India Sunday-school examination in July. To quote Bro. Eby again: "The importance of winning the young for Jesus is strongly put in Psa. 8: 2, where it is shown that God proposes to vanquish His enemies,—ignorance, superstition, idolatry, drunkenness, pro-

fanity, not by means of armies or legislators, but by means of the children. This truth has been the source of our inspiration."

That the teachers, on whom the missionary must rely, and who are his strength, might be better equipped, three months were spent in Bible study classes. There were three classes, and to this work Bro. Eby gave himself without restraint. "There is no greater need on the mission field than native Christian workers, adequately taught in the Bible and trained for work. Let us beseech the Lord of the harvest for such." "We have learned much of the spiritual nature of our conflict and been made to realize anew that our weapons are not carnal but spiritual and mighty through God. Conflicts have been severe without and within, and we have learned to take refuge beneath the cross and to plead the blood of Jesus, and He has verified His promises."

PIMPALNER

STATION OPENED IN 1910.

Staff: Isaac S. Long, Effie V. Long, one lay evangelist, six teachers.

No one can tell what an irreparable loss a mission field suffers by the irregular and sinful conduct of one in whom confidence has been placed. And the greater the misplaced confidence, the greater the resultant suffering. This is true at home. It is more true on the mission field, where Christians are either highly respected or greatly disliked.

It has been determined that Bro. and Sister Long should undertake the promising field of Pimpalner. Promising it was, indeed, but spoiled. But we felt that even so, the opening for work should not be lightly regarded, and so the work was undertaken.

When everything runs smoothly in a new place there is nothing to say, but when the unexpected comes, then the inexperienced man runs away. Perhaps it is good that men get tested, but when it comes too hard they can't stand it. When the monsoon came on, and the few men who were with Bro. Long at Pimpalner began to get fever, then they thought of home, and their hearts failed within them.

At present there are four schools running, one of which has continued regularly for eighteen months. This is good. Others want schools, but they want first to know that the sahib has come to stay. They want to see him and his wife and children there, in their own mission home, and then they will be ready to venture on school matters, and a little later, on church matters. They do not say it in so many words, but what they say amounts to that, and we understand the situation.

Bro. Long spent part of the year in Pimpalner alone, his good wife remaining in Jalalpor for the sake of the children, and now, according to the wisdom of all the rest of us on the field, they are on furlough home. He says of Pimpalner field: "The hope of our work lies in educating the children; and the whole 16,000 Bhils and 6,000 Kokanis may be ours to educate if we can show them the need for schooling. There is only one Kokani who says he wants to become a Christian, the only Kokani in the whole taluka who can read! We would like to open a board-school in due time. I believe in board-school work. There are three Bhil boys who have passed the third standard, and we are trying to get them to come to us to learn more. But they as yet feel that we and not they have the need, hence are slow to come."

The Pimpalner field lies directly east of the Dong Country, and in a sense supports it. From Pimpalner to the Dongs, and vice versa, many native people go. With Pimpalner and the Dongs, Songhad and Vyara, there is before us a tremendous field of opportunity. Bro. Long says: "The outlook is good. Opposition is dying out. Others are becoming more friendly, and there is no reason for discouragement. The future of this work is as certain therefore as the promises of God are sure and true."

VADA

STATION OPENED IN 1906.

Staff: Occasional visits by Bro. Adam Ebey, at other times Sister Josephine Powell. Three teachers, male, one teacher, female.

The work at Vada has been broken into so badly that it has not yet been properly reorganized. It was once a hopeful station, when Bro. and Sister Berkebile were with us. They had won the hearts of the people, and the outlook was very encouraging.

Then when Bro. and Sister Brubaker went there, again the condition became hopeful, but only to be broken into by the sad death of Bro. Brubaker. So the field at Vada and around about has been left unworked, and we cannot say what it contains for the Master. Mission work is like unto farming a good farm: if you work at it a while it will become most productive, but even then if left to itself it will become a place of weeds and wild birds, so that the original farmer would scarcely be able to recognize the scene of his most hopeful labors. Mission work successful is not intermittent, neither perennial, but hardy and continual.

However, we are confidently expecting better things, for at the close of the year, when Bro. and Sister Kaylor came, they were appointed to this part of the Lord's vineyard, and with Sister Powell, have gone to make their home and their work there. Pray for them.

VULLI

STATION OPENED JANUARY, 1905. CHURCH ORGANIZED APRIL 1, 1907.

Staff: Daniel A. Lichty, Nora A. Lichty, one Indian evangelist (lay), two school teachers.

The little church at Vulli has been growing, both in grace and strength, during the year. While there has not yet been a death in the adult Christian community, there was some sickness and a few little children passed away during the year. There was never a better spirit than prevails at present among the members, and there is a general feeling of joy and thanksgiving for the good that comes. Of those added to the fold during the year, all but two were residents in the village of Vulli, so that we may feel that the work there is rather of the intensive kind, both on the farm, in the field and in the church. At the present rate, nothing preventing, the whole village will be within the fold in a couple of years.

Bro. Lichty has in his charge two organized churches; that at Vulli, and another about eight miles away, at Taropa. The Vulli church consists largely of farmer boys, young men who were formerly orphans, but now are married and doing what they can to make a living for themselves. There is no native brother yet elected to the ministry, but those who show any talent in that direction are frequently given an opportunity to preach, and thus not only in the village of Vulli, but in the three villages near by, has preaching been kept up regularly throughout the year. The little meetinghouse, with mud walls and fodder roof, has about served its time, and the members are saving their scanty substance that some day in the future they may be able to build a plain brick structure, suitable both for church and Sunday-school.

At Taropa there were no accessions, but a few were lost, and some moved to other villages. When some err, the effect is first against the community, but as the Spirit of the Lord is manifest in dealing with the erring, others see the effort, and the after-result is often for greater good than at first could be imagined. Bro. Lichty says:

"Near Taropa, in the village of Amletha, we recently purchased enough land for the start of a considerable Christian settlement. Here we are locating a trusty brother who is to have pastoral care of the church, and to evangelize the surrounding villages. Already there are omens for the future of the Taropa Brethren church, and we trust that God will continue to abide with us.

"In the village of Vulli, partly by mission purchase and partly by gift from the government, the mission has come to own about eighty acres of land. On this land the farmer boys become independent and self-supporting. At first some were inclined to say that they were made to work like servants and get an inadequate return, but later they have come to realize that the boy who works gets the returns from the field of his labor, and the feeling is altogether different. This year there is famine north of us, and famine prices prevail in our part, yet no famine. One of the young men, who has been there some time, cannot hide his happiness, for he has worked according to instructions, and when his crop was sold and his debts all paid, he had a hundred rupees cash in hand. Now he is wondering how best to invest it, and comes to the missionary for advice. He has learned his lesson. The missionary directs all the financial affairs of the men until they are properly settled and out of debt. Meanwhile, they come to learn that a money-lender is to be avoided, and to feel that honest work is highly respectable.

"At Vulli there has recently been organized a Mutual Aid Society. The capital stock, \$110, fully paid up, is all local, and wholly inadequate for the present needs. But it will grow. All appreciate the plan."

A little village out in the midst of other little villages; in this one little village a good man, whom men can trust, and who with his good wife can give good medicine at the proper price if you go there for it. This is the way the people feel about Vulli, and Bro. Lichty and Sister Nora have given medical aid to about 3,000 souls during the year. A man from Waterloo, a dentist, gave them a splendid set of dental tools, and now an increasing number of people come to have a tooth pulled, rather than let it remain till it drops out, as the common usage is. Every one who comes, whether it be because of toothache or a pain in the stomach, comes in contact, to a greater or less degree, with the Gospel.

During the year an addition was built to the bungalow for the comfort of Bro. Eby and family. Since they have gone on a year's furlough to the homeland and their apartments are occupied by Sisters Eliza and Sadie Miller, who are now pushing the work among the women. Perhaps it had best be said right here that this work for the women is of the greatest importance. Men may come into the fold, but as long as the women hold back the men are crippled in their religion, and the children get scanty leading towards the truth. But when the women come, then the whole family is counted for Christianity, and they really are. Comparatively speaking, a woman's sphere is very large, as well in India as in the home country. Let us pray for the women of mission lands.

VYARA

STATION OPENED 1905. CHURCH ORGANIZED DEC., 1909.

Staff: A. W. Ross, Flora Ross, four Indian evangelists (lay), eight teachers, male, two teachers, female.

In the different mission stations from one year to another the nature of the work changes, especially until it is well established, and past the experimental stages. A couple of years ago the report from Vyara made emphatic mention of the medical work with which they were very busy, and doing a great good. Not that the medical work has ceased to be in demand, but that in the ever-readiness to enter the open

door, schoolwork now takes first place, and Bro. Ross enters into that work with characteristic enthusiasm. They still look forward to the day, happy day for the mission work, when a doctor will be located at Vyara, and are praying that the time may speedily come. But the present need appears to be in the direction of schoolwork, of course in connection with the work of the evangelist.

"Since coming to our present permanent quarters," writes Bro. Ross, "each succeeding year has brought us greater joy in the work. The year just past has been one full of duties, and the work has taken a real forward move. During the year the membership has grown here threefold, while in other ways it has strengthened a great deal. We are conscious of the fact that mere numbers do not give the true status of the work, and that as missionaries we should seek quality rather than quantity."

When the rain was scanty during the monsoon, the brethren were the more active in evangelizing, for they were able to get about more freely. Several came into the fold in one of the villages, and month by month a few more were added. Then they begged for a teacher to be with them permanently, and that kind of a call can never be passed by unheard. A brother was sent, who has at the present time thirty Christians at the meeting every Sunday, besides a number who are applicants. In the night school are about twenty-five young men who are doing good work. A number of these have been cheated and deprived of the little bit of land they had, simply because they were unable to sign their own name or even read what they were consenting to. They have naturally a strong desire to learn to read and write. A few come from adjoining villages to attend the night school, and remain the whole night, going back to their work in the morning. In this same village, formerly, there had been a good deal of oppression by a certain land owner who resides near. On one occasion the man attempted to force some others to do certain work for him, and when they said they could not come, he fell to beating the one who he thought was leading the rest. When the fact came, well attested to the ears of the missionary, he went to the chief magistrate and laid the case plainly before him. Since that day forced labor has not been heard of, and the man most guilty is now first to say that no such thing ever existed in the town anyhow! And with this example before him, a certain money lender, whose extortionate collections are scarcely believable in Christian lands, has become quite considerate in dealing with the poor! In this village the report of two years ago was that some twenty-two applicants were under instruction. Here are now twenty-two Christians, and as many more applicants under instruction. Thus the work of the Master grows.

Every year at Vyara there is a great Hindu fair held. This affords an opportunity for preaching, but as not many can read, there is little hope to sell books. Often complaints come to the missionary about the police holding up carts on the public highway, demanding of them money before allowing them to proceed as they came to the fair. This year one of our Christians went through the experience, having been handled roughly and a garment taken from him. This also Bro. Ross reported. The authorities do not like matters of that kind. So, when the missionary came a second time and demanded the clothing, it happened on a pay day, and the value of it was handed to the rightful owner, just two-thirds of the monthly wage of the police who had committed the act. And he was glad to be let off with that, for an act of that kind is serious enough, when established by credible witnesses. We do not like cases of this kind. Far from it. But what is to be done when they grow too frequent?

With the continual work and in the heated part of the year the continued heat, we wear gradually down to the last point of endurance. This year Bro. and Sister Ross availed themselves of the opportunity, and went to the hills for the hot weather. He says: "Going to the hills was a new experience, having both its pleasant and unpleasant features. The cool, bracing atmosphere of the high altitude in sight of the snow-clad mountains was exceedingly invigorating, and we felt better for the change. When on account of sickness among our native people it seemed best to us that I return home, it was a most unpleasant task for us all to be thus separated, but as we look

back on the experience, and all connected with it, we can't help but believe that it was all for the good of the work."

Seeing the need, in the latter part of the year a boarding school was opened at Vyara. Bro. Ross has strong convictions about it, and says: "Both we and our helpers believe that in a few years large numbers will come into the church, and the boarding school will be the means of preparing the few to teach and lead the many. In the Baroda Government Boarding Schools the children are taught the tenets of the Arya Samaj every day. Unless the mission provide boarding schools, our Christians must send their children where they will be taught the way of the Arya Samaj, which opposes Christianity, or keep them at home. Aside from religious training education is the hope of the Christian propaganda. If we would raise up a strong Christian community, able to withstand the attacks of the enemy, we must provide facilities for their education under Christian influences."

THE CHURCH IN 1911.

The growth of the church may be best seen in a little table prepared to show it. But tables cannot clearly show. They merely suggest, and more times than not they make a misleading suggestion. Not that it is intended to be so, by any means, but that it is so. Yet without the tables the idea is incomplete.

Stations.	Baptized 1910.	Baptized 1911.	Reclaimed.	Expelled.	Deaths.	Adherents.	Totals.	Members Dec. 31, 1911.	Organized Churches.	Contributions.
Ahwa,	6	2	..	..	..	31	20	51	..	\$ 23.00
Ankleshwer,	60	180	1	4	3	329	250	579	1	70.00
Bulsar,	12	9	..	..	2	213	...	213	1	.....
Dahanu,	4	10	..	..	2	26	20	46	..	.....
Jalalpor, .....	..	..	..	..	..	23	15	38	1	34.00
Jhagadia, .....	..	37	..	..	..	37	...	37	..	.....
Pimpalner, .....	..	..	..	..	..	7	9	16	..	.....
Vada,	2	..	..	..	..	2	...	2	..	.....
Vulli,	6	14	1	4	4	110	...	110	2	88.65
Vyara,	18	78	1	4	..	104	100	204	1	38.35
Totals, .....	..	330	..	..	..	882	414*	1296	6	\$254.00

* Not all reported.

Contributions should be \$340, but items not all given.

THE CHURCH, TABLE II.

Another view of the church, which may be interesting to many, will show the official standing and the workers at their work. Whether it be in Sunday-school or day school, always in a missionary report a school means a mission school, and more or less the mission influence is very strong there. The more schools the better, is the feeling of us all, for each school becomes a Sunday-school, and the teaching goes on every day in the week, and Sunday, too.

Stations.	Organized Churches.	Elders.	Ministers.	Missionary Women Workers.	Deacons.	Employed Men Workers.	Employed Women Workers.	Love Feasts.	Sunday-schools.	Total Contributions.
Ahwa, .....	..	1	..	1	..	5	5	1	5	\$ 23.00
Ankleshwer,	1	1	1	2	4	3	9	2	18	70.00
Bulsar,	1	1	..	3	5	8	2	1	2	.....
Dahanu, .....	..	1	..	1	..	8	5	1	..	.....
Jalalpor,	1	..	..	2	..	3	1	1	1	34.00
Jhagadia, .....	..	..	1	1	..	..	..	..	13	.....
Pimpalner, .....	..	1	..	1	..	9	3	..	1	.....
Vada, .....	..	..	..	1	..	..	..	..	..	.....
Vulli,	2	1	..	1	..	..	..	2	..	.....
Vyara,	1	..	1	1	2	12	2	1	3	43.00

TEMPERANCE.

The field is large as anyone would want if he would work for temperance. People say they want to quit the drink, and will do so if the temptation is removed from them. Often men come to us in a half-drunken state, and say, "Sahib, it is your fault. If you remove the shop, we will let drink alone." Or, "Sahib, the government sells us the stuff and we drink it. Why shouldn't we, for we are in favor of the government?" And so they go on drinking. It is too bad. And yet the whole liquor problem depends on one great fact, **there is money in it.** The table will show some of the phases of the situation.

Stations.	Population.	Liquor Revenue. Rupees.	Present Number of Shops.*	Increase or Decrease, 1911.	Consumption Per Head.	Total Consump- tion in Gallons.
Ahwa,	29,353	5,600	10	..	..	24,600
Ankleshwer,	68,930	.....	16	6	..	.....
Bulsar,	89,404	.....	31	..	..	.....
Dahanu, .....	.....	.....	..	..	..	.....
Jalalpor,	75,252	38,100	16	..	..	.....
Pimpalner, .....	.....	.....	..	..	..	.....
Raj Pipla, .....	.....	.....	..	..	..	.....
Vada, .....	.....	.....	..	..	..	.....
Vyara,	94,000	.....	75	plus 4	..	.....

* Saloons.

COLPORTEURS.

The work of the Bible Society goes hand in hand with the work of the missionary. They are very closely akin to each other, and the one could perhaps not long survive without the other. The Bible in the World, published by the British and Foreign Bible Society, is one of the most interesting monthly papers that comes to our homes. The Scotch Bible Society is supporting the four colporteurs who are under our direction. These colporteurs are our own people, and have large opportunity for work, but they get many a stinging response from the more bigoted people.

Stations.	Colporteurs.	Bibles Sold.	New Testaments Sold.	Gospels Sold.	Tracts Sold.
Ankleshwer,	1	3	14	1997	not kept acct. of.
Bulsar,	1	..	..	....	....
Dahanu,	1	8	16	876	458
Jalalpor,	1	5	23	1650	367

MUTUAL AID SOCIETIES.

Mutual aid societies have been organized, and we are endeavoring to help our people to the American idea of helping themselves. It is rather interesting to some of them, to have an institution into which you can put five rupees and draw out fifteen or twenty after putting in the five, but when they come to understand it they appreciate it very much. Thus far the losses have been insignificant, and there are calls for money, to buy cattle, to pay the taxes to government, and to buy food to eat, five to one above what we are able to loan. We loan at the rate of $1\frac{1}{2}$ pie per month to the rupee interest, which means in common English 9%, but money lenders whose business is money lending take from 12 pie to 48 pie per month to the rupee! When a man is desperately hard up he will often make desperate promises to pay, for which he repents afterwards. We try to save them from that, and those who have come to know us are happy with the idea. The following table suggests what we have been able to do. But the work is wholly new yet. We feel that the field is indefinitely large before us. And the returns are more than rupees.

Stations.	Date of Organization.	Capital Stock.	Shareholders.	Members.	Number of Loans During the Year.	Average Amount Lent.	Total Amount Lent.
Ankleshwer,	May 5, 1910	\$ 495	13	82	121	\$ 5.60	\$684.00
Raj Pipla,	Dec. 31, 1911	125	22	25	11	....	.....
Vyara, organized, but not working yet.							
Bulsar, working, but not organized yet.							

SCHOOL TABLE.

The school factor in the work in India is always important. This is perhaps because the people among whom we work, and practically all the missions, are the poorer people who have allowed themselves to be neglected during the centuries. Government realizes their need, but they have lost the desire for anything higher, so when missions, or any other agency, persuades people to send their children to school and to this end conducts a good school for them, government steps in with material aid based on the number who pass a given examination from year to year. So, very many mission schools, as well as others, receive government aid, which is appreciated, of course.

Stations.	Training Dept. Boys.	Training Dept. Girls.	Boys in Board- ing School.	Girls in Board- ing School.	Primary Day Schools.	Primary Night Schools.	Children in Day Schools.	Children in Night Schools.	Totals of Pupils.	Schoolteachers.	Government Aid.
Ahwa,	4	..	99	..	99	5	\$ 7.00
Ankleshwer,	5	17	48	220	268	32	....
Bulsar,	13	11	38	39	1	1	40	38	181	11	108.00
Dahanu,	5	..	200	..	200	11	....
Jalalpor,	2	..	..	..	..	3	25.00
Jhagadia,	6	7	72	76	148	..	....
Pimpalner,	4	..	55	..	55	..	....
Vada,
Vulli,
Vyara,	5	4	6	3	90	45	135	8	....

THE OVERWHELMING OPPORTUNITY.

We talk about fields and we talk about work. When we look the matter squarely in the face we have at our very doors, at the front door and the back door, sitting on the veranda and standing all around about us, one of the greatest missionary opportunities ever presented to any people! We are friends and they look to us for guidance. They are as sheep without a shepherd, and the fields are full of them,—the fields and the woods and the bazaars and the villages are full of them,—people, common people, who, like the Israelites under the Pharaohs of old, were only biding their time till they should have a leader. When the man came he was not wholly welcome, but he was called of God, and he led the people out. And they followed him. As I see these Bhils and Varleys and Gamtodas, the hundreds and thousands of them, and as I realize their nearness to us, and their great need of leadership, then the question constantly recurs to me, “Are we not peculiarly called of God to lead these hordes out of their unfortunate degradation and hereditary oppression into the light and liberty of Lord Jesus?” As I contemplate these things, the tears go trickling unbidden down my cheeks.

Stations.	Total Pop- ulation.	Bhils, etc.	Gamtodas.	Varleys, etc.	Total Reach- ables.
Ahwa,	29,353	....	....	....	....
Ankleshwer,	68,931	15,449	....	....	....
Bulsar,	89,404	....	....	....	....
Jalalpor,	75,252	....	....	....	....
Pimpalner, .....	....	....	....	....	....
Raj Pipla, .....	....	....	....	....	....
Vada, .....	....	....	....	....	....
Vyara,	94,000	....	60,000	....	....

The Secretary would have appreciated this table complete and considers it even in its present form, of great value. Perhaps next year it can be completed.

FINANCIAL

MISSION FUNDS SUMMARIZED.

Receipts—

Reported in Missionary Visitor, all funds,	\$ 41,212 92
Income from endowment (Annuities first paid from this, net income \$5,910 89),	24,166 71
India, special support, transmission, etc.,	11,657 43
China, special support, transmission, etc.,	3,421 00
Church Extension, payments of loans,	1,976 20
Earnings of Brethren Publishing House,	6,230 60
Earnings of bank account,	699 54
Total receipts,	\$ 89,364 40

Expenditures—

World-wide, including annuities \$18,255 82,	\$ 42,265 41
India, field,	32,490 08
China, field,	9,998 09
Church Extension, new loans,	\$ 3,300 00
Overdrawn one year ago,	147 03
Colorado City church, Colo.,	283 09
Denver Colored work,	5,279 25
Chicago S. S. Extension,	1,659 59
Lawrence Church, Kansas,	33 00
Total expenditures,	\$ 95,455 54

It will be observed in the above statement that the Board's expenses exceeded the receipts nearly \$6,000.00 the past year. Not all the China workers were on the field a full year, and this with the new workers for India will materially enlarge the expenses of the Board for the ensuing year.

GENERAL STATEMENT OF ALL FUNDS.

Receipts—

Mission funds as per statement above,	\$ 89,364 40
Ministerial and Missionary Relief Fund,	2,007 84
Gish Publishing Fund,	3,763 86
Gish Testament Fund,	235 99
Interest bearing funds,	132,987 64
Total receipts,	\$228,359 73
Cash on hand at beginning of year, all funds,	30,632 04
	\$258,991 77

Expenditures—

Mission funds as per statement above,	95,455 54
Ministerial and Missionary Relief Fund,	717 50
Gish Publishing Fund,	3,678 45
Interest Bearing Funds,	135,474 92
Increase on Special Support Funds,	1,098 44
Total expenditures,	\$236,424 85
Cash on hand at close of year, all funds,	22,566 92
	\$258,991 77

1. World Wide Fund.

Receipts—

Balance from last year,	\$ 28,155 39
Donations as reported in the Visitor,	\$ 25,056 27
Income from endowment and real estate,	24,048 84
Earnings of Brethren Publishing House,	6,230 60
Earnings of bank account,	699 54
	56,035 25
	\$ 84,190 64

Expenditures—

Annual Meeting Committees, Account No. 14,*	\$ 201 65	
Annuities,	18,255 82	
Publications, Account No. 17,	6,550 75	
Brooklyn Mission, Account No. 15,	880 00	
General Expense, Account No. 19,	4,482 98	
District Mission Work, Account No. 18,	6,960 00	
France Mission,	3,559 91	
Scandinavians,	1,374 30	
India Mission, Account No. 2,	17,954 55	
China Mission, Account No. 3,	4,650 95	
Church Extension Account No. 4,	1,454 72	\$ 66,325 63
Balance on hand for New Year,		\$ 17,865 01

\$ 84,190 64

* If detailed information is desired on any account, turn to the number of account corresponding to the numbers given below in the statement.

2. India Fund.**Receipts—**

Balance from last year in various accounts,		\$ 3,316 63
Donations reported through the Visitor,	\$ 1,909 80	
Interest on India Endowment,	117 87	
Special supports, Districts, Churches, etc., Account No. 10, .	6,243 75	
Transmission to missionaries, Account No. 12,	2,434 83	
Native Schools, reported in Visitor,	411 75	
Industrial, reported in Visitor,	349 18	
Hospital, reported in the Visitor,	22 60	
Native Villages,	15 95	
Dormitories, Account No. 11,	1,650 46	
Native Workers, Account No. 13,	1,312 44	
Orphanage, reported in the Visitor,	2,817 43	
Widows' Home, reported in the Visitor,	99 79	
Transferred from World Wide Fund to Balance,	17,954 55	35,340 40
		\$ 38,657 03

Expenditures—

General Work,	\$ 5,732 35	
Support of Workers,	9,737 60	
Furlough Account,	2,386 30	
New workers to field, outfits and fares,	1,369 51	
Training Department,	950 00	
Publishing Fund,	300 00	
Consumptive Home and Medical Work,	250 00	
Native Quarters, General and Ankleshwer,	650 00	
Native Quarters, Vulli,	700 00	
Bungalows,	3,300 00	
Boarding School, Vyara,	400 00	
Orphan Farmers,	150 00	
Native Schools,	223 75	
Industrial Work,	170 00	
Native Villages,	15 95	
Native Workers,	819 79	
Orphanage,	2,500 00	
Widows' Home,	400 00	
Transmission,	2,434 83	\$ 32,490 08

Balances—

Native Schools,	\$ 188 00	
Missionaries' Children's School,	5 00	
Industrial Work,	179 18	
Hospital,	2,070 53	
Dormitories,	1,650 46	
Native Workers,	492 65	
Orphanage,	1,581 13	6,166 95
		\$ 38,657 03

3. China Fund.

Receipts—

Balances,		\$	14 20
Donations reported in the Visitor,	\$ 2,011 14		
Native Workers,	62 50		
Orphanage,	85 00		
Transmission, Account No. 12,	214 75		
China Famine,	1,236 75		
Special Supports, Districts, etc., Account No. 10,	1,822 00		
From World Wide, to Balance account,	4,650 95	\$	10,083 09
			<u>\$ 10,097 29</u>

Expenditures—

General Missions,	\$ 2,346 27		
Support of workers,	3,547 25		
Fares to field, outfits, etc.,	2,630 65		
Medical,	22 42		
Transmission,	214 75		
Famine work,	1,236 75		9,998 09
			<u>\$ 9,998 09</u>

Balances—

China Orphanage,	\$	99 20
		<u>\$ 10,097 29</u>

4. Church Extension.

THE FUND.

Receipts—

Balance on hand from last year,		\$	10,925 28
Donations reported in the Missionary Visitor,	\$ 16 11		
Overdrawn one year ago,	\$ 147 03		
Overdrawn this year,	1,307 69		
From World Wide fund,	1,454 72		1,470 83
Total of unpaid loans,		\$	12,396 11

Bills Receivable Account.

Receipts—

Loans paid off by churches,—

Red Cloud, Nebr.,	\$ 100 00		
Weston, Oregon,	460 00		
Rockford, Ill.,	300 00		
Lakeview, Mich.,	16 20		
McClave, Colo.,	140 00		
Onekema, Mich.,	100 00		
Weiser, Idaho,	100 00		
Newton, Kansas,	160 00		
Chico, Cal.,	100 00		
North Star, Okla.,	60 00		
Tekoa, Wash.,	100 00		
Christiansburg, Va.,	70 00		
Hancock, Iowa,	80 00		
Hartman, Colo.,	60 00		
Sidney, Nebr.,	10 00		
Fairfax, Va.,	120 00	\$1,976 20	
Balance of loans in force at close of year,		12,396 11	\$ 14,372 31

Expenditures—

New loans made,			
Verdigris, Kansas,	\$ 300 00		
Empire, Cal.,	1,000 00		
Lawrence, Kansas,	2,000 00	\$3,300 00	
Balance of loans from last year,		11,072 31	\$ 14,372 31

5. Ministerial and Missionary Relief Fund.

Receipts—

Balance from last year,		\$ 8,566 81
Earnings of Brethren Publishing House,	\$ 1,560 00	
Income from Gish Estate,	447 84	2,007 84

\$ 10,574 65

Expenditures—

Moses Cruza, Kansas City, Mo.,	\$ 180 00	
Mrs. Catherine Pearsall, Belleville, Kansas,	87 50	
J. S. Mohler, Quinter, Kansas,	225 00	
D. W. Stouder, Madison, Kansas,	135 00	
E. M. Sheets, Dresden, No. Carolina,	45 00	
Henry Sheets, Scottville, No. Carolina,	45 00	\$ 717 50

Balance on hand to New Year, \$ 9,857 15

6. Gish Testament Fund.

Receipts—

Balance on hand at beginning of year,	\$ 341 17	
Income from sales during the year,	235 99	577 16

Balance to New Year, \$ 577 16

7. Gish Publishing Fund.

Receipts—

Income from sales of books to Publishing House	\$ 56 43	
Sales from Gish Fund Books to Ministers,	468 22	
Income from endowment,	3 239 21	
Overdrawn,	351 08	\$ 4,114 94

Expenditures—

Overdrawn one year ago,		\$ 435 49
Books purchased and published during year,	\$ 2,231 61	
Sister Gish's annuity,	1,000 00	
To Ministerial and Missionary Relief Fund,	447 84	3,678 45

\$ 4,114 94

8. Special Funds.

Africa—

On hand at beginning of year,	\$ 73 25	
Donations during the year,	7 50	\$ 80 75

Japan—

On hand at beginning of year,	\$ 80 30	
Donations during the year,	1 00	\$ 81 30

Philippines—

On hand at beginning of the year, no increase,		\$ 81 40
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Porto Rico—

On hand at beginning of the year,	\$ 229 37	
Donations during the year,	2 55	\$ 231 92

Jerusalem—

On hand at beginning of the year,	\$ 484 65	
Donations during the year,	11 66	\$ 496 31

South America—

On hand at beginning of the year,	\$ 55 44	
Donations during the year,	5 00	\$ 60 44

New England—

On hand at beginning of the year, no increase,		\$ 155 00
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Southern Native White—

On hand at beginning of the year, no increase, \$ 23 23

Australia—

On hand at beginning of the year, no increase, \$ 16 00

Cuba Mission—

On hand at beginning of the year, \$ 223 13
 Donations during the year, 3 26 \$ 226 39

Medical Missions—

On hand at beginning of the year, no increase, \$ 12 00

Colorado City Churchhouse—**Receipts—**

By donations as reported in the Visitor, \$ 702 22

Expenditures—

Expenses in collections, \$ 283 09
 Balance to New Year, 419 13 \$ 702 22

Denver Colored Work—**Receipts—**

By donations as reported in the Visitor, \$ 6,022 07

Expenditures—

To Northwest District of Kansas and N. E. Colorado for
 the work, \$ 5,225 00
 Stationery and solicitation, 54 25
 Balance to New Year, 742 82 \$ 6,022 07

Chicago Sunday-school Extension Fund—**Receipts—**

By donations as reported in the Visitor, \$ 1,659 59

Expenditures—

Brethren Publishing House, stationery, \$ 2 75
 By check to Chicago Extension, 1,656 84 \$ 1,659 59

Lawrence Churchhouse, Kansas—**Receipts—**

By donations as reported in the Visitor, \$ 33 00

Expenditures—

By check to Lawrence, \$ 33 00

9. Interest Bearing Funds. Received during the Year.**Receipts—**

Bills Receivable, loans paid, \$ 45,483 11
 Denmark Poor Fund, interest, 163 96
 Brethren Publishing House, bills receivable, 6,582 08
 Gospel Messenger Endowment, 10,050 00
 Mission Endowment, paid in, 11,500 00
 World Wide Endowment, paid in, 56,830 00
 Payments on Real Estate, 1,178 49
 Brethren Publishing House Reserve, 1,200 00
 Overdrawn,—Interest Bearing Funds, 12,710 47 \$145,698 11

Expenditures—

Bills Receivable, New Loans, \$126,685 42
 Publishing House, Bills Receivable, 7,764 50
 World Wide Endowment, 525 00
 Mission Endowment, 500 00
 Overdrawn, Interest Bearing Funds, now paid back, 10,223 19 \$145,698 11

10. Special Support Funds.**Southern California Sunday-schools.****Receipts—**

Receipt No. 5079,	\$	108 49		
Receipt No. 5303,		150 00		
Receipt No. 5527,		150 00	\$	408 49

Expenditures—

Support of Sister Gertrude Emmert,	\$	300 00		
Payment of balance due from last year,		108 49	\$	408 49

Middle Pennsylvania Sunday-schools.**Receipts—**

Receipt No. 5256,	\$	125 00		
Receipt No. 5483,		2 00		
Receipt No. 5496,		125 00	\$	252 00

Expenditures—

Support Bro. Jesse B. Emmert,	\$	250 00		
Balance to New Year,		2 00	\$	252 00

Eastern Pennsylvania Sunday-schools.**Receipts—**

Receipt No. 5139,	\$	125 00		
Receipt No. 5392,		125 00	\$	250 00

Expenditures—

Support Sister Kathryn Ziegler,		250 00	\$	250 00
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Western Pennsylvania Sunday-schools.**Receipts—**

Balance from last year,	\$	125 00		
Receipt No. 5409,		250 00	\$	375 00

Expenditures—

Support Sister Ida C. Shumaker,	\$	250 00		
Balance to New Year,		125 00	\$	375 00

Pipe Creek Congregation, Maryland.**Receipts—**

Balance on hand from last year,	\$	150 00		
Receipt No. 5565,		350 00	\$	500 00

Expenditures—

Support W. B. Stover,	\$	350 00		
Balance on hand to New Year,		150 00	\$	500 00

Northwest Ohio Sunday-schools.**Expenditures—**

Support Bro. and Sister S. P. Berkebile,	\$	500 00		
Balance due the Board,		500 00		

Quemahoning Congregation, Pennsylvania.**Receipts—**

Receipt No. 5408,	\$	275 00		
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Expenditures—

Support Q. A. Holsopple,	\$	143 75		
Balance to New Year,		131 25	\$	275 00

Nebraska Foreign Fund.**Receipts—**

Receipt No. 5085,	\$	200 00		
Receipt No. 5087,		150 00		
Receipt No. 5141,		22 55	\$	372 55

Expenditures—

Balance due from last year,	\$	367 06		
Support of Sister Josie Powell,		250 00	\$	617 06
Balance due Board,			\$	244 51

McPherson Congregation, Kansas.**Receipts—**

Receipt No. 5276,	\$	230 62		
Receipt No. 5509,		153 20		
Charged to India Expense,		116 18	\$	500 00

Expenditures—

Support Bro. and Sister E. H. Eby for 1910-11,			\$	500 00
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Botetourt Memorial Missionary Circle.**Receipts—**

Receipt No. 0000,	\$	675 00		
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Expenditures—

Support A. W. Ross and family,			\$	675 00
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Mt. Morris College Missionary Society.**Receipts—**

Receipt No. 5248,			\$	250 00
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Expenditures—

Balance due from last year,	\$	375 00		
Support D. J. Lichty,		250 00	\$	625 00
Balance due the Board,			\$	375 00

Mt. Morris Sunday-school, Illinois.**Receipts—**

Receipt No. 5568,	\$	250 00		
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Expenditures—

Support Sister Sadie J. Miller,			\$	250 00
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Second, Northern and Eastern Virginia Districts.**Receipts—**

Receipt No. 5032,	\$	7 00		
Receipt No. 5015,		15 00		
Receipt No. 5099,		24 00		
Receipt No. 5171,		5 00		
Annual Meeting Collection,		50 00		
Receipt No. 5229,		11 00		
Receipt No. 5277,		17 00		
Receipt No. 5287,		20 25		
Receipt No. 5325,		12 50		
Receipt No. 5474,		18 25	\$	180 00

Expenditures—

Balance due the Board from last year,	\$	196 72		
Support Bro. and Sister I. S. Long,		500 00	\$	696 72
Balance due the Board,				516 72

Metzger China Fund.**Receipts—**

Receipt No. 5153,	\$	25 00		
Receipt No. 5283,		21 50	\$	46 50

Expenditures—

Support of Sister Minerva Metzger,			\$	46 50
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Dallas Center, Iowa, Sunday-school.

Receipts—

Receipt No. 5286,	\$	75 50
Passed to support of Sister Minerva Metzger,		75 50

Cerro Gordo Sunday-school, Illinois.

Receipts—

Receipt No. 5230,	\$	75 00
Receipt No. 5328,	150 00 \$	225 00

Expenditures—

Support Bro. B. F. Heckman,	\$	212 50
Balance to New Year,	12 50 \$	225 00

Shade Creek Congregation, Pennsylvania.

Receipts—

Receipt No. 5498,	\$	250 00
Receipt No. 5542,	50 00 \$	300 00

Expenditures—

Support Sister J. M. Blough,	\$	300 00
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Southern Ohio Sunday-schools.

Receipts—

Receipt No. 5123,	\$	125 00
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Expenditures—

Support J. M. Pittenger,	\$	250 00
Balance due the Board,		125 00

Antietam Congregation, Pennsylvania.

Receipts—

Balance from last year,	\$	50 00
Receipt No. 5031,		125 00
Receipt No. 5273,		125 00
Receipt No. 5345,		150 00
Receipt No. 5499,		75 00
Receipt No. 5562,	75 00 \$	600 00

Expenditures—

Support Sisters Mary N. Quinter and Nora Lichty,	\$	575 00
Balance to New Year,	25 00 \$	600 00

Y. P. Mission and Temperance Society, Huntingdon, Pa.

Receipts—

Receipt No. 5319,	\$	20 00
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Expenditures—

Balance due from last year,	\$	249 92
Support Brother J. M. Blough,	250 00 \$	499 92
Balance due the Board,		479 92

Northern Indiana Sunday-schools.

Receipts—

Balance from last year,	\$	754 00
Receipt No. 5329,	275 00 \$	1,029 00

Expenditures—

Support Sister W. B. Stover, 1910-11 and 1911-12,	\$	600 00
Support Sister Winnie Cripe,		212 50
Balance to New Year,	216 50 \$	1,029 00

Southwestern District of Kansas.

Receipts—

Receipt No. 5117,	\$	250 00
Receipt No. 5300,	250 00 \$	500 00

Expenditures—

Balance due the Board from last year,	\$ 350 00		
Support Bro. and Sister F. H. Crumpacker,	600 00	\$	950 00
Balance due the Board,			450 00

Southern District Illinois.**Receipts—**

Receipt No. 5097,	\$ 150 00		
Receipt No. 5446,	150 00	\$	300 00

Expenditures—

Support Sister Eliza B. Miller,		\$	300 00
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North Dakota China Fund.**Receipts—**

Balance from last year,	\$ 644 56		
Receipt No. 5052,	150 00		
Receipt No. 5093,	15 50		
Receipt No. 5116,	12 80		
Receipt No. 5137,	20 00		
Annual Meeting Collection,	63 92		
Receipt No. 5198,	107 02		
Receipt No. 5398,	5 60		
Receipt No. 5403,	6 00		
Receipt No. 5425,	30 00		
Receipt No. 5463,	1 00		
Receipt No. 5529,	10 00		
Receipt No. 5530,	75 00	\$	1,141 40

Expenditures—

Support Bro. Geo. W. Hilton and Family,	\$ 675 00		
Balance to New Year,	466 40	\$	1,141 40

Mohler France Fund, North Dakota.**Receipts—**

Receipt No. 5198,	\$ 28 00		
Receipt No. 5383,	30 00		
Receipt No. 5397,	5 60		
Receipt No. 5403,	6 00		
Receipt No. 5425,	58 20	\$	127 80

Expenditures—

Support Bro. Paul Mohler and Family,		\$	515 65
Balance due the Board,			387 85

11. India Dormitories.

Receipt No. 5200,	\$ 135 00	Receipt No. 5437,	\$ 130 46
A. M. Collection,	240 00	Receipt No. 5448,	109 54
Receipt No. 5207,	11 00	Mission Receipts,	5 00
Receipt No. 5350,	25 00	Receipt No. 5480,	120 00
Receipt No. 5302,	10 87	Receipt No. 5487,	60 00
Receipt No. 5378,	120 00	Receipt No. 5497,	10 89
Receipt No. 5379,	131 50	Receipt No. 5500,	120 00
Receipt No. 5399,	120 00	Receipt No. 5524,	5 00
Receipt No. 5400,	120 00	Receipt No. 5537,	50 00
Receipt No. 5401,	124 00	Receipt No. 5553,	121 00

Total receipts,\$ 1,650 46

12. For Transmission.**For India—**

Receipt No. 5030,	\$ 10 00	Receipt No. 5335,	\$ 88 00
Receipt No. 5034,	5 00	Receipt No. 5335,	160 00
Receipt No. 5049,	16 38	Receipt No. 5337,	165 24
Receipt No. 5082,	23 50	Receipt No. 5338,	10 00
Receipt No. 5118,	2 07	Receipt No. 5344,	20 00
Receipt No. 5127,	25 00	Receipt No. 5346,	29 00
Receipt No. 5176,	400 00	Receipt No. 5347,	5 00
		Receipt No. 5349,	2 00

Annual Report

Receipt No. 5180,	14 25
Receipt No. 5181,	1,204 36
Receipt No. 5205,	20 00
Transfers per order,	26 00
Receipt No. 5234,	3 00
Receipt No. 5247,	24 41
Receipt No. 5295,	14 00
Receipt No. 5299,	10 00
Receipt No. 5317,	10 00

Receipt No. 5372,	10 00
Receipt No. 5410,	8 25
Receipt No. 5415,	10 00
Transfer per order,	50 00
Receipt No. 5422,	30 00
Receipt No. 5488,	10 00
Receipt No. 5510,	3 00

Total for India,\$ 2,408 46

For China—

Receipt No. 5045,\$	12 75
Receipt No. 5254,	5 50
Receipt No. 5260,	3 00
Receipt No. 5318,	10 00
Receipt No. 5335,	60 00

Receipt No. 5427,	16 30
Receipt No. 5429,	3 00
Receipt No. 5478,	1 20
Receipt No. 5484,	3 00
Receipt No. 5522,	100 00

Total for China,\$ 214 75

13. India Native Workers.

Receipt No. 5020,\$	75 00
Receipt No. 5023,	25 00
Receipt No. 5033,	12 50
Receipt No. 5041,	12 50
Receipt No. 5044,	12 50
Receipt No. 5047,	50 00
Receipt No. 5050,	20 00
Receipt No. 5053,	12 50
Receipt No. 5063,	12 50
Receipt No. 5067,	5 00
Receipt No. 5068,	12 50
Receipt No. 5073,	15 00
Receipt No. 5077,	12 50
Receipt No. 5124,	13 26
Receipt No. 5129,	35 00
Receipt No. 5143,	5 00
Receipt No. 5144,	12 50
Receipt No. 5146,	25 00
A. M. Collection,	75 00
Receipt No. 5155,	18 21
Receipt No. 5163,	12 50
Receipt No. 5190,	6 00
Receipt No. 5192,	16 00
Receipt No. 5294,	8 66
Receipt No. 5206,	12 50
Receipt No. 5208,	12 50
Receipt No. 5209,	5 00
Receipt No. 5216,	12 41
Receipt No. 5219,	28 00
Receipt No. 5225,	20 00

Receipt No. 5240,\$	50 00
Receipt No. 5274,	25 00
Receipt No. 5275,	50 00
Receipt No. 5281,	12 50
Receipt No. 5298,	12 50
Receipt No. 5326,	33 75
Receipt No. 5343,	16 00
Receipt No. 5352,	25 00
Receipt No. 5357,	12 50
Receipt No. 5367,	75 00
Receipt No. 5393,	12 50
Receipt No. 5394,	25 00
Receipt No. 5395,	12 35
Receipt No. 5420,	15 40
Receipt No. 5428,	9 00
Receipt No. 5430,	50 00
Receipt No. 5435,	12 50
Receipt No. 5465,	25 00
Receipt No. 5466,	50 00
Receipt No. 5467,	2 00
Receipt No. 5477,	7 10
Receipt No. 5489,	6 00
Receipt No. 5495,	12 50
Receipt No. 5524,	50 00
Receipt No. 5531,	20 30
Receipt No. 5532,	8 00
Receipt No. 5549,	20 00
Receipt No. 5549,	30 00
Receipt No. 5556,	25 00
Receipt No. 5554,	12 50

Total donations,\$ 1,312 44

14. Annual Meeting Committees.

Auditors,	\$ 160 95	
Sunday-school Advisory Committee,	40 70	\$ 201 65

15. Brooklyn Mission.

English Mission,	\$ 660 00	
Italian Mission,	220 00	\$ 880 00

16. Building and Grounds.

Taxes on Property,	\$ 1,894 43	
Insurance, Building, Boiler and Liability,	797 39	
Repairs and improvements,	317 58	\$ 3,009 40

Total donated to World Wide Endowment for the year, ...		\$ 56,830 00
Balance on hand at beginning of year,		560,874 95
Transferred to Gospel Messenger Endowment,	\$ 25 00	
Transferred to World Wide Missions,	500 00	525 00
Total World Wide Endowment at present time,		\$617,179 95
Annuity Mission Endowment—		
Receipt No. 5089, Kansas,	\$ 7,000 00	
Receipt No. 5414,	4,000 00	
Balance from last year,	2,000 00	\$ 13,000 00
Total Mission Endowment Fund,		\$ 13,000 00
India Endowment—		
Balance from last year,		\$ 2,050 00
Gish Estate—		
Balance from last year,		\$ 56,334 12
Total Endowment		\$688,564 07

21. Endowment by States.

Illinois	\$170,522 84	
Indiana	89,516 87	
Pennsylvania	83,161 36	
Ohio	83,090 52	
Iowa	67,085 00	
Virginia	48,804 50	
California	46,281 58	
Kansas	30,778 16	
Nebraska	30,560 00	
Maryland	18,671 83	
Missouri	7,993 00	
Michigan	6,020 00	
Oregon	1,000 00	
Colorado	660 00	
Arizona	500 00	
West Virginia	288 00	
Idaho	55 00	
Oklahoma	45 00	
District of Columbia	22 50	
North Dakota	20 00	
Alabama	7 50	
Unclassified	1,430 41	
India Endowment	2,050 00	
Total Endowment		\$688,564 07

22. Gospel Messenger Endowment.

Balance from last year,	\$ 2,025 00	
Transfer from World Wide Endowment,	25 00	
Receipt No. 5434,	25 00	
Receipt No. 5538,	10,000 00	\$ 12,075 00

23. Assets.

Cash on hand,	\$ 22,566 92	
Bills Receivable, secured by Mortgages,	588,115 98	
Brethren Publishing House,	130,000 00	
Brethren Publishing House, Bills Receivable,	15,443 55	
Church Extension, Bills Receivable,	12,396 11	
Real Estate,	14,556 67	
Total Assets, March 1, 1912,		\$783,079 23
Total Assets, March 31, 1911,		708,614 31
Total Increase,		\$ 74,464 92

STATEMENT OF THE LEDGER

Cash,\$ 22,566 92

WORLD-WIDE FUND.

Fund,\$ 17,865 01
Mission Study,\$ 132 09

(Cash \$17,732.92.)

CHURCH EXTENSION.

Church Extension Fund,\$ 12,396 11
Bills Receivable,\$ 12,396 11

INDIA FUND.

Native Schools,\$ 188 00
Missionaries' Children's School,5 00
Industrial Work,\$ 179 18
Hospital,2,070 53
Dormitories,1,650 46
Native Workers,492 65
Orphanage,1,581 13

(Cash \$6,166 95.)

SPECIAL MISSIONS.

Africa,\$ 80 75
Japan,81 30
Philippines,81 40
Porto Rico,231 92
Jerusalem,496 31
South America,60 44
New England,155 00
Australia,16 00
Southern Native White,23 23
Cuba Mission,226 39
Medical Missions,12 00
China Orphanage,99 20

(Cash \$1,563 94.)

MISCELLANEOUS FUNDS.

Colored Mission,\$ 121 00
Colored Industrial,397 75
Gish Testament,577 16
Ministerial and Missionary Relief Fund,9,857 15
Colorado City Church,419 13
Denver Colored Work,742 82
Gish Publishing Fund,\$ 351 08

(Cash \$11,763 93.)

SPECIAL SUPPORTS.

Middle Pennsylvania Sunday-schools,\$ 2 00
Western Pennsylvania Sunday-schools,125 00
Pipe Creek Congregation, Maryland,150 00
Quemahoning Congregation, Pennsylvania,131 25
Cerro Gordo Sunday-school, Illinois,12 50
Antietam Congregation, Pennsylvania,25 00
Northern Indiana Sunday-schools,216 50
North Dakota China Fund,466 40
Northwestern Ohio Sunday-schools,\$ 500 00
Nebraska,244 51
Mt. Morris College Missionary Society,375 00

Second Virginia,	\$ 516 75
Southern Ohio Sunday-schools,	125 00
Huntingdon Y. P. Miss. and Temperance Society,	479 92
Southwest Kansas District,	450 00
Mohler France Fund, North Dakota,	387 85

(Overdrawn \$1,950 35.)

INTEREST BEARING FUNDS.

Denmark Poor Fund,	\$ 3,015 52
Gospel Messenger Endowment,	12,075 00
India Endowment,	2,050 00
Mission Endowment,	13,000 00
Brethren Publishing House, Reserve,	31,700 00
Brethren Publishing House, Investment,	\$130,000 00
Brethren Publishing House, Bills Receivable,	15,443 55
Endowment Bills Receivable,	588,115 98
Real Estate,	14,556 67
World Wide Endowment,	617,179 95
Michigan Farm,	51 14
Gish Estate,	56,334 12

(Cash Overdrawn, \$12,710 47.)

STATEMENT OF CASH.

World-Wide,	\$ 17,732 92	
India,	6,166 95	
Special Missions,	1,563 94	
Miscellaneous Funds,	11,763 93	
Special Supports,		1,950 35
Interest Bearing Funds,		12,710 47
Cash on hand,		22,566 92
	<hr/>	<hr/>
	\$ 37,227 74	\$ 37,227 74

* * *

Of the \$95,455.54 expended for missions as shown in the summarized statement of mission funds, page 41, \$3,676.26 was used to pay Board's traveling expenses to four meetings held during the year, salaries for office force, postage, treasurer's bond and stationery. In other words, of every dollar expended 3.8 cents plus was used for administration purposes and 96.2—cents was used for missions. It should be remembered that the members of the Board receive nothing for their time either to attend meetings or answer the many letters written them about the work.

* * *

It was need in the world plus love in God that constituted the call of Christ. Do we need more than sufficed for Him?—Robert Speer.

FINANCIAL STATEMENT OF THE BRETHREN PUBLISHING HOUSE

Resources—

Office fixtures,	\$ 2,135 49
Machinery,	59,877 56
Outfit,	13,130 26
Old ledger, 1907,	26 19
Old ledger, 1908,	25 04
Old ledger, 1910,	826 74
Accounts receivable,	25,301 53
Merchandise,	12,481 61
Gospel Messenger,	281 71
Inglenook,	352 37
Sunday-school papers,	26 00
Our Young People,	29 00
Bookstore,	2,333 75
Job,	22,209 21
Teachers' Monthly,	26 00
Cash,	2,956 17

\$142,018 63

Liabilities—

Old ledger, 1909,	\$ 41 44
Gospel Messenger, unexpired subscriptions,	19,735 63
Inglenook, unexpired subscriptions,	1,590 30
Sunday-school papers, subscriptions,	539 76
Our Young People, subscriptions,	755 43
Quarterlies, subscriptions,	43 32
Teachers' Monthly, subscriptions,	556 29
Gospel Messenger poor fund,	370 79

\$ 23,632 96

Net investment, exclusive of buildings, 118,385 67

\$142,018 63

Though the fiscal year is but eleven months long, the earnings of the several departments have been very good. The job department, in which commercial printing and book making are carried on, has been most satisfactory in results. The periodicals have held their subscription lists well and in several cases there has been a small increase. Through the change of the close of the fiscal year, comparisons are not practicable, but every one may feel assured that every employee connected with the House is seeking to make the publishing interests a credit in the business world, a strong factor in spreading the truth and a unifying force in the church.

AUDITORS' REPORT FOR YEAR 1911-1912.

We, the undersigned committee, appointed by Annual Meeting to audit the books and accounts of the General Mission Board and Publishing House of the Church of the Brethren, beg to submit the following report:

We verified all the additions in the various account books and checked the posting to the ledger and verified the results of the financial statements herewith submitted, and found the same to be correct.

We found vouchers for all items expended, examined the securities and found the amounts as herewith reported.

All records have been carefully made and explanations properly accounted for.

Dated this Twenty-seventh day of April, A. D. 1912.

{ R. E. Burger,
Committee { L. R. Peifer,
 { P. F. Eckerle.

GISH PUBLISHING FUND

Through Brother and Sister James R. Gish this Fund was founded. The following statistics in a small measure outline the scope of its usefulness. The influence exerted by these books on the ministry of our church and in turn to the laity cannot be told. The whole church must thank our dear brother and sister for their liberality.

The following rules govern the fund:

Section 1. **Name.**—The name of this fund shall be the Gish Publishing Fund.

Section 2. **Fund.**—This fund shall consist of the estate of James R. and Barbara Gish; estimated value, \$50,000; with any other funds that may hereafter be added to it.

Section 3. **Purpose.**—The purpose of this fund shall be to supply the ministers of the Church of the Brethren with such books and other printed matter as may be helpful to them in advancing and maintaining the Truth.

Section 4. **Supervision.**—The General Mission Board shall appoint a committee of three, so arranged in term of office that the time of one member expires each year whose duty it shall be

(a) To examine and pass upon publications issued and distributed by this fund.

(b) To arrange with the Publication Department for publication and distribution of publications selected.

Section 5. **Surplus.**—Any surplus on hand at the end of the fiscal year of the General Mission Board shall, after proper allowance has been made for selected books not yet published, be turned over to the fund for superannuated and disabled ministers and missionaries: but should it not be needed in said fund, then it shall be given to the World-wide Mission Fund.

Section 6. **Terms.**—The publications shall be distributed free or at greatly reduced rates, at no time the price asked being more than the cost of publication, including the expense for delivery.

Section 7. **Report.**—The General Mission Board shall cause to be published an annual report of the fund, including the list of books published and the number of copies distributed each year.

Books Distributed.

	Previously Sent Out.	Sent Out During 1911.	Total To Date.
*Annual Meeting Minutes,	780	157	937
*Alone With God,	1,865	78	1,943
Bible Dictionary,	1,699	84	1,783
Bible Manners and Customs,	1,751	64	1,815
Bible Readings and Studies,	817	123	940
Bible Atlas,	1,124	46	1,170
Blaikie's Bible History, .....	.....	346	346
Book of Books,	2,086	44	2,130
*Bound Tracts,	2,499	...	2,499
Doctrine of the Brethren Defended,	1,185	70	1,255
*Bulwarks of the Faith,	703	...	703
Cruden's Concordance,	1,564	78	1,642
*Divinity of Christ,	3,000	...	3,000
Eternal Verities,	2,373	98	2,471
How to Master the English Bible,	1,187	93	1,280
History of the Brethren,	1,071	45	1,116
*Life of John Kline,	1,145	...	1,145
Edersheim's Life of Christ, 2 Vol.,	1,380	67	1,447
Lord's Supper,	3,075	71	3,146
Modern Secret Societies,	2,251	63	2,314

Problems of Pulpit and Platform,	1,102	101	1,203
*Resurrection of Christ,	1,000	...	1,000
Seven Churches of Asia,	1,063	49	1,112
Sick, Dying and Dead,	1,359	120	1,479
*Square Talk about Inspiration of the Bible,	2,485	...	2,485
*Sunday-school Commentary,	8,937	...	8,937
*Schaff's History of Christian Church, Volume I,....	680	145	825
†Schaff's History of Christian Church, Volume II, ..	448	131	579
Schaff's History of Christian Church, Volume VI, .	....	326	326
Teacher Training with Master Teacher,	1,146	65	1,211
The Twelve Apostles,	1,604	1	1,605
*Nave's Topical Bible,	688	...	688
Topical Text Book,	1,594	67	1,661
Trine Immersion,	2,396	42	2,438
Universalism,	1,113	88	1,201
War vs. Peace, .....	....	352	352
Young Preacher,	1,530	111	1,641
Totals,	58,700	3,125	61,825
* No longer distributed by the Fund.			
† To be taken from the list, March 31, 1913.			

Administration of the Fund.

In a brief way the following table gives a history of the administration of the fund committed to the care of the Gish Fund Committee and gives the personnel of the committee since organization:

Year Ending March 31.	Amount Expended in Books.	Amount Passed to Min. and Miss. Relief Fund.	Committee's Expenses.	Members of Com- mittee.
1899	\$ 400 00	.....	.....	{ L. T. Holsinger A. H. Puterbaugh J. H. Moore
1900	1,544 83	\$ 500 00	\$ 9 40	{ Same as above
1901	3,407 34	.....	50 00	{ " " "
1902	1,987 11	1,241 27	16 95	{ " " "
1903	4,145 19	981 49	14 00	{ L. T. Holsinger J. E. Miller J. H. Moore
1904	2,572 32	827 55	8 95	{ Same as above
1905	2,354 63	512 80	3 42	{ L. T. Holsinger J. E. Miller J. W. Wayland
1906	1,702 39	772 91	45 43	{ Grant Mahan J. E. Miller J. W. Wayland
1907	2,667 72	530 33	49 55	{ Same as above
1908	3,459 75	681 91	.....	{ " " "
1909	829 79	472 42	.....	{ J. W. Wayland J. E. Miller J. H. B. Williams J. E. Miller
1910	2,489 24	456 85	8 60	{ J. H. B. Williams I. B. Trout J. H. B. Williams
1911	3,049 41	430 94	3 42	{ I. B. Trout J. E. Miller
1912	2,231 61	447 84	.....	{ Same as above
\$32,841 33		\$7,856 31	\$209 72	

As will be noted from the above, twenty per cent of each year's income is applied to the Ministerial and Missionary Relief Fund. From this fund several of our aged ministers or their widows are receiving assistance. The fund, the income as it is from a considerable amount of money, does good and will do good perpetually. This shows what a far-reaching influence a small amount of money each year can do for the work of Christ.

At the beginning of the new year at least two new books will be placed on the list and two others, if satisfactory arrangements can be completed. The books placed on the list are, Dr. Dargan's History of Preaching, supplied to our ministers at 30 cents, and Dr. Horace Bushnell's, The Character of Jesus, supplied at 15 cents.

Dr. Dargan's book, The History of Preaching, will be followed by another volume on the same subject. This book will be helpful to our ministers and especially to those who are willing to spend some time on the work. Dr. Bushnell's work is especially rich in value.

The Committee is making efforts towards having a book prepared, treating on the doctrines of our church, and setting them forth in a manner adapted for our present needs. Also the Committee is looking towards arranging a three years' course of reading for our ministers. It is hoped that definite announcement of these two works may be made during the early fall.

List of books on the fund at present and available for distribution:

	Regu- lar Price	To Ministers
Bible Atlas. By J. L. Hurlbut,	\$2 75	\$0 60
Bible Dictionary. By Smith and Peloubet,	2 00	25
Bible History. By Prof. W. G. Blaikie,	1 50	30
Bible Manners and Customs. By C. M. Mackie,	1 00	12
Bible Readings and Bible Studies. By I. J. Rosenberger,	35	10
Book of Books. By James M. Gray,	85	12
Brethren Defended. By R. H. Miller,	75	14
Cruden's Concordance,	1 00	30
Character of Jesus. By Horace Bushnell,	60	15
Edersheim's Life and Times of Jesus the Messiah, 2 Volumes,	2 00	69
Eternal Verities. By D. L. Miller,	1 25	19
How to Master the English Bible. By J. M. Gray,	50	08
History of the Brethren. By M. G. Brumbaugh,	2 00	48
History of Preaching. By Edw. Charles Dargan,	1 75	30
Lord's Supper. By D. B. Gibson,	35	10
Modern Secret Societies. By Chas. A. Blanchard,	75	10
Problems of the Pulpit. By D. D. Culler,	75	12
Seven Churches of Asia. By D. L. Miller,	75	14
Sick, Dying and Dead. By J. G. Royer,	40	07
Schaff's History of the Christian Church, Vol. II,	4 00	88
Schaff's History of the Christian Church, Vol. VI,	4 00	88
Teacher Training with the Master Teacher. By C. S. Beardslee, ...	55	09
The Twelve Apostles. By J. W. Wayland,	75	12
Topical Text Book. By R. A. Torrey,	30	12
Trine Immersion. By James Quinter,	90	15
Universalism Against Itself,	75	15
War vs. Peace. By Jacob Funk,	75	15
Young Preacher, The. By Theo. L. Cuyler,	50	10



Brethren's Tracts and Pamphlets

In the following list the one-page tracts are for free distribution. They are nearly all envelope size, very convenient, and intended to arouse interest, in which case inquiry will be made for larger tracts. The larger tracts may be had either through tract coupons which are given on the basis of ten per cent of any donation sent to the General Committee, or as given below.

Numbers having "E" before them means the tract is published in envelope size, $3\frac{1}{4} \times 5\frac{1}{2}$ inches. All others are pages $5\frac{1}{4} \times 7\frac{1}{2}$ inches. "G" following the number means the tract is published in the German, "S" in the Swedish and "D" in the Danish languages.

Order by number.

Prices given herein are by the hundred. Less quantities at the same rate.

One-Page Tracts

- E302. The Lighthouse. A. W. Vaniman.
- E303. Why Am I Not a Christian? S. W. Hoover.
- E304. Christian Baptism. B. F. Moomaw.
- E305. Trine Argument for Trine Immersion.
- E306. Feet-Washing. J. H. Moore.
- E307. Lord's Supper. J. H. Moore.
- E308. Close Communion. I. J. Rosenberger.
- E309. Salutation. J. H. Moore.
- E311. Church Entertainments. I. J. Rosenberger.
- E312. Gold and Costly Array. S. W. Hoover.
- E313. Christian Giving. I. J. Rosenberger.
- E314. Modern Skepticism. I. J. Rosenberger.
- E315. Christ and War. D. Vaniman.
- E316. Secret Societies.
- E319. The Old Way of Baptizing. W. B. Stover.
- E320. Are You Prepared to Die? James A. Sell.
- E321. The Blessings of Divine Association. Adaline Beery.
- E322. Infant Baptism. I. Bennett Trout.
- E323. Helping Jesus. D. Vaniman.
- 324. Saturday or Sunday, Which?
- E325. The Ministry of Sorrow. James A. Sell.
- E326. The Judgment. S. N. McCann.
- E327. Stop and Think. D. Vaniman.
- E328. Secret Prayer.
- E329. The Importance of Church Membership. D. Hays.
- E330. Spirituality.
- E331. A Few Open Questions. Andrew Hutchison.

Four-Page Tracts

This Series 25 Cents Per Hundred.

- 270. Atoning Blood of Christ. C. Hope.
- 271. Design of Baptism. W. B. Stover.
- 272. What Shall I Do With the Commandments of Jesus? J. E. Miller.
- 273. Close Communion Examined. I. J. Rosenberger.
- 274. Christian Giving. I. J. Rosenberger.
- 275. Are Christians Allowed to Swear? S. Z. Sharp.
- 276. Anointing. L. W. Teeter.
- E277. The Safe Church Doctrine. L. W. Teeter.
- E278. Standard of Nonconformity. Daniel Hays.
- E279. Three Links of Oddfellowship. I. J. Rosenberger.
- E280. Organization of the Church. B. E. Kesler.
- E281. How and Whom to Baptize. Daniel Hays.

- E282. The Second Coming of Christ.
- E283. The Gospel Door Into the Church.
- E284. Why We Should Speak of Secret Societies.
- E285. Secret Societies and the Word of God.

Eight-Page Tracts

This Series 50 Cents Per Hundred.

- 101. Why I Love My Church. W. B. Stover.
- 102. Which Is the Right Church? S. T. Carpenter.
- 103. Come, Let Us Reason Together. (Tobacco Tract.) D. L. Miller.
- 104. Communion. H. C. Early.
- 105. The Bible Service of Feet-Washing. Landon West.
- E106. The House We Live In. D. Vaniman.
- 107. Origin of Single Immersion. James Quinter.
- 108. Intemperance. Jacob Rife.
- E109. The Lighthouse. A. W. Vaniman.
- 110. Vocal and Instrumental Music in Worship. I. J. Rosenberger.
- E111. Plain Dressing. D. L. Miller.
- E112. Prayer Covering. S. N. McCann.
- 113. Christian Salutation. Salome A. (Stoner) Myers.
- 114. Modern Skepticism in the Camp. I. J. Rosenberger.
- E115. The Lord's Supper. D. L. Miller.
- 116. Woman's Work. Sadie Brallier Noffsinger.
- 117. Our Standard of Religion: What Is It? D. Hays.
- 118. Sisters' Prayer Covering. S. Z. Sharp.
- E119. The Dual Crucifixion. L. W. Teeter.

Pamphlets

- 41. Christian Baptism. D. C. Moomaw, 16 pp., \$0.90.
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The Missionary Visitor



Vol. XIV

JULY, 1912

No. 7

Attention Every Reader



SOME complaint has come in that persons entitled to the Visitor for one year, do not receive it. Some say they receive two or three numbers and then the magazine stops. Others do not get it after names are sent in. The Visitor should be in the hands of every reader in the United States not later than the 15th of the month of its issue. When it does not thus arrive, please drop a card addressed to the Missionary Visitor, Elgin, Ill., stating that you have not received the paper and we will at once look into the matter and determine what is wrong and correct it. Please note to address the card to the Missionary Visitor, Elgin, Illinois.

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

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REGULAR MEETINGS.

The third Wednesday in April, August and December.

Address all communications to the

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Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

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THE EDITOR'S CHAT

Conference is past. It is a memory; but the spiritual uplift which the thousands received is being carried back to the churches throughout the Brotherhood. The convention spirit was strong. The addresses made were intense, breathing of that life which is to come, and forecasting that life which will possess the church of tomorrow.



We were much gratified by the number of VISITOR subscriptions that were received over this Conference period,—a larger number, perhaps, than ever before, and at least for the past five years. This shows an interest, and it is a joy to us to know that we have with us the sympathies of so large a mission family, that we have the heart of such a body in our church. This encourages us to press on, and with your assistance the VISITOR shall continue in its place.



But we notice that many churches have failed to send in their lists of names for the VISITOR. Also we notice that other churches send lists that do not include the names of all families in which members reside. This is unfortunate, and for the present these are the ones in whom we are the most interested. What we wish is to get this paper into every Brethren home in the Brotherhood. We want this before our next Conference, for our next Conference offering, at Winona Lake, is to be the largest ever, and we desire all our people to read the VISITOR before that time.



We are wondering how many of our churches can show a clean record on VISITOR subscriptions,—can show all families receiving the paper. If your church is one we wish to know it. You are entitled to be on the honor roll. There is where we will place you if you will send us your name. If your church is in this column please inform us. We wish to print in the VISITOR the names of all such. How large will your list be? May we not have your name if you can be included thus?



We still wish to have the name of some one in each church in our Brotherhood, who will assist us in making a canvass, and a clean sweep for subscribers. We have something for you. When writing, please address THE MISSIONARY VISITOR, Elgin, Illinois. Hoping that you have been touched, directly or indirectly, by the Conference, we are,

Most sincerely,

The Editor

THE THOUGHT OF GOD

DR. H. GRATTAN GUINNESS

*The thought of GOD turns everything to gold,
The gold of good; as when the glorious sun
Transforms the ashen mountains of the night
Into the glowing heights that greet the day.
Without a mind of goodness in control,
Stars in their courses are but shining dust,
And mind with all its architectural domes,
And pillars of attainment, but a fire,
Which for a moment flits above a marsh,
An accidental glimmer in the shades
Of everlasting night. Is there no king
Immortal on an all-commanding throne,
Ruling in righteousness? Then right has ceased
To be the end of being, and a goal
Worthy their progress, shining worlds have none;
Upon the central throne, if throne there be,
Sits Chance, whose sceptre is a broken reed, .
Eyeless and soulless, mindless; destitute
Of conscience, reason, sense; a shapeless thing,
A mere chimera; will ye give the helm
Of government to that? Then lift the golden crown
That decks the brow of kings, and loose the leaves
Which circle as a chaplet on the brow
Of wisdom; and let godlike intellect
Uncrown itself; and fling the tawdry toys
Of its attainments on the wayside heap
Blown hither by the winds. But why these laws
Which fix the bounds of things, this noble march
Of seasons; and this stately sweep of worlds?
The stars that run their courses mock the dream
Of the disordered mind that sees no rule,
No order in the universal whole;
That calls its cosmos chaos; and commits
Its destinies to accident, and sees
Before it only night; a common grave,
Not e'en a headstone to record the place
Where fell the fabric of the universe,
Into the nothingness from which it sprung—
But no! the circling worlds shall fill the sky
When false philosophies which failed to read
Their meaning shall have perished; wisdom rules
This universal whole, and goodness gilds
With its immortal beauty every brow
Uplifted to the light. The thought of GOD
Holds its dominion, and the soul of man
Sees GOD reflected all around, and finds
His presence in itself, the inward shrine,
Of wisdom, justice, goodness infinite.*

—Regions Beyond.

The Missionary Visitor

Volume XIV

July, 1912

Number 7

THE ANNUAL CONFERENCE FROM A MISSIONARY VIEWPOINT

G. B. R.



CONFERENCE of necessity must have two purposes in view in all her work,—the first and greatest, the progress of the kingdom into all the world,—and second and secondary to the first, the details of organization and

purity of the body so as to keep her in the best possible working order.

Nothing is easier, humanly speaking, than to put the first second in the ideal of the membership or even of the leaders of the church. And when this is accomplished Satan sits down and is at ease; for a body that turns its efforts on itself alone makes little or no progress in the world. Further, one of the best purifying agencies that Christ put into the world is the church at work among sinners to save them. Nothing brings the soul into closer heart-searchings, nothing removes so quickly all that is objectionable to God, as to go to work in evangelization of the world.

Spirituality created in an individual is bound to beget a seeking to save the lost everywhere. Not to seek means low spiritual power. Where there is the Spirit of God there is effectual wit-

nessing for Him. This witnessing is "lifting up Christ," and He Himself declared that then all men would be drawn unto Him.

The Bible Institute preceding the Conference was deeply spiritual. It begat heart-searching from every angle and prompted resolutions of better living, more intelligent doing, and wider witnessing for the Lord. This means missionary endeavor, whether it be in the home town, in the State District or in all the world.

Before Sunday among the many good things that pressed hard towards better evangelistic effort, prominently was Brother Stover's address, "Among the Common People of India," in which he told in a homelike way of life and labors in the everyday walks of India. That talk touched,—it "stuck" to the minds and hearts of the people. It was a great begetter of interest in missions. Then Brother Kurtz Miller's address on the "Neglected Grace" was a revelation of Paul's wonderful teaching on the "grace of giving." Most people like to hide their little giving behind Christ's words, "Let not your left hand know what your right hand does." They overlook the fact that Jesus was talking about alms to the poor and never referred to developing the kingdom, which Paul plainly

teaches should "abound" in each life and "provoke each other to good works." The "unspeakable gift," being the grace of giving, gives a new missionary view to the Testament that will make every one but the miser rejoice.

Brother Long's prayer of Moses, while not missionary in thought, was to most people a missionary address because illustrations came from the

it with the slime of selfishness and sordid gain.

As for the Sunday session, it simply was a splendid survey of the great work of teaching the Word, of reaching out more effectually through the church membership among those who make no profession. And when the Sunday-school finds every able-bodied member of the congregation in the Sunday-school, and with them as many



Photo by I. E. Oberholtzer.

• View in York Tabernacle, Conference in Session.

mission field. With some people when even a doctrinal sermon is punctuated with missionary illustrations the sermon is missionary to them. It is the kind, too, that does double work,—teaches doctrine in the right light and injects missionary sentiment at the same time.

But surely the educational meeting was not missionary! Don't be too sure about that. Our college men who spoke held high the ideal of efficiency for the front rank of church endeavor. They did not plead for education to make dollars, but better to serve Christ and the church. Anything short of such an ideal would prostitute their work into the muck of earth and coat

neighbors and their children as members of the church, then and not till then will the Sunday-schools of the Brethren church have taken hold of her opportunity and made herself felt in the world as they should. There need be no better missionary teaching than for the Sunday-school to teach the spirit and life of the Word,—the Holy Spirit will do the rest and the Sunday-school scholars will be witnessing in all the world everywhere.

Of course, the missionary meeting on Monday afternoon was missionary. Everything pointed in that direction. And important as are the educational meetings, the Sunday-school sessions and other auxiliary services of Confer-

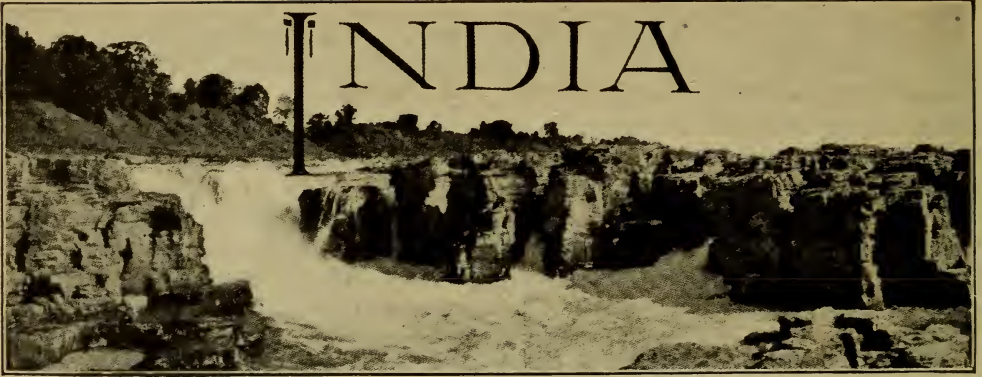
ence, it is one splendid sign of the true conception which the church holds of her mission in the world when the Standing Committee adjourns and lends its presence and influence to the occasion; when institute work and every other good thing stops, while in one great gathering the body weighs the great responsibility, the wonderful privilege and the important duty, of praying and giving for the world-wide spread of the Gospel. This is the climax hour of each Conference. Here hearts are moved, purse strings loosened, resolutions made, and lives consecrated for missionary endeavor. But one greater and more momentous moment can come in the life of the church than these missionary meetings, and that will be when, under the hand of persecution, which today she knows not, she may gather to hearten the trembling whose lives must be offered at the stake. And perchance even such an hour does not call forth (humanly speaking) as great concern in the Master's heart as when young people lay their lives on the altar of service, as did the four who were on this occasion this year consecrated to the India field. For the burning at the stake is soon over, and then comes glory. But the weary years of toil in the sin-stifling fields of heathendom is a greater task, a harder trial, a nobler work than martyrs ever did.

The business session of the Confer-

ence had the ring of victory in Jesus' Name,—the marks of the leaven of a deeper spiritual life in the rank and file of the church. True, the removal of rebaptism was not granted, but every one knows that the vote was much stronger in its favor than ever before, and this is simply a mark of honoring the Spirit above the necessary form. The carefully-selected committee of five who are to take under advisement the whole subject of qualifications and service of our ministers is bound to be far-reaching in all the world. The General Mission Board, already sensing this need, has made doctrinal requirements and such preparation as would set many a minister at home to thinking before he would answer clearly and satisfactorily every question. But if this is needed abroad, surely the same care is needed at home, that the pulpit make no uncertain sound concerning the Words of Life.

How rejoiced every member should feel over the greater spiritual development of the church, as seen in these unmistakable signs of growth! And as the church presses on in greater fullness, problems will still be on hand to be solved, but they will involve the aggressive steps of the church against the flesh, the world and the devil, and He Who promised to be with His children unto the end will give His people the victory.

A chief blessedness of intercessory prayer is that we can use it for those whom we love and care for when we can serve them in no other way. Their distance, their very nearness, their unbelief, their pride, their dignity, their resentments, their desperation, may render our other helps—helps of the hand or tongue, of counsel or cheer or warning—of the most delicate generality or the friendliest sympathy, impossible or futile.—F. D. Huntington.



INDIA NOTES

Alice K. Ebey

District Meeting.—Tuesday, April 2, our missionaries and Indian brethren and sisters from the different stations gathered at Bulsar for the District Meeting and other meetings associated therewith. These meetings had been postponed indefinitely on account of the smallpox and measles at Bulsar, so it was with gratitude and thanksgiving that the Lord's children came together after the diseases had about disappeared. Only about half the missionaries on the field were present, but there was a good representation of the Indian brethren and sisters, many of them recent converts from heathenism. The first service on Tuesday evening was a sermon by Bro. Adam Ebey, from the second chapter of First Peter.

Wednesday morning the Sunday-school Meeting convened. Several good talks on different phases of the Sunday-school work were given by our Indian brethren. Then Bro. Lellu Jalim, the District secretary, read the report of the Brethren Sunday-schools in India for 1911. There were over forty Sunday-schools reported and a few had not been reported. In these Sunday-schools about 1,200 scholars are taught of Christ each Sunday and

a number have been added to the Lord.

Wednesday afternoon the Workers' Meeting convened. Some good talks on how to bring the gospel message to the people were given by the Indian workers, and Sister Sadie J. Miller followed with an excellent talk on how to reach the heathen women. Wednesday evening Bro. J. M. Blough, who has just returned from furlough, gave an inspiring address on the mission work of the world.

Thursday morning the Missionary Meeting was called and the report of the District Mission Board was read. Three workers are supported by the gifts of our Indian churches. During the year several were brought to the Lord and some forty are coming to these workers for further instruction. During 1911 about 275 were added to the church through the efforts of our missionaries and Indian helpers.

Thursday afternoon the incompleting work of District Meeting was resumed. Bro. Lellu Jalim was reelected District Sunday-school secretary. Then the offerings from the different churches were brought forward by the delegates. Baskets were passed so that each might give as the Spirit prompted. The to-

tal amount was rupees 906-1-4, a little more than \$302. This amount was given chiefly out of the scanty stores of Indian Christians, many of whom receive a salary of scarcely four dollars per month. This sum was given to the District Mission Board to be used for the spread of the Gospel.

Thus the work of our eleventh District Meeting closed, and that evening some departed for their homes. Those who remained over the night met together for praise and prayer and testimony. The meetings were interspersed with singing and music, making melody unto the Lord,—often far into the night. The heathen feasts and ceremonies are often kept up all the night long, and our Indian brethren feel that surely Christians ought to spend a few nights in the year in song and praise and prayer.

Recently Bro. Ross baptized thirty more at Vyara. We rejoice for the ingathering round about Vyara and hope for still greater things. A few days ago one was baptized at Dahanu; so one by one souls are being gathered into the fold.

Joseph Daniel Pittenger, son of Brother and Sister Pittenger, was born at Panchgani April 2. He will accompany his parents to the Dang Forests and will do his share to brighten the lives of the poor, ignorant people hid away in these jungles.

Rev. Sumaut Vishnu Karmarker, of Bombay, died April 2. In his death the American Marathi Mission has lost a successful evangelist and all Christian missions in Western India shared in this loss. He had a good command of the English language and an excellent command of Marathi, and rendered helpful service to all Marathi missions in the preparation of booklets, hymns, etc. Mr. Karmarker studied theology in America, receiving the degree of bachelor of divinity. His wife

studied medicine in the Philadelphia Woman's Medical College. This Indian Christian couple returned to India and have been at work in Bombay City for some twenty-seven years. He was a recognized leader among Indian Christians, and was highly esteemed in both India and America.

Just as the orphanage and Christian community at Bulsar were free from an epidemic of measles, smallpox again broke out in their midst. One of the India sisters is lying very ill with a virulent type of the disease. Sister Ida Himmelsbaugh, who had just returned from Panchgani, is stopping at Bulsar, caring for the afflicted one and doing faithfully and cheerfully all she can to prevent any further spread of the disease. No missionary of the cross spares himself in time of distress and danger, and none give themselves more fully for the relief of the suffering than the medical missionaries.

Bro. E. H. Eby and family had been discharged from the hospital and were spending a few days at Panchgani, in the cool mountain air, to regain strength for the homeward journey. They were to sail April 25, but just a week previous Sister Eby and Baby Herbert were stricken with fever, and are now in Sassoon Hospital, Poona. Sister Eby is very ill with pneumonia, and again their sailing has been postponed. We can not understand why these multiplied sicknesses should come to this consecrated family, nor why their plans should be thus interrupted. But we can trust when we can not understand. We praise the Lord for all their faith and peace during these times of trial and pain. We are all in much prayer for Sister Eby's speedy recovery.

A few weeks ago a sad accident occurred at Bannu, in the northwest borderland of India. Dr. Pennell, who had worked for twenty years among the

fierce hill tribes on the border of Afghanistan and India, died of blood poison. He had ministered to the wounded and suffering among these people, so winning their hearts that he could go in safety where others dared not enter. His hospital assistant, Dr. Barnett, was cutting away the rope from a native cot on which a man covered with prurient sores and ulcers had lain. In doing so he scratched his hand and by evening he had high fever and was in great pain with a swelling under his arm. Dr. Pennell called in other physicians, and on Sunday, March 17, he operated on Dr. Barnett. During the operation he pricked his hand, but thought nothing of it. Two days later he was seriously ill. Wednesday, March 20, Dr. Barnett died. Antitoxin and every known remedy were used to

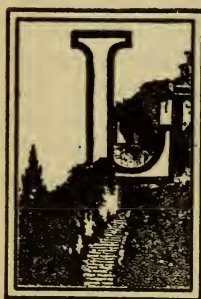
save the life of Dr. Pennell, but March 22 he, too, passed away. Long processions of the wild tribesmen came to the funeral of the one they had loved so well, for the sad news had spread quickly. Dr. Barnett had been in the work only a few years, but both these men laid down their lives gladly for the people they came to serve. There has been a pressing call for more missionary doctors along the frontier border. The healing of the sick has opened the gospel doors into these closed lands when all other means failed. Now the need is more urgent than ever, but it is hoped that the places of these two consecrated martyrs may not long be left vacant.

Karadoho, via Dahanu, India, April 26, 1912.

AMONG THE MISSIONS OF SOUTH INDIA

A. W. Ross

Chapter VII.



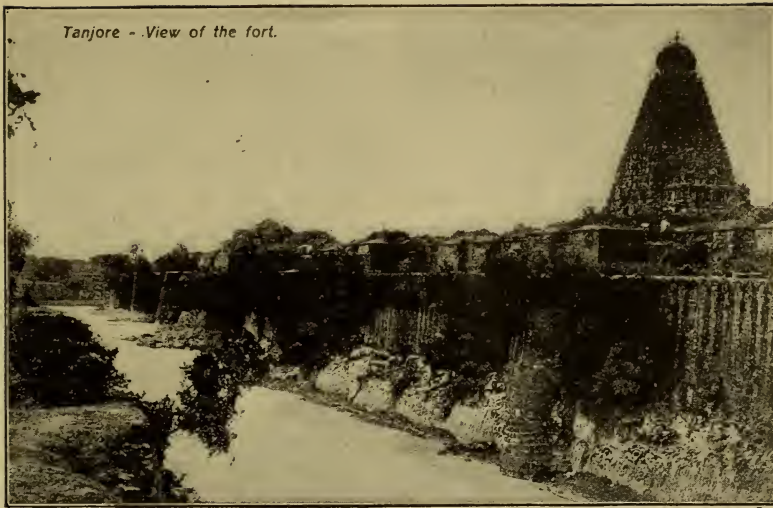
LEAVING Chingleput we started southward towards Madurai. Not having time to stop at all the places of interest we chose Tanjore as the place most profitable to us for the few hours at our disposal between trains. We were

passing through the territory where were the battle scenes between the French and the English in those earlier days and where Protestant effort in India was initiated.

Interesting it would be to stop and bring up the history of those stirring times, because of their relation to the

beginnings of missions in India. In fact, when one knows how the various native rulers were deceived, now by the French and then by the English, how the European officers and soldiers had, with the exception of the few, abandoned the principles of Christian morality, not even ashamed to live in open adultery; when we know the bad name that the Europeans' religion must necessarily have gotten, we are made to wonder how a Christian missionary could find any one willing to place confidence in anything he could say.

But men know sin when they see it and appreciate righteousness when they find it. Consequently Ziegenbalg and his collaborators were able in the course of a few years to enroll a goodly number on the side of Christ, and



the Christian propaganda began to spread.

But those were heroic efforts: discord without and almost unbearable difficulties within. The commander of Tranquebar, together with the army chaplains, did everything they could to thwart the purpose of the missionaries; on the slightest pretense cast them in prison, and defamed their names in every way possible. But in the midst of discouragements of all kinds Ziegenbalg prosecuted his literary work and the translating of the Bible with unabating zeal, in the meantime using every opportunity for preaching and teaching the natives and half castes.

As it sometimes happens the Mission Board changed its policy. Just as Ziegenbalg was meeting with fair success and was freeing himself from many hindrances, word came that the mission was being run on too "worldly lines." The prejudiced chairman had in mind what he thought was the "apostolic ideal"—a mission without church buildings, without schools, without missionaries' houses, without anything outwardly institutional. The missionaries ought to be poor, to travel up and down the country without lug-

gage and do nothing but preach the Gospel.

This new idea was pressed upon the mission with so much zest and with so many personal attacks that Ziegenbalg became sorely grieved. He set about to show the utter impossibility of carrying out the new plan, and wrote the document, as it were, with his heart's blood. In a short time he passed away. His widow later declared that his immature death was caused from the intense grief over the harsh and false letter from the Board demanding the mission to adopt the new policy.

Passing on we might with interest note the work of Gründler who, having to submit to the new policy, soon succumbed to the ravages of disease; of Schultze, of Fabricus, and others, but to do so would require much space.

We next came to Tanjore, famous in missionary annals because of the work of the illustrious missionary, Swartz. He arrived in India in 1750 and remained to the day of his death, in 1798. He was not especially brilliant, but a man who seemed to grow with his growing ideals. "His purity of heart, his insusceptibility to flattery, incorruptibility in money matters, his unas-

suming and simple faithfulness, the frank straightforwardness of his relations with both the great and the humble, were so self-evident that he enjoyed the general confidence of the community as perhaps no other missionary in India has ever done.

At first Swartz worked at Tranquebar and attracted no little attention. Several journeys to Madras, Ceylon, Tanjore and Trichinopoly widened his views of the work. He was urged by the commander of the garrison at Trichinopoly to settle there, which invitation he later accepted. For sixteen years he lived and worked in this, the "red-hot-gridiron of India." As army chaplain he accompanied the troops to Madura, proving himself not only a preacher but a man willing to hazard his own life for the sake of others.

In the meantime events of history were paving the way for Swartz to win his way into the royal house of Tanjore. He had risen to be the most influential man in all South India, and his services were sought by both the native and the European. His relations with the king of Tanjore became so favorable that he now moved his residence to Tanjore, where he passed the remaining days of his life. In 1778 he traveled to the southern extremity of India, and there ministered to the spiritual needs of some sixty soldiers from Tanjore in the garrison at Palamcottah, near Tinnevely. On this occasion he baptized the Brahmin widow, Clarinda, who later became the "life of the Christian propaganda in Tinnevely" and where today one in every twenty is a Christian.

"His life was a living epistle of Christ, a whole volume of Christian evidence and apologetics." One prince was made to say, "Until you came we thought of the Europeans as godless men, who did not know the use of prayers." When chosen as the only man who could negotiate with Hyder Ali,

the usurper of Mysore, lest his hands should seem defiled with presents he would take nothing beyond his bare traveling expenses. His demeanor and courtesy so won the admiration of this tyrant king that on a subsequent occasion he said, "Send me none of your agents, for I trust neither them nor their pledges; send me the Christian missionary and I will receive him."

Swartz became the only man in the country whom everybody trusted. In the terrible famine accompanying the siege of Tanjore neither Brahmins nor English officers could persuade the peasants to give up their rich stores of rice and provisions to the garrison and people. Swartz had to intervene. He pledged his own name as a guaranty for the actual payment and at once abundant stores began to flow in.

The king of Tanjore had, thru mismanagement, so impoverished his kingdom that the English interfered and appointed an advisory council. So great was their confidence in Swartz that they added his name to the list and gave him equal powers with the rest.

When the king was on his deathbed he adopted as his heir his ten-year-old nephew, Serfoji. The king wished to appoint Swartz guardian, and in consequence regent of the land during the heir's minority, but Swartz persuaded him to entrust both offices to his brother, Amir Singh. But his rulings were so scandalous and his designs on the life of the young prince so evident that the English deprived him of his power and bestowed both offices on Swartz.

The latter at once set himself to the task of reorganizing the finances of the country and to administering just laws, and from his judgment there was no desire to appeal.

The education of the young prince he entrusted to his gifted colleague, Gericke, at Madras, until in 1796 the English set him on his throne. Swartz had so endeared himself to the new

king that, at his death, the king could not be kept even by Hindu custom from taking his place as chief mourner. Three years later at his own expense he had executed and mounted the touching and attractive monument to his memory in the garrison church in Tanjore. The epitaph he wrote himself, and is said to be the first English verse ever known to be written by the native Hindu:

First wast thou, humble and wise,
Honest and pure; free from disguise;
Father of orphans, the widow's support;
Comfort in sorrow of every sort.
To the benighted dispenser of light,
Doing and pointing to that which is right.
Blessing to princes, to people, to me,
May I, my father, be worthy of thee.
Wisheth and prayeth thy Sarabojee.

Though engaged in the affairs of governments and in embassies, etc., he never forgot the great work of preaching the Gospel. He used his influential position to gain for his Christians a better social status. Through the initiation of John Sullivan, the English resident, English schools were established in several centers under the sole direction of the missionary, Swartz. Through his special efforts there was an ingathering of some 2,800 souls from the thieving castes to the south of Tanjore. These churches still remain linked to the Tanjore church, though they have given the missionaries no end of trouble, since they cling very tenaciously to their evil practices.

Arriving in the early morning, we stopped for three hours, especially desirous of seeing the old garrison church and the monument erected to the memory of the illustrious missionary. Having no time to spare we at once engaged a tonga and were soon out to

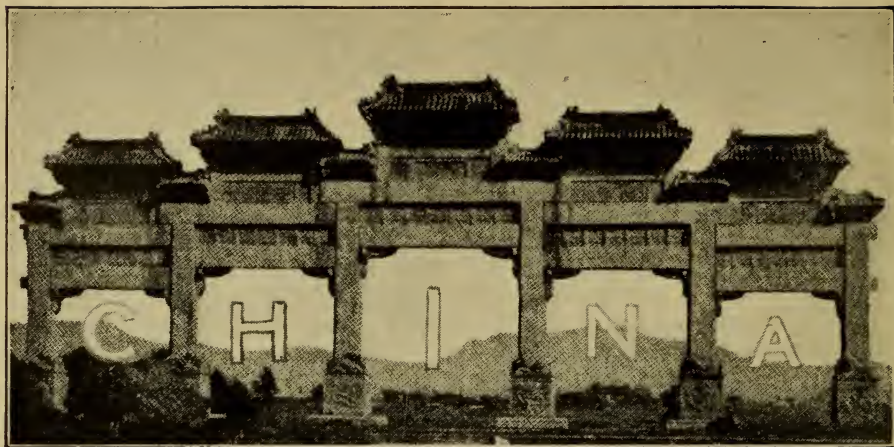
see the places of interest in Tanjore. First we were brought to the large heathen temple, magnificent in architecture, but grossly debasing in ideals. All around the outer court are alcoves, in front of each of which is the god, Mahadev, representing the lower nature of man. There are at least 125 of these, and we were made to wonder how the people could rise to spiritual heights with such ideals of worship. Idolatry at its best is degrading, and to see one after another of these foul images was revolting, to say the least.

Next we came to the Swartz church. There stands the high pulpit from which Swartz fearlessly proclaimed the words of Divine Truth. At the opposite end is the marble slab on which are written the famous lines of the grateful king; now unused, but kept in repair and held sacred to the memory of him who gave his strength and all his property for the spread of the Gospel.

Next we went to the S. P. G. church where, in the floor in front of the pulpit, is the last resting place of this faithful missionary and herald of the cross.

The last place of interest was the palace in which the queen of the last ruling prince still resides. One can imagine Swartz going in and out of this palace, now to the library, and then to the offices of the king. The library is one of the best in the country for old records. There we saw the Hindu Shastras, written on palmyra and on parchment. In several more modern cases were books in European languages, among them several copies of the Bible and other books on the Christian religion.

Only the selfish and useless are ever free. Those who are worth anything in this world are bound by a hundred claims upon them. They must either stay caught in the meshes of love and duty, or wrench themselves free.—Inner Shrine.



GENERAL NEWS OF CHINA

Gleaned by F. H. C.

Conditions politically during the month of April have been very unsettled. The peace of the country is gradually assuming regular channels. At this time signs are more hopeful than for any time since October of 1911.

The famine still rages in very large areas, the largest of which is in the Anwei Province. This territory is not far from Shanghai. Confirmed reports say that between two and three thousand die daily of starvation. This is the third year that this district has been flooded, and very little or nothing has been raised. The people have come to the worst at this time. The government is not in a position to help, and the help must come from friendly neighbors. American and English people have come to the rescue in splendid Christian fashion, but still the need is past describing and the help is all too inadequate.

There was some anxiety a short time ago as to the attitude the new regime would take toward the planting of opium. Lately the president has

issued a proclamation that no opium shall be planted, bot nor used. Here all depends on the local magistrates. In some places the ruling is enforced, but in others it is unheeded and the people are planting.

The attitude of the four powers (England, America, France and Germany) toward China in reference to the big loan has been cleared up in the past few days and the position of Japan and Russia in the matter has been better understood. It appears that the Chinese are to have the money and are really using a part of it on promise that they will invite a specialist on finance from abroad to help them get the finances of the country on a better footing. This the Chinese are glad to do, and it makes possible the loan that for some time has been held up awaiting the attitude of the new government.

On March 23 a bit of special history for China was made. The first trial by jury was held at Shanghai. This, hereafter, is to be the method of dealing with transgressors in China.

The new cabinet for the republic has been chosen. In a review of the men it is noteworthy that nearly all have received some training abroad. They have been in the best universities of the world, such as Cambridge and Yale and Harvard.

The national assembly adjourned at Nanking to meet at Peking, which means that government affairs will be administered from Peking for the present, at least. There is much agitation that this assembly will vote to move the capital from Peking to some other place further south. This assembly has decided that the salary of her members shall be about \$90 gold per month while on duty.

The frontier territories of Thibet and Mongolia are giving the new republic no small amount of concern because of their attitude toward joining in with the republic. There is reported to be fighting between the Chinese soldiers sent to Thibet and the native Thibetans. Distance and poor facilities for communication make the news scarce from these places. Russian interests seem to be figuring rather largely in the attitude the Mongols take towards the government.

Dr. Sun, the retiring president, seems to be supporting the new president, Yuan, fully and at present his work seems to be to go from place to place in the south and settle and pacify the disturbed conditions as much as possible. The people put such whole-hearted confidence in him that he can do a great work in this capacity. This is especially true of the province in which Canton is located. This is his native province and the people are proud to claim him, now, since he has played such a live part in the setting up of the new government.

President Yuan has issued an edict forbidding foot-binding, but here again

the good of the rule will depend on the interest the local magistrate takes in the carrying out of the edict. We can pray that the people will gladly hear this ruling and be glad for foot freedom, which means emancipation for women. It allows them to go about in a way that they never could do before.

Reports come that there have been very valuable discoveries of rich gold fields in parts of Mongolia.

The vice-president, Mr. Li (pronounced as tho it were Lee), is one of China's best thinkers and statesmen. In a late letter to the public he declares that there are at least five very important issues that the president, cabinet, and the assembly must act on in the near future if the country would stand in her new relation to the other powers. These are: First, foreign relations; second, her military affairs; third, the finances of the country; fourth, the poverty of the people; fifth, taking care of the educational facilities and the educated class. We think that Mr. Li has about touched the vital points for immediate attention and can hope that there will be a successful solution of these propositions at an early date.

Several places in the south of China have been scenes of idol-smashing in a wholesale way. Those who seem to be in a position to know the feelings of the people, even tho they have no use for idols, urge the people not to take this attitude or it will incite a certain class to take an aggressive step in opposing the new turn in affairs. This would seem the sensible way to deal with the simple people who put so much confidence in the temples and idols. First teach them the uselessness of these things and then let them destroy them themselves. This has been the attitude of the missionaries in their work so far as the writer is informed.

In several places there have been outbreaks of robbery, mostly by the dissatisfied soldiers, but in all or nearly all the instances the trouble has been quickly put down and the offenders punished. This quick action of the officials seems to point toward the real peace of the country that we all so much desire.

We all need to remember this statement, from a well-informed paper published in Shanghai, when we think of conditions of loot and robbery. This paper says that nearly all these reports have exaggerated the real conditions. So far as I can say I think the state-

ment absolutely true. However, the reports of the famine in China is one fact that can scarcely be exaggerated. As to the pillaging, we can well weigh the reports carefully.

Concerning the movements of missionaries, there is not much to say; only that they are moving very cautiously; slowly going back to their work. The Brethren missionaries are all at Tientsin, with the exception of Bro. Hilton, who is temporarily loaned to the famine distribution committee, and the writer, who, with his family, is at Ping Ting Chou.

May 1, 1912.

FAMINE RELIEF WORK IN CHINA

Geo. W. Hilton

Note.—Some of our readers have asked us regarding a general call for the famine sufferers of China. From our missionaries we learn that they have more funds than men to assist in the distribution and our workers have delegated Brother Hilton to assist in the work. We give this article, believing that it will be of interest to our people, as showing up the work that is being carried on.—Ed.

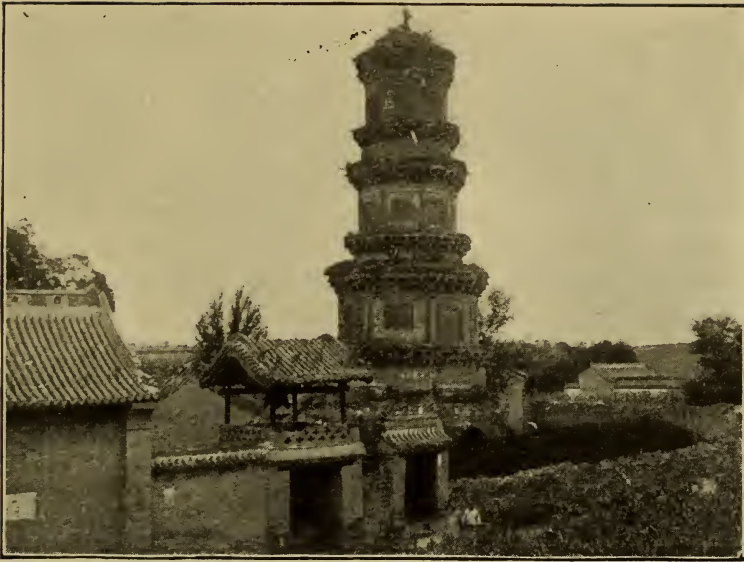


WE received, some time ago, from the General Mission Board a contribution of \$100 which had been sent to them by a brother in Pennsylvania, and we were asked to use it in famine relief work.

Just about this time a plea had been made by some of the local missions for contributions to relieve famine conditions in a small city twenty-five miles south of Tientsin, where the crops were a failure last year. Our mission workers had a meeting here and it was decided to give this money for the work so close to us. I was sent as the representative of the mission to confer with those who had the work in charge. This man asked

that some member of our mission accompany him and assist in the distribution of the funds, as he felt that by thus doing we could give a direct report of the work that had been done. So last Wednesday Mr. Ewing, of the Congregational Mission, and myself, started by train to Ching Hai Hsien.

Our first work here was to see the city official, as it had been decided to do the relief work in coöperation with him. He had also promised to help to the extent of \$100 (Mex.). We had talked over making out a work plan. That is a plan like they have in the larger district in the South, where each able-bodied man or boy is expected to work on the dikes in order that future floods may be avoided. In using this plan no money is given out, but the men are paid in food. It was to talk this over with the official that we went



The Pagoda and Temple in Ping Ting Chou.

to see him. He was expecting us and had a good dinner ready prepared, so while we ate together we discussed the plan to be used.

He had instructed the constables in the three different districts in the city to investigate the homes and make a list of those that needed help, and this they had done. Then the constables led us from home to home, while Mr. Ewing and I looked into every jar, box, or basket for food. Our investigation was on this wise: Mr. Ewing kept track of the names, and if we found a home that was in real need I gave them a ticket entitling them to a certain amount of grain to be distributed the next day at noon. If, in our investigation, we found wheat flour or other expensive food in even small quantities, we took it as evidence that they were not really suffering, so passed on to more needy ones. If, on the other hand, we found their only food to be weeds and weed seed or millet hulls, corn hulls, or kao liang hulls, we took it as evidence that their need was real.

On this basis we investigated most thoroughly 260 homes in the city and in a small village across the Grand Canal.

Out of these 260 homes we gave tickets to 185 and small amounts of money to a few families in the village mentioned.

Finishing our investigations the next day about noon, we proceeded to give out the grain. We had made arrangements with a large shop for 500 Chinese bushels of grain of about 23 pounds each. This we piled up in sacks in the preaching chapel. The people had been told to come at noon, but as early as eight o'clock many had already gathered in the courtyard and were sitting on the sacks that they had brought in which to carry their grain home.

By the time we returned at noon the chapel yard was full and also the street in front, many people having come who had no tickets and whose names were not on the official lists. We started them all out in the street

and made them come in by districts. I kept the inner door and let them in one at a time, while a native helper kept the outer door and let the people in ten at a time. Mr. Ewing checked off their names on his list, and told the men who were measuring up the grain how much to give to each family. Where there were four or five members in a home we gave them three Chinese bushels of shelled corn; if two or three, two bushels; if an aged person only, one bushel.

It did one's heart good to see these hungry people carrying away with them several days' food. Some of the older women went staggering away with more than an American bushel of grain, as no one seemed ready to help the aged get home with their food, every one seeming intent on looking after his own welfare.

After we had given out grain to all who held tickets we still had about five bushels left, but part of it had been promised. We decided to give out a few more tickets, so I went into the yard and gave out four or five, and then the mob got so bad I had to give it up and go in and lock the door. Finally the mob in the street pushed so hard on the street door to the chapel that it gave way and they came in with a rush until the chapel was full. Standing near the door when the rush was made was an old man and a woman with two small children. They went down before the mad rush of the crowd, and if I had not driven the crowd back would have been trampled to death. Finally we got them all out of the chapel into the yard, and there they sat down, hoping that perhaps they they would get some grain. Here they sat for the balance of the afternoon unache, and yet we dared not start to give til their pitiful pleas made one's heart promiscuously, as I had already had some experience with the mob, and knew that if this was started we would

not be safe on the street or anywhere.

The missionaries in this city gave part of the funds, our own party helping, and the balance was given from the fund sent out by our brother from Pennsylvania. I am sure if he could have seen one of the hundreds of pleased people when they received food he would have had his reward.

I think that no fewer than a thousand people were helped and tided over the worst time. It was decided by our workers that I should go into the real famine district farther south to help in the distribution there. They have money, and the people in that district are dying at the rate of two to three thousand daily. The plea comes so urgently from the general famine relief committee, that the mission has seen fit to send me there. I still have left from the fund sent out \$102 (Mex.), which we will endeavor to use in the more needy districts when I go there in a day or two.

On account of measles in our family I may not go now for a few days. If the way opens for our party to go in before I can get back they will do so, and I will come along a few weeks later. I shall try to give a fuller report of the work there and its needs later on. My work there will be for about two months, or until they harvest a crop.

These conditions make one think how good God has been to us that we need not to suffer for the necessary things of life. It ought also to make us think of how the Good Book tells us that "he that hath pity on the poor lendeth unto Jehovah, and his good deed will He pay him again." The famine of bread is great, yet the famine of the souls of these people is greater. "Deliver them that are carried away unto death. And those that are ready to be slain see that thou hold back. If thou sayest, Behold, we knew not this; Doth not He that weigh-

eth the heart consider it? And He that keepeth thy soul, doth not He know it? And shall not He render to every man

according to his works?"—Prov. 24: 11-12.

Tientsin, China, April 14, 1912.

SCALPING THE SKELETONS

Or, Excuses for Not Supporting Foreign Missions

J. A. Wharton



AN is a creature of excuse. He has been from the time when memory runneth not to the contrary. Adam's excuse was, "The woman she tempted me, and I did eat." The first Adam having eaten an apple of an ex-

cuse, his children's teeth have been on edge with them ever since.

Aaron's excuse for the golden calf was, "I cast this gold into the fire and there came out this calf." When Moses called him to account, a calf of an excuse was better than none. That calf has long since grown to be a cow, and her calves' calves down to the nineteen hundredth generation still walk the earth, with men bowing down before them. Men still buy land, try oxen, marry wives, and, mistaking the pottage for the birthright, hug these in sweet complacency, while to the Lord's GO they say, "I pray Thee, have me excused."

Excused from supporting foreign missions! Why? My excuser disappears for awhile and returns lugging a big bundle. Throwing it down, he says, "Here are my reasons." The bundle rattles. I open it, expecting to find giants, but lo! they are not even men of straw—THEY ARE BONES! I look upon them. They are very many, but very dry. I say, sir, these bones can not live. But my excuse

maker prophesies and communes over these bones. There is a clatter, and the bones come together, bone to his bone, but there is no breath in them. He says, "Come from the four winds, O breath, and breathe upon these slain that they may live," but they live not. They stand upon their feet when propped, but they are mere skeletons and lifeless. As they march before you hear them rattle as we blow upon them.

These skeletons all belong to the NO GO family.

The first is a lazy-looking fellow. His pack of bones has a shambling gait. His name is NO NEED TO GO. The heathen will be saved without the Gospel. If so, it will be the Lord Who saves, and Mr. No Need will get no credit. If served right, he will be lost for disobedience to divine orders. It would seem that Mr. No Need presumes to know more than his Master, who said, "Go preach the Gospel to every creature." Until he learns to preach the preaching that the Lord bids him, he ought to be punished like Jonah.

Next take a look at NO USE TO GO—the heathen can't be saved. True, if they were as hard to convince as is Mr. No Use. Figures cut no figures with him. Before him I march 100,000 Japanese converts, the fruit of fifty years, but he is blind and will not see. Taking the megaphone, I yell in his ear, "2,222 persons baptized in one day in heathen lands. 1,675 baptized by our own missionaries in foreign lands last year, 100,000 annually won to

Christ among the heathen." But he shakes his bony head. His ear has lost its drum. He will not hear.

Here is Number Three. I ask him why he haunts the churches with his spooky presence? His teeth chatter and I manage to make out the words, "NO GOOD." If this were meant for his name, it would be all right, but he wants to apply it to the heathen converts as his excuse for not going. Further questioning brings out the words, "cheap," "rice Christians," "not worth saving." Yet during a few months thousands of brave Chinese Christians laid down life in the Boxer uprising rather than deny the Christ. Another heathen convert sold himself into voluntary slavery to work in the South American mines that he might have opportunity to preach the Gospel to his kinsmen. These are some of the rice Christians, too. NO GOOD either has a dense skull by nature or it has been rendered light-proof by a concentrated solution of black prejudice.

But here is a strange looking fellow. Is he Jap, African, or Chinese? Nay, none of these. His name is CAN'T GO—got heathen at home. True, we have plenty of them, and nobody knows them better than Can't Go. Were there not so many heathen at home, there would be fewer heathen away from home. One really wonders why there are so many heathen at home in spite of the Gospel, and how so many of these lean fellows get into the churches when one condition of membership is obedience to Christ. We do not wonder why there are so many heathen abroad when only three cents of every dollar we give for Christian work goes for foreign missions, but why there should be so many heathen at home, where 97 cents of every dollar is spent, is somewhat puzzling. Perhaps if for a time we were to send the 97 cents abroad, there

would be fewer heathen at home. Giving would convert some of them.

The last I shall introduce today is MR. CAN'T AFFORD TO GO. He is a chesty fellow and has several prominent ribs.

Rib One is labeled, "It costs too much to get the money to the heathen." There is some cost, it is true; but most of it is because of Mr. Can't Afford. He must be primed with bushels of missionary literature, then pumped with a high-pressure suction to get his contribution. The Missionary Secretary must run him down, catch him and almost skin him before he will contribute his three cents for the heathen. It costs about six cents of the missionary dollar to pay expenses and get the money to the foreign field, but three cents of this is for running, catching, and skinning the Can't Affords and to keep the suction pumps at high pressure. If Can't Afford would contribute his dollar more readily, ninety-seven cents of it would go straight to the heathen.

Rib Number Two is labeled, "Must pay our debts; our church owes on its building." Yes, and always will as long as Can't Afford is elected to the board, dictates the policy of the church, passes the collection basket, and sits on the lid of the treasury. Such a church is not likely to pay its debts, especially the debt it owes to the heathen world. All it can do is to exist and finally die, praying, "Lord, forgive us our debts: we can't afford to pay them." Yet churches have supported missions, lived, paid their debts.

Rib Three of Can't Afford reads, "Home expenses too high; must pay for music, orchestra, pipe-organ, and soloist." Yes, but when music becomes so high and spiritual life so low that the church can't afford to obey the Lord, why not cut out the solo? To obey is better than to sing solos, and to hearken than to blow many pipes

and horns. What if a church has much of music, but is without obedience? It is but the sounding of brass and the clanging of cymbals.

Time would fail me to bring out any more skeletons. The rest, like these, are very dry. When weighed in the balances they are all together lighter than vanity. Before the Lord's imperative GO their teeth chatter as they

say, "Our bones are dried up, our hope is lost; we are clean cut off."

Farewell, Bones. Haunt no more the churches. Go back to the dark caverns, from whence you came. Close tight the lid behind you. Dig downward, and as ye sit at home, where the shadows play in the firelight of Gehenna, man no more will say to God's "GO," "I pray Thee have me excused."—*The Missionary Witness*.



The daughters of China have memorized the whole New Testament.—*Bible Society Record*.

THE BIBLE MEMORY LEAGUE

There are several movements in the air in various parts of the world which have for their purpose communion with the dear old Book. In England at the present time there is such a movement known as the Pocket Testament League. Those who accept membership in this league promise to read one chapter of the New Testament each day, and already, though the work in that country is new, more than 30,000 cards have been sent out.

Not unlike this movement is that which has been started by Bishop S. N. McCann and which is known as the Bible Memory League. Those who accept membership in this league promise to memorize one verse of Scripture each day, making frequent rehearsals of all verses memorized for several days preceding. We shall not make further comment, but give herewith several testimonials of the work,

which we have chosen from the many that have been received.

I am well pleased with the Bible Memory League. I find it a great blessing and would recommend it to all young people as well as the older ones. We store our minds with rich truths from God's Word, that will be an everlasting blessing to us.—Annie R. Miller, Bridgewater.

Through the efforts of my teacher, Prof. S. N. McCann, I signed the Bible Memory League pledge. I think it is an excellent way of storing the Word of God up in the mind and developing the memory. It has proved a great blessing to me, and I think everyone who signs the pledge will be richly repaid for it.—Virgie McAvoy, Braggville, W. Va.

Through the efforts of my teacher, Prof. S. N. McCann, I joined the Bible Memory League last October. I think this work very profitable in the way of cultivating the memory and still more as a means of storing up in the mind the blessed Word of God. We should consider His Word a treasure and be happy in thus storing it away in our minds. I have very much enjoyed being a member of this league and recommend it as being good and hope for

a rapid increase in the number of its members.—Hattie S. Moyers, Dovesville, Va.

I can heartily endorse and recommend the Bible Memory League. Through the influence of Bro. McCann I commenced to regularly commit Bible verses about twenty years ago. What I committed then has been a source of blessing and inspiration to me ever since. I greatly regret it, that I did not keep up my daily task of committing the Word. Last January I joined the Memory League, but twenty years added to my life makes the task more difficult than if I had stuck to the work. If I had signed the membership card twenty years ago I would have stuck to the work. I urge all members of the church to join the Memory League, and especially all the young members. I know of no one thing that will give the church such a spiritual uplift as for her members to store the mind with God's thoughts as revealed to us in His Word.—H. G. Miller, Elder Bridgewater Congregation, Virginia.

I have been a member of the Bible Memory League since October, 1911, and I regret that I was not led to unite with such a league twenty-five years ago. I'm sure I would be able to accomplish very much more for Christ and the church had I done so. I'm thankful for the opportunity now. I would urge all, young people especially, to join the league. What can you do that will mean more to you now and in eternity than to set one of the precious gems of the Bible daily in your soul? Spend your time adorning the "hidden man of the heart, which is in the sight of God of great price."—Wm. K. Conner, Bridgewater, Va.

I have been a member of the Bible Memory League since Feb. 1, 1912. Already in my life do I realize increased strength drawn daily from the powerhouse of God's eternal Word. How often when the clouds are hovering near and my path seems dark and dreary are Jesus' own words whispered in my ear and I am able to surmount difficulties otherwise impossible. I earnestly believe if every youth of this land would avail himself of this golden opportunity of taking unto himself the whole armor of Christ that we would be able to overthrow the strongholds of Satan.—Emma Glick.

We shall be pleased to send to any address, free upon request, a pledge or pledges for this work. Silently, as the leaven, the Word will increase the joys of our life and enrich our being. For pledges, address, THE MISSIONARY VISITOR, Elgin, Illinois.

MISSIONARY MOTIVES.

(Continued from Page 241.)

Because I am put to shame by the liberality of heathen converts.

Because it is God's will that missionaries should go, and that I should help them.—Rom. 10: 14.

Because I am grateful to God for what He has given me.—John 3: 16.

Because souls are dying and I may help to save them.

3. Why Should I Pray for Missions?

Because the world needs prayer.

Because in the past missions have always prospered as believing prayer has increased.

Because God has conditioned the success of missions on prayer.

Because I am commanded to pray.

Because I can plead great promises.

Because the prayer of faith is always answered.

Because Christ is praying for those for whom He died.

4. Why Should I Be a Missionary?

Because in no other than Christ is there salvation.

Because multitudes have not heard the Gospel and are dying.

Because the doors of the nations are open.

Because the need for more missionaries is urgent, unceasing, imperative.

Because Christ says, "Go ye into all the world."

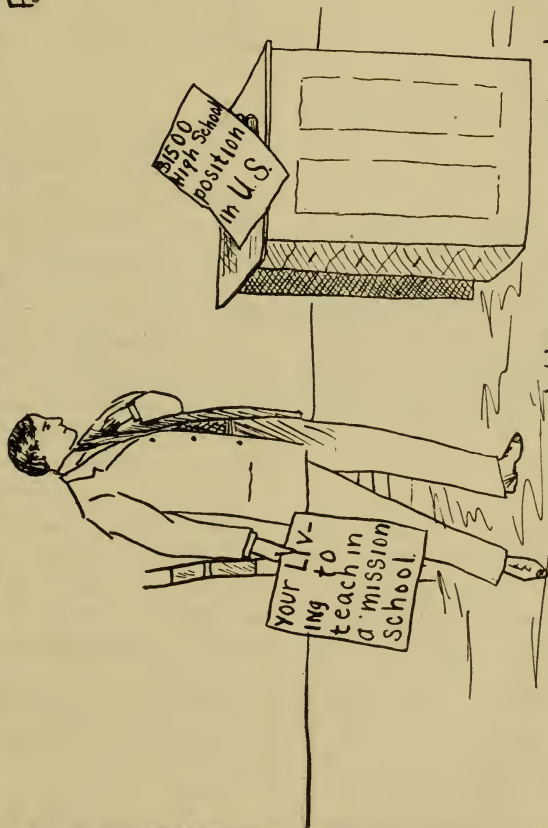
Because Christ gave up everything that I might be saved.—*Missionary Pastor.*



As recently as March of this year six girls, ranging in age from fifteen to eighteen years, were found by immigration inspectors as prisoners in a den in Chinatown, San Francisco. The girls had been kidnaped in Hong Kong and sold for large sums. They were deported and returned to China.

Eyes that see not, Ears that hear not

Percentage of Illiteracy.	
India	95%
Mexico	93%
China	50%
U. S.	11%



Bates

Where are the teachers needed?

The great need of the world.

EDITORIALS



"So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle. And when they had read it they rejoiced for the consolation."—Acts 15: 30, 31.

* * *

The above, in Luke's brief manner, is what happened after that first memorable council. We hope, in brief, that that is what has happened since the close of our own Annual Conference. If such has not been the case it should have been. All may not be satisfied with the decisions made,—a wonderful meeting of they are, and very likely everyone was not in full accord with the first decision at Jerusalem,—but all rejoice in the splendid spirit of that meeting.

* * *

There was sufficient of value in that first memorable council to cause our early brethren to "rejoice for the consolation." There has been sufficient in the meeting just past to give joy to all to whom it may be delivered. It will be no large task and will require no extra effort to find much over which to rejoice. The Bible retains its preëminent place in reverence, obedience and affection. We have clearly demonstrated in our Conference, stronger than ever before, that on its precepts we stand united. That is sufficient to bring the sparkle to any optimistic eye and should be sufficient to bring a throb of joy to any pessimistic heart.

The thousands that attended enjoyed the services immensely. The thousands who remained at home awaited news from the meeting with expectant hearts. They will not be disappointed with the news. Every prospect will please. Praise God for that.

* * *

The problem of missions lies close to the heart of every member of the General Mission Board. Their deliberations in the committee room, their intercessions, unitedly poured forth to God, in the cause of missions, the problems of great consequence which they must solve, their association together as men, as fathers, and instruments of God, all combine to unite the hearts and interests and affections of our Board members. Consequently when Conference sees fit to change the personnel of the Board there is always experienced a sadness of heart. Tender associations are not easily forgotten, and tears mutually shed over the affairs of God's kingdom are not easily dried. Therefore when it was learned that Brother L. W. Teeter was not to continue on the General Board, the regrets naturally followed.

* * *

Brother Teeter has served on the Board for a good many years. Elected first in 1897, he served until 1903, and then again, elected in 1906, he has served continuously until the present time. Looked to as a father in the com-

mittee room, always solicitous and anxious to accomplish the greatest good, possessed of a deeply devotional spirit, his absence from the Board will be felt.

* * *

Indiana continues to have a representative on the General Board. Conference has selected Brother Otho Winger, president of Manchester College, North Manchester, Indiana, to occupy the place left vacant by Brother Teeter. Bro. Winger comes to the Board, not without experience. His time has been largely devoted to the tasks incident to the life of a hard-worked schoolman. He is acquainted with life. A young man as he is, he understands the problems of young people, and will prove himself a strong addition to the Board. Missions are still young in our church. They have their problems the same as a school, and Brother Winger's experience will not be superfluous in his new duties. We appreciate the appointment and pray God that the new member of the Board may be a strong factor in the healthy development of mission work in the Church of the Brethren.

* * *

Expressed in dollars the offering for missions at the Monday missionary meeting at York was the largest ever given, reaching a total of \$26,477.82. However, of this amount \$10,000 was given as endowment, and this brings the total amount given and available for immediate use, slightly below the Bicentennial offering at Des Moines, Iowa, in 1908. Taken all in all, when we consider the drouth-affected portions of our Brotherhood, the offering was a good one and exceedingly encouraging.

* * *

There are always a few things connected with such an offering that give

us concern and cause wonder. Strange things happen even in the most prosperous of churches. And the mission rooms frequently hear of them. For instance, the following, which came along with a Conference offering from a large, prosperous church: "In the offering I send there are three members that would like to get the VISITOR. One young sister that works out by the week gave \$5; another, that came to the church a few months ago, gave \$5; another, older one, gave \$3. They gave half of all the collection and we had a large congregation, but no missionary talk." We are glad that half of the amount given, coming from three, was an offering, but we fear that the other half, coming from "a large congregation," was just a "collection."

* * *

What does the foregoing reveal? Does it mean that servant girls, working by the week, are our most healthy contributors? Does it mean that this congregation, representing as it does about the average of our churches, sends us offerings, twenty per cent of which is given by one "working out"? Does that mean that the source of twenty per cent of our mission receipts is located there? And further, does this reveal that another twenty per cent is traceable to those "who came to the church only a few months ago"? And does that mean that those who give twenty per cent of our missionary money are trained to give, outside of our own church?

* * *

Brethren, do we give as we pray?

Do we give as we dress and prosper?

What is prosperity?

"A man's life consisteth not in the abundance of things which he possesseth."

* * *

Then we turn to another letter, which enclosed a goodly sum for the

Conference offering. This letter said that the writer has busied herself in taking up the conference offering among the isolated members of their congregation. What a godly thought! If all had given as these isolated ones our offering this year would have reached considerably more than \$200,000. As this letter was read our minds thought of the many congregations where no missionary sermon was preached and where the offering as a consequence was sent in by individuals or was naturally small. And with this thought there came another: Better to be isolated and near to God, and warm in love towards Him, than to live in a large congregation and be isolated from Him.

* * *

We rejoice that four noble young workers gave their lives for service in India. This is welcome news to our India missionaries. Their ranks have become quite depleted and each one carries a heavy load of work. Brother and Sister Heisey and Sisters Eby and Widdowson have the prayers of the Brotherhood, and especially of those who witnessed the impressive consecration services in the Monday afternoon meeting at York.

* * *

The workers in China are likely to be disappointed over the fact that no one is sent there this year. Their field is large. The civil strife that has been raging is subsiding and the door of opportunity is opened wider than ever. The famine that has claimed so many victims, the floods that have carried off so many more and devastated large sections of the country, and the open arm of Christian America in assisting these unfortunates, have created a warm spot in the hearts of many who might be, could be, reached. We hope another year will see workers sailing for China as well as for India.

Brother and Sister A. Raymond Cottrell and Sister Barbara Nickey have graduated from the Chicago College of Physicians and Surgeons. Brother Cottrell plans to spend the next year as an interne at the Deaconess' Hospital, Spokane, Washington, while Sister Cottrell will, for the present, do similar work at Battle Creek, Michigan. We have not been apprised of Sister Nickey's plans. These workers all look forward with eagerness to the time when they may go forth to heal the bodies and souls of benighted peoples.

* * *

We feel sure that our readers will appreciate the VISITOR supplement issued this month. This was sent out with the thought that many in our Brotherhood will desire such a picture, suitable for framing, to hang up in their homes. If such will acquaint our brethren better with our missionaries in India, the effort has not been in vain. And we hope that the presence of their faces in your home will cause you to remember them the more frequently about your family altar.

* * *

The home addresses of the new missionaries going out to India this fall, sailing about the first of November, are as follows:

Herman B. Heisey, Lebanon, Lebanon County, Pa.

Mrs. Grace Nedrow Heisey, Jones Mills, Westmoreland County, Pa.

Miss Olive Widdowson, Clymer, Indiana County, Pa.

Miss Anna Eby, Dayton, Ohio.

* * *

At Grand Junction, Iowa, is a missionary mission,—did you get that combination of names?—and they had a missionary sermon, and took up an offering for the Lord. Their member-

ship is thirty,—their offering is \$32.75, —more than \$1 per member. Of course there are a number of congregations this year that gave a dollar or more per member; but there are a whole lot of congregations that did not, and they are not mission points, either. This is an illustration of what a mission point in the care of a missionary preacher can do. And every other congregation that did not could do likewise if it had the same kind of a mis-

sionary pastor. How can we secure missionary pastors and bishops in all the churches? Who will answer?

* * *

Should any of the readers of the MISSIONARY VISITOR wish to buy a good Hammond typewriter it may be to their advantage to correspond with this office. We have a Number 12 in tiptop shape that we will dispose of at a very reasonable figure to one who wishes to buy a good Hammond.

LOPSIDED CONCERN

M. M. Eshelman



WHEN one becomes informed as to the government's care of some sides of one's life and its utter lack of care and concern upon other sides, there is but one conclusion, that there is lots of lopsidedness to the government

for "all the people all the time." There are laws requiring all vehicles to have lights at night, lest some one should get injured or killed. But the same municipality licenses the liquor traffic, thus becoming blind to the injuries and deaths which such traffic brings to millions of souls.

Again, our government is very solicitous that we eat nothing but pure foods; hence, organizes against adulterations which are injurious and deathful. But on the other hand the same government is headstrong in licensing all kinds of strong drink, which sends its hundreds of thousands of men and women to dishonorable graves each year. What lopsidedness!

The liquor dealer and his apologist say: "The enforcement of the law

against saloonism creates a desire for strong drinks." What folly! The smallpox breaks out in a city, therefore do not try to stop its ravages, for it might create a desire in some to go after it! The yellow fever finds a fit home in one vicinity and the law gets after it quickly and rigidly. Would it not be better to let it alone, lest the enforcement of the law should create a desire in some people to hunt for it and take it? A great number of automobilists run in excess of the speed law, kill people or kill themselves. Would it not be well to cease enforcing the laws against needless speeding, lest it create a desire in many others to break the laws? What lopsidedness appears to many unthinking minds!

"By a ruling of the attorney-general on a traffic law recently passed in St. Paul, Minnesota, baby buggies and wheelbarrows, as well as all wheeled vehicles, must display white and red lights when out after dark. Could not the attorney-general discern that such a ruling would only fill the streets with refractory mothers and nurses, wheeling lightless baby carriages; with laborers pushing their unlighted wheelbarrows, and with teamsters defiantly

BEFORE THE THRONE

THE WAYS OF PRAYING.

Some time since we indicated seven different ways of giving: "The selfish way, equal way, proportionate way," etc. It has often occurred to us that the Word of God hints many ways of praying also, and their mention may show their defect and necessary lack of prevailing power. For instance:

1. The formal way—when prayer is a mere form of words, with little or no heart; or when it is simply due to the force of a habit which has lost its real motive power.

2. The hurried way—hastening through it as a disagreeable and irksome duty—a duty indeed but not a delight, and to be dismissed as quickly as may be.

3. The selfish way—when the real motive is to consume the coveted blessing upon ourselves—in some way to promote our own selfish advantage or pleasure.

4. The impulsive way—praying as the feeling prompts, and when we feel so inclined—without any definite plan of prayer in our lives, or devout habit.

5. The faithless way—with no real dependence on the promises of God, or confident expectation of receiving what we ask or seek.

6. On the contrary, there is the thoughtful way, seeking to meditate upon God, and intelligently understand both the nature of prayer and the good we seek.

7. The earnest way—with the attention of the mind and the desire of the heart absorbed in asking, with a determination to persevere.

8. The trustful way—coming in the

spirit of a child; first believing that God's promises justify prayer, and then that we are coming to a Father, both able and willing.

9. The consistent way—that is, living as we pray, and so walking with God as to be in the way of blessing, and by fellowship with God inviting it.

10. The spiritual way—so cultivating acquaintance with the Holy Spirit that He can and does breathe in us first the desires we breathe out in prayer.

It is easy to see why we so often fail, and how we may succeed.—*The Missionary Review of the World.*



MISSIONARY MOTIVES.

1. Why Should I Study Missions?

Because my education is sadly deficient if I am ignorant concerning this, the most important work in the world.

Because a study of missions will greatly increase my faith in Christianity and Christianity's God. It is God at work.

Because as a Christian I can not otherwise grasp the full mission of the church.

Because as one who has a personal duty in regard to missions, I can not intelligently discharge this duty without informing myself on the subject.

2. Why Should I Give to Missions?

Because it is the most paying investment.

Because of the joy that comes to the giver.

Because I am only a steward of the money that God has given me, and I must use it for His glory.

The Little Missionary

A JAPANESE SOLDIER

Elizabeth Ward



ON the northernmost island of Japan, which is named Hokkaido, in the city of Asa-hi-gaua, or of "The Morning Sun River," as we should call it in English, there once lived a certain young Japanese. He was not a very remarkable man in appearance, nor in any way different from dozens of his friends. Like them he worked hard at a trade, except when the coming of the great national festivals gave excuse for a holiday. Like them he went quite regularly to the temple to do honor to his ancestors, and often he prayed before the great idols or at the little shrines which are scattered all through this city. Like most of them he had heard the name of Christ, just as you have heard of King Arthur or Peter the Great or Napoleon, and he knew that there were people who called themselves Christians; but what the name stands for he had only the vaguest idea, and I doubt if he could even have given you a single fact about Jesus' life.

But though they had not told him of the Christ, his teachers had taught him thoroughly all the history of Japan. He and his friends were very proud of their "Land of the Rising Sun," and liked nothing better than to

talk over its great wars and to discuss its famous generals and statesmen and emperors. Secretly they all wished that something might happen—that some big need would arise—so that the chance would come for them also to prove their devotion to the emperor and their love for Japan.

Consequently, when war with Russia broke out, it was not strange that this particular young man went most gladly to serve his country. His greatest desire was either to return victorious or to meet death on a battlefield. To have lived to tell of defeat he would have considered disgrace unspeakable.

The thickest of the fight, as perhaps you know, centered about Port Arthur, and it was straight into this district that he was sent. He even took part in the Battle of Two Hundred and Three Meter Hill, when whole regiments of Japanese, in their effort to take that fortification, willingly faced the Russian cannon, realizing they themselves must fall, but knowing that over their dead bodies the rest of the army could march to victory. Later on he was sent north to Mukden, where several battles occurred.

It was just after one of these, as he was poking about among the famous tombs of Chinese kings which are located in this neighborhood, and searching the pockets of dead Russian soldiers for the spoils of war, that he found in one of them a little silver or-

nement of strange design. It was shaped like a cross, but he, who had never heard of Christ's death, had not the slightest notion of its meaning. He supposed it was some kind of "mam-ori," such as Japanese priests give to their people as a charm against evil, and so, thinking to add to his own good luck by keeping it, he stowed it carefully away with his other treasures.

Not long afterward, in another battle, that part of the Japanese army at Mukden in which he served was defeated, and he was left lying upon the field, badly wounded. A heavy blow on the head made him unconscious for a time, and meanwhile a Russian soldier, using his opportunity to plunder the enemy's pockets, just as the Japanese himself had done a few days before, searched the young man's clothes through and through. There, among other treasures, lay the silver cross which the young soldier had thought a "good luck emblem."

As his eyes fell upon it an expression of bewildered surprise replaced the look of greedy hate on the Russian's face, and his fingers dropped the coins they had seized.

"Who would have thought it?" he muttered. "They say these dogs of Japanese are idol worshipers, but this man must be a Christian. I can not hurt him."

When the wounded soldier stirred and then came slowly back to his senses, great indeed was his astonishment to find one of the enemy caring for his wounds and bringing him food. As the hours wore on he became all the more dumbfounded, for no matter how fierce his captor's comrades appeared when first they saw him, a word or two of explanation seemed always to change their attitude. Wonderingly he listened to their talk in the strange foreign language. Only an occasional phrase was intelligible, but finally he made out "Japonski" and "Yesu

Kirisito," and from these understood that they thought him a Japanese Christian. Why it was sô he could not imagine, until one man in explaining to a newcomer pointed to a little shining object on the latter's coat. Then he realized that many of them wore trinkets, some of them of different materials, but all of the same design as the silver cross which he had taken from their countryman the week before. It was proving a powerful "charm" indeed.

In time, made comfortable by their care, he fell asleep, still marveling at the kindness which the cross never failed to arouse in even the roughest of the men about him, and wondering what would happen when later his ignorance of Christian customs should make plain their mistake.

He was awakened by the noise of shouting and of many soldiers hurrying by. Then some one came and lifted him upon a stretcher, and a voice speaking in his own Japanese remarked: "Strange they didn't kill this one too. There's not another live Jap anywhere about. Queer he should be right in the midst of the wounded Russians as if he were one of them, isn't it?"

At the hospital they told him of how the tide of war had changed and the foreign army had been obliged to flee, leaving everything behind. They told him, too, that the wound in his leg would prevent his ever serving again. He must be sent to Tokyo at once and nursed back to health.

Some weeks later, when the fever had left him, two foreign ladies came into the ward one morning. He heard the nurse explaining to the patient next him that they were Christians and often visited this hospital to tell the wounded soldiers about a man named Jesus Christ.

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT OF MISSION RECEIPTS FOR MAY 1911 AND 1912.

	May 1911	May 1912	Mar.-May 1911	Mar.-May 1912	Decrease
World-wide,	\$ 293 01	\$ 311 37	\$2,132 81	\$1,929 42	\$ 203 39
India,	361 33	441 60	1,569 61	1,540 12	29 49
China,	384 78	50 80	1,027 88	118 13	909 75
Miscellaneous, .....	.....	5 00	54 25	9 00	45 25
Totals,	\$1,039 12	\$ 808 77	\$4,784 55	\$3,596 67	\$1,187 88

During the month of May the General Mission Board sent out 84,460 pages of tracts.

CORRECTIONS.

In Annual Report, Account No. 1. World-wide Donations, the fund is \$31.75 more than as reported in the Visitor of April. India donations under Account No. 2 are \$25.65 less than Visitor statement of April. Also Denver Colored is \$114.85 more than is reported in the Visitor.

Explanation: World-wide donations for November foot up \$3.90 less than reported; \$35.65 was deducted in January Visitor from World-wide to satisfy corrections of \$25.65 in India Mission and \$10 in Denver Colored. This transfer was not made in the ledger and the differences are \$31.75 in World-wide, \$25.65 in India Mission and \$10 in Denver Colored.

Correct total of Denver Colored should be \$6,022.07. \$10 above was not transferred to ledger, and in carrying forward totals of the year to February Visitor the receipts for January, \$124.85, were overlooked. This will harmonize the Visitor statements with the Annual Report as given in the June Visitor.

FINANCIAL REPORT.

The General Mission Board acknowledges, with thanks, the receipt of the following donations during the month of May, 1912:

WORLD-WIDE.

Indiana—\$84.25.

Northern District, Congregations.
Cedar Creek, \$21; Union, \$14.47;
Bethel, \$8.85, \$ 44 32
Individuals.
Thomas Cripe, \$5; Dora Smith,
\$1.50; J. H. Flke (marriage notice)

50 cents,	\$ 7 00
Middle District, Congregation.	
Monticello,	16 43
Individuals.	
A Sister, Roann, \$5; Otho Winger (marriage notice), 50 cents,	5 50
Southern District, Individuals.	
R. Cunningham, \$10; Mary M. Peffley, \$1,	11 00
Virginia—\$57.61.	
First District, Congregation.	
Salem,	2 23
Individual.	
Mary Smith,	1 50
Second District, Individuals.	
N. W. Beery, \$1.88; S. I. Flory (marriage notice), 50 cents,	2 38
Northern District, Individuals.	
Jonathan Wampler, Greenmount, \$50; Lydia Whiser, \$1,	51 00
Eastern District, Individual.	
J. R. Leatherman (marriage notice), 50 cents,	50
Pennsylvania—\$50.35.	
Eastern District, Congregation.	
Maiden Creek,	25 28
Individual.	
H. J. Hutchinson,	5 00
Southern District, Individual.	
Louisa Burris,	1 00
Middle District, Congregations.	
Lewistown and Dry Valley congregations,	5 57
Individual.	
Anna H. Sell,	1 00
Western District, Congregation.	
Manor,	5 50
Individuals.	
Miriam Gray, \$5; In is Name, \$2,	7 00
Ohio—\$28.13.	
Northeastern District, Congregation.	
Chippewa,	11 13

Individual.	
A. F. Shriver (marriage notice), ..\$	1 00
Northwestern District, Individuals.	
Lydia Friend, \$4; Samuel Driver	
(marriage notice), 50 cents; S. M.	
Friend (marriage notice), 50 cents,	5 00
Southern District, Individuals.	
Jane Miller, \$5; S. A. Erbaugh, \$5;	
Ida M. Eby, \$1,	11 00
Illinois—\$24.00.	
Northern District, Individuals.	
Henry and Lydia Faringer, \$15;	
Lizzie Shirk, \$1; E. B. Hoff (marriage	
notice), 50 cents; A. C. Wieand (mar-	
riage notice), 50 cents,	17 00
Southern District, Individuals.	
J. A. Brehm, \$5; Elizabeth Verner,	
\$2,	7 00
California—\$15.16.	
Southern District, Congregations.	
Covina, \$13.50; Santa Ana, \$1.16,	
Individual.	
Edw. Frantz (marriage notice), ..	50
Iowa—\$9.13.	
Middle District, Sunday-school.	
Panther Creek,	8 63
Individual.	
Virgil C. Finnell (marriage notice),	
Kansas—\$8.50.	50
Northeastern District, Individual.	
O. R. McCune (marriage notice),	
Northwestern District, Individuals.	50
Sarah Horting, \$5; Mrs. Martha	
Walter, \$1.50,	6 50
Southwestern District, Individuals.	
G. W. Weddle (marriage notices),	
\$1; A. G. Miller (marriage notice),	
50 cents,	1 50
Michigan—\$5.32.	
Congregation.	
Riverside,	3 07
Individual.	
Amanda Wertenberger,	2 25
Maryland—\$5.15.	
Middle District, Christian Workers.	
Broad Run—Brownsville,	5 15
Texas—\$5.10.	
Individual.	
A Dublin Sister,	5 10
Nebraska—\$5.00.	
Individual.	
Jonathan Souders,	5 00
Washington—\$5.00.	
Individuals.	
Mother and Boys,	5 00
Canada—\$2.00.	
Individuals.	
A. B. Long, \$1; Mrs. E. L. Jordan,	
\$1,	2 00
Tennessee—\$2.00.	
Individual.	
Austin Diehl,	2 00
Wisconsin—\$1.00.	
Individuals.	
Mr. and Mrs. J. E. Zollers,	1 00
Missouri—\$0.50.	
Southern District, Individual.	
C. W. Gitt (marriage notice), ...	50
Minnesota—\$0.50.	
Individual.	
Samuel Bowser (marriage notice),	
New Mexico—\$0.50.	50
Individual.	
Frank W. Gibson (marriage notice),	
Idaho—\$0.25.	50
Individual.	
Jacob Kircher,	25
Unknown—\$1.92.	
Unknown,	1 92
Total for the month,	\$ 311 37
Previously reported,	1,618 05
For year so far,	\$ 1,929.42

INDIA ORPHANAGE.

Ohio—\$45.00.	
Northeastern District, Aid Society.	
Canton Sisters,	\$ 40 00
Southern District, Sunday-school.	
Primary Dept., West Dayton,	5 00

Indiana—\$36.00.	
Southern Dist., Christian Workers.	
Pyrmont,	\$ 20 00
Individuals.	
Rinehart Sisters—Four Mile,	16 00
Nebraska—\$32.00.	
Individual.	
Elder A. J. Nickey,	32 00
Iowa—\$30.00.	
Middle District, Individuals.	
W. I. and Katie Buckingham, ...	30 00
Pennsylvania—\$26.00.	
Eastern District, Sunday-school.	
Midway,	16 00
Southern District, Individual.	
Trostle P. Dick,	5 00
Western District, Individuals.	
W. H. Blough and wife,	5 00
North Dakota—\$25.35.	
Sunday-schools.	
Zion, \$20; Williston—Rock Lily,	
\$5.35,	25 35
Illinois—\$20.10.	
Northern District, Individuals.	
A Brother, \$20; Daniel Beard, 10	
cents,	20 10
Maryland—\$20.00.	
Eastern District, Christian Workers.	
Washington D. C.,	20 00
Kansas—\$10.00.	
Northwestern District, Individual.	
Ella E. Greenough,	10 00
Minnesota—\$10.00.	
Sunday-school.	
Worthington,	10 00
Michigan—\$5.00.	
Aid Society.	
Woodland,	5 00
California—\$0.25.	
Southern District, Congregation.	
Covina,	25
Total for the month,	\$ 259 70
Previously reported,	752 23
For the year so far,	\$ 1,011 93

INDIA MISSION.

Illinois—\$67.65.	
Northern District, Congregation.	
Mt. Morris,	\$ 17 65
Southern District, Individual.	
Louisa S. Albaugh,	50 00
Michigan—\$28.80.	
Christian Workers.	
Woodland,	8 80
Individual.	
A Sister,	20 00
Indiana—\$10.00.	
Middle District, Individual.	
A Sister, Roann,	10 00
Ohio—\$10.00.	
Northeastern District, Individuals.	
G. F. Shoemaker and wife,	10 00
Idaho—\$8.00.	
Christian Workers.	
Clearwater,	8 00
Maryland—\$3.00.	
Middle District, Christian Workers.	
Broad Run—Brownsville,	8 00
Tennessee—\$5.00.	
Individuals.	
Mrs. D. T. Keebler,	5 00
Kansas—\$1.00.	
Northeastern District, Sunday-school.	
Nora Gauby's Class, Washington, .	1 00
Nebraska—\$0.25.	
Sunday-school.	
Primary Class and Teacher, Ar-	
cadia,	25
Total for the month,	\$ 138 70
Previously reported,	250 77
For the year so far,	\$ 389.47

INDIA NATIVE SCHOOL.

California—\$30.00.	
Southern District, Individuals.	
Four Brethren—Covina,	\$ 30 00

Iowa—\$6.00.

Middle District, Sunday-school.	
Old Sisters' Class—Panther Creek, \$	6 00
Total for the month,	\$ 36 00
Previously reported,	78 00
For the year so far,	\$ 114 00

INDIA WIDOWS' HOME.**Washington—\$6.70.**

Sunday-school.	
Wide Awake Workers, Primary	
Class, North Yakima,	6 70
California—\$0.50.	
Southern District, Congregation.	
Covina,	50
Total for the month,	\$ 7 20
Previously reported,	16 52
For the year so far,	\$ 23 72

CHINA MISSION.**California—\$16.00.**

Southern District, Congregation.	
Santa Ana,	\$ 16 00
Pennsylvania—\$11.30.	
Northern District, Sunday-school.	
Hanover,	11 30
Indiana—\$10.00.	
Middle District, Individual.	
A Sister, Roann,	10 00
Missouri—\$9.25.	
Northern District, Congregation.	
North Bethel,	7 25
Individual.	
Lulu Fahnestock,	2 00
Colorado—\$4.25.	
Western District, Congregation.	
Grand Junction Mission,	4 25
Total for the month,	\$ 50 80
Previously reported,	34 83
For the year so far,	\$ 85 63

CHINA FAMINE.

California—\$5.25.	
Southern District, Congregation.	
Covina,	\$ 5 25
Virginia—\$4.32.	
Second District, Congregation.	
Beahm's Chapel,	4 32
Oklahoma—\$2.00.	
Individual.	
A Brother,	2 00
Ohio—\$1.06.	
Northwestern District, Individual.	
Mrs. I. Inboden,	1 06
Total for the month,	\$ 12 63
Previously reported,	209 70
For the year so far,	\$ 222 33

CUBAN MISSION.**Michigan—\$5.00.**

Individual.	
J. H. Address,	\$ 5 00
Total for the month,	\$ 5 00
For the year so far,	5 00

DENVER COLORED WORK.**California—\$168.20.**

J. J. Parrot, \$5; J. R. Rhoads, \$1;	
Henry Spoerline, \$5; Wm. Spidel, \$3;	
J. B. Dierdorff, \$2; Kerman S. S., \$4;	
L. W. Boyd, \$2; J. A. Wyatt, \$2; J. B.	
Boyd, \$10; S. Edgcomb, \$1; M.	
Dickey, \$1; F. M. Cartwright, \$2; D.	
H. Weaver, \$2; J. W. Hoff, 75 cents;	
J. B. Flickinger, 75 cents; M. W. Say-	
lor, \$1; S. S. Flickinger, \$1; J. M.	
Long, \$1.50; C. W. Helfer, \$1; E. M.	
Sheller, \$1; J. B. Moore, \$10; D. H.	
Forney, 50 cents; B. F. Bashor, \$5;	
S. Beeghley, \$10; W. M. Fike, \$10;	
D. M. Hanawalt, \$1; Harvey Eiken-	

berry, 50 cents; C. T. Eller, \$5; J. W.	
Vaughn, \$1; Wm. Whitlow, \$2; Wm.	
Fike, \$15; M. M. Fike, \$15; C. E.	
Brabb, \$20; Mrs. L. A. Whitney, \$5; A.	
Fike, \$5; J. S. Strole, \$3; Covina con-	
gregation, \$4.25; Jacob Harnish, \$1;	
L. Fike, \$6.70; Emma Newcomer,	
\$1.25,	\$ 168 20
Indiana—\$35.00.	
R. Cunningham, \$25; Lemuel and	
Myra Hillery, \$10,	35 00
Iowa—\$20.00.	
E. S. Fouts, \$10; A. R. McMulin,	
\$10,	20 00
Michigan—\$16.00.	
J. W. Hoover, \$10; John Hoover, \$5;	
Fanny Hoover, \$1,	16 00
Washington—\$15.00.	
L. E. Propst, \$5; Thomas Sayer,	
\$5; C. O. Biddle, \$5,	15 00
Total for the month,	\$ 254 20
Previously reported,	919 00

For the year so far,

CHICAGO SUNDAY-SCHOOL EXTENSION.

Pennsylvania—\$19.26.	
York S. S., \$14.26; Joint Miss.	
Meeting, Scalp Level and Shade Creek	
congregations, \$5,	\$ 19 26
Ohio—\$10.00.	
Pleasant Hill S. S.,	10 00
Canada—\$4.60.	
Mrs. Jacob Ihrig, \$1; Ward Mc-	
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Total for the month,	\$ 37 45
Previously reported,	160 51
Total for year so far,	\$ 197 96



The first International Congress on the Negro was held at Tuskegee, Alabama, on April 17, 18 and 19, 1912. This convention, at the initiative of Dr. Booker T. Washington, convened for the purpose of discussing the progress and welfare of the colored races. Apparently the meeting was a great success. There were representatives present from England, Asia, Africa, Jamaica, Barbados, Venezuela, and British Guiana, and the meeting will be fruitful of greater energy and labor for the improvement of the conditions of life among the colored races.



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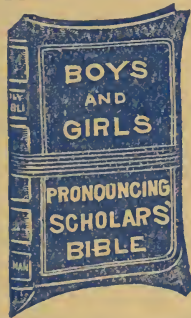
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NOW when Jē'sus was born in
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days of Her'od the king, behold,
there came wise men from the east
to Jē-rū'sā-lēm,

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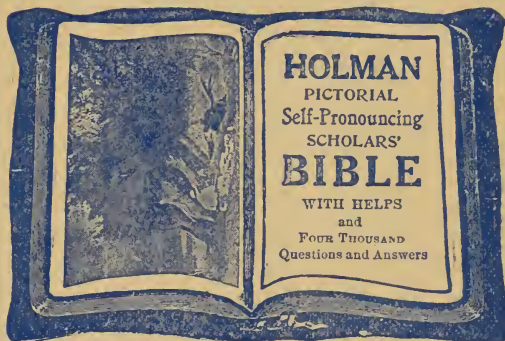
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4 And the king of Is'ra-el answered and said, My lord, O king, according to thy saying, I am thine, and all that I have.

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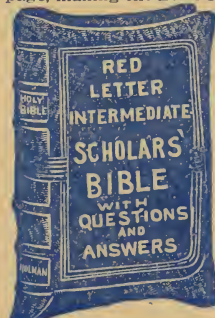
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Specimen of Type

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finished the building
LORD, and the king's hc
mon's desire which he we

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THE MISSIONARY VISITOR

Vol. XIV

AUGUST, 1912

No. 8

The Two Seas

(A parable of giving and hoarding)

There is a sea which, day by day,
Receives the rippling rills,
And streams that spring from wells of God
Or fall from cedar hills;
But what it thus receives, it gives
With glad, unsparing hand,
And a stream more wide with a deeper tide
Pours out to a lower land.
But doth it lose by giving? Nay,
Its shores and beauty see
The life and health and fruitful wealth
Of Galilee.

There is a sea which, day by day,
Receives a fuller tide,
And all its store it keeps, nor gives
To shore nor sea beside;
What gains its grasping greed! Behold
Barrenness round its shore.
Its fruit of lust but apples of dust,
Rotten from rind to core;
Its Jordan water turned to brine
Lies heavy as molten lead,
And its dreadful name doth ever proclaim
That sea is—Dead! —Unidentified.

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

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The Missionary Visitor

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August, 1912

Number 8

STEWARDSHIP OF TIME

By the Editor

Redeeming the time, because the days are evil.—Eph. 5: 16.

These are days when we hear a great deal regarding the proper stewardship of money. The man with means is subjected to the eye of the public and comes under its chastisement and condemnation if he withholds his wealth from the assistance of the unfortunate and needy. The young are being taught to give; the old are telling with joy of the blessings they have received, attendant upon their liberality. We point with warning to the unjust steward, we hear the wailing and gnashing of teeth in "outer darkness" and reach in our pockets for that which has been withheld.

Unfortunately for some, fortunately rather, pocketbooks do not contain everything that is valuable, even tho we sometimes lose sight of everything else and train ourselves that such is the case. The little girl that was asked by her Sunday-school teacher what to do with the class pennies and replied that she thought the thing to do was to buy a calf, only reflected the spirit of devotion to the pocketbook which is practiced daily in our homes and grips our lives with the strength of a vise.

The tendency in business is to do away with the worthless employé. Attractive positions do not seek for the one who endeavors to evade responsibility. The lazy man forgets that re-

sponsibility and success are synonymous terms. Machinery displaces human hands. Fewer employés, more skill and better wages are the rule of life.

While this is the rule of the business world, men run hither and thither in search of pleasure. The tendency is towards strenuous short hours in labor, and strenuous long hours in amusement. Hence there is that constant demand for something to cool the heated brain, rebuild worn nerves, and recuperate the worn body. At the bottom of it all is a desire to satisfy a spiritually vacant mind. From the ladies of fashion who gives banquets to their favorite poodles, to the one who attends the nickelodeon night after night; from the one who spends his hours in meaningless disputations to the one who sleeps too late on the Sabbath morning to attend church, the same spirit and desire to waste time is manifest. The parable of the unjust steward in these days should be supplemented on the part of Christ's followers with the warning that while the good man sleeps the devil sows his fields with tares.

Time is money. Energy spent is money spent. Money is simply the result of definite, energized action. The spirit of the age, in the matter of wast-

ing time, is reflected in the church, taking on forms, of course, different in aspect from those of the world, but much the same in content and certainly just the same in practical results. Certainly time wasted is gone, whether over the counter to the goddess of pleasure, or used in spiritual sluggishness. If the stewardship of means occupies the center of the scene, then most certainly stewardship of time affords the setting and this background for the scene must not be overlooked. Silver spent for the advancement of the kingdom, then golden hours spent for our selfish enjoyment, certainly must present an illogical picture to those watching on the parapets of the New Jerusalem.

Rather than condemn the world on the questions of frivolity and amusement and worthless expenditure of time, we would do well to first give time for setting ourselves right. Certainly those who have become children of the kingdom, those who are set as watchmen, should have their shields burnished and bright, and free from the unseemly rust of wasted hours. If not, the reflection on our shields, from the throne of God to a darkened world, must surely lose in the reflection, and we are the cause. It is difficult to reconcile the logic employed by any man in condemning worldly pleasures, when he himself spends much of his God-given time in reading the trash of our literature; or spends his time in meaningless disputations over nonentities that repel the souls of men, rather than attract. An hour spent in a meaningless dispute in the presence of fifty persons means fifty hours lost for one person, or nearly a week's time. As children of the kingdom, God's heralds on earth, eternity's witnesses to mankind, the question of time thus spent should be carefully considered, weighed, and the problem conscientiously solved. A harvesting machine, employed just at this time of

year in many parts of our Brotherhood, is a wonderfully complex machine, the action of the wheels and sickle and canvases is fascinating, but if we do not pay attention to the knotter and the twine we may have but very few sheaves bound. Time spent in caring for the machinery is well spent, but time spent in watching the machinery at the expense of precious souls is surely expensive.

Oh, the calls that are sounding to Christendom with such irresistible force! They are coming from every darkened corner of the earth. They come in such mighty volume that every one can hear if he is listening. Upon our table lies an exchange with a tremendous call from the Indians of the upper waters of the rivers of Brazil; another is emphasizing the imperative need of workers to withstand the assaults of Mohammedanism in Central Africa; another pleads for the Indians of British Columbia; another for unfortunate Persia. Mingled with these calls are the sufferings of the heathen world. The silence and ignorance of the peoples of all those darkened lands only intensifies the call. The suffering widowhood, wronged and burdened childhood, slavery to caste and tradition, immoral and inhuman religious customs, all these sound forth as a warning again improper stewardship of time.

Coupled with all this is the clarion call that comes from our own India field where our workers are doing double duty and can not then accomplish all that their field would demand; there comes the call from our workers in China, saying that the revolution has only veneered the empire, while inwardly the hearts of the people remain the same, unregenerated and vile.

When will the young manhood of the Church of the Brethren assert itself and stop and listen to this pleading call? When will they listen to the

regrets of many of the fathers of our church, that the opportunity was not offered them in their younger days, to make the sacrifice—nay to enjoy the privilege? When will the fatherhood of our beloved church listen with moistened eyes to the plaintive pleading of heathen's childhood, and teach their sons that to forsake houses and lands and fathers and mothers and brothers and sisters, is manliness, heroism, godliness and justice as between man and man? When will the mothers, the saintly motherhood of our Fraternity,—than whom there are none more godly,—make their secret places an hallowed place, and ask divine strength to teach those lisping babes upon their breasts the story of heathenism's perishing babyhood?

Money can not compensate for lives. The rich young blood of our own church can not be redeemed of their share in world evangelization with gold poured out by wealthy fathers. Naught will substitute. No! No! God's service needs too many lives. On the altar of service there must be poured out the lives of men with all their talents and ability. If manhood must be employed on heathen shores, as it surely must, then the time allotted us in the home field is surely of more value than any coin which we can pour into the coffers of our God.

Hence we are stewards of our own time. God has given us a span of years to use as seemeth best. Surely these are not for the gratification of self, nor for the satisfaction of lustful in-

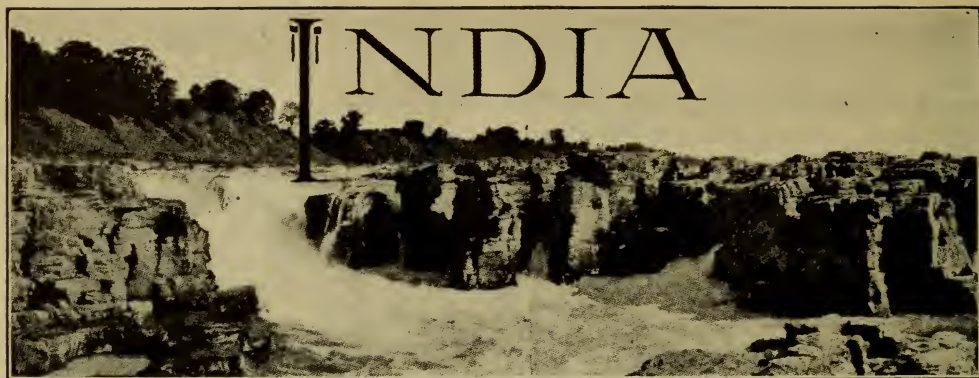
stincts. Rather let us look for the cause of our being. When we see those who are stooped and bent, whose every act depicts a life for self, wrinkled in sin, working out their own judgment and going to a premature grave, then should we ponder, yes carefully, the fact that time means more than anything which we may possess.

In proportion as a man spends his years for the kingdom, in the same proportion is he bearing fruit. Moments wasted by a Christian are identical with those of the worst sinner God permits to disfigure the earth. Waste means the same whether in the house of mirth, the house of God, the home of the rich or the hovel of the poor. That which is gone can never return. It can not be revived, it can not be recalled. Thanks be to God the hours spent in sin can be redeemed. They can not be lived again, no crowding of extra minutes into hours, but a crowding of effort into the hours that remain to us. By His grace are we healed.

Look well to the family altars; consider well your speech; weigh carefully your acts; ponder your teaching; contemplate your example; place a value on your minutes and your hours; adore energy; emulate the godly life; practice caution in the way you act as well as in the way you spend. All these things make for better or for worse, in effect and power, and for our allotted years we must be held accountable before the judgment bar of God.



LEADING CITIZENS



INDIA NOTES

Alice K. Ebey

Jumnibai, one of our much-loved Indian sisters, died of smallpox at Bulsar, April 26. She is greatly missed in her home by her husband and four little children. The church and community also miss her much, for she was a woman of a meek and quiet spirit, whose good influence spread further than she knew. But the Lord calls home His own and the gaps on earth must be filled by other faithful servants.

Dr. John R. Mott is to visit India this coming autumn. He will visit the different provinces, holding conferences for missionaries in the chief cities. He proposes to forego the usual method of address or lecture and devote the time almost wholly to the discussion of questions relating to methods and plans of mission work. He is preparing a syllabus of questions, consulting the important missionary societies. Dr. Mott's visit will doubtless be helpful to many missionaries and Indian Christian leaders.

Bro. E. H. Eby and family sailed from Bombay May 15 by the Italian steamer *Silicia*, and should reach New York the latter part of June. Twice their sailing arrangements had to be

canceled on account of serious illness, but the prayers of God's children on both sides of the sea have been heard and the dear ones have been restored. The heat and the monsoon winds at this season often make the voyage trying, and the sick ones had not fully regained their strength. But the Lord tempers the wind to the shorn lamb and these dear ones we entrust to His loving care.

Our Annual Conference will convene at York, Pa., in a few days. Throughout our Mission in India daily prayers are offered for the outpouring of God's Spirit upon the saints assembled there. Missionaries recall the blessings and the sweet fellowship with beloved ones at Conferences in the past, and the heart longs to mingle again with God's children in the homeland. But missionaries and Indian Christians rejoice when they learn of outpoured blessings at Annual Conference and render praise and thanksgiving when the Lord sends forth His laborers into the world's harvest fields.

The very common practice among Indian mothers of feeding their babies opium has long been denounced by

missionaries, but the cruel practice continues. Little pills prepared to stop the wailing of sick or hungry infants are sold at almost every shop in towns or hamlets. Little dull-eyed, wizened creatures, opium infants, seem to make mute appeals to the ignorant mothers, but the mothers can not understand that the poisonous drug slowly kills the child. If the mother be aroused to some sense of the danger, too often the grandmother asserts her authority by saying, "Our children are not like white children. I fed you opium and you grew up;" so the suffering child is given another pill and hastened on to an early grave or destined to long years of weakness and suffering. Surely, children still bear the curse of the sin and ignorance of Christless parents.

The heat of the present hot season has been greater than usual. Official records of Bombay report the highest temperature for April since 1896. But throughout these hot days our missionaries have been kept well and strength has been given for the stress of work which is heavier than usual on account of our depleted numbers. Much of the actual village touring ceases during these hot months, but the missionary is not idle. Houses must be repaired, new ones built in new villages, school-houses, etc., in view of the coming monsoon rains. Much of this work must be supervised by the missionary. These hot days, while the missionary is at home much of the time, also afford opportunity for Bible teaching to the Indian workers. So the Lord's work goes on in season and out of season.

Some remarkable reforms have been taking place in Hindu society. The old tradition among high caste Hindus, that girls must be married before puberty is coming into disrepute among better-thinking Hindus, and many are

keeping their daughters under the parental roof until they are old enough to become mothers. Recently in Mysore a reformer published a book advocating that even the Hindu shastras teach that boys of school age and girls before puberty should not be married. Orthodox members of his caste reported him to their swami who, without giving a reason, excommunicated him. The accused reformer appealed and obtained suspension of the sentence until a caste tribunal could convene and consider the matter. Also in Mysore State dancing girls have been banished from temple worship. It is well known that these "deva dasis" (handmaids of the gods), often brought when infants, lead immoral lives and it is hoped that this baneful practice may be put to an end throughout the empire of India. Christian teaching is bearing fruit even in Hindu society and often where opposition against the Gospel is strongest.

In the Lushai Hill District of Assam there is a serious famine on account of rats destroying the rice crop. The Lushais call it the "bamboo famine," for this year the bamboo trees yielded seed and the abundance of seed brought in a plague of rats, which have ravaged the crops, destroying much of the seed when planting, attacking the young plants as they sprang up and destroying the scanty crop of ripened grain. There are in these hills many Christians of the Presbyterian and Baptist Missions. Both government and these missions are assisting the starving people, but grain must be carried scores of miles up the steep hills, and it is impossible to help all the needy. The bamboo seed harvest in our own mission field has been a real boon to the poor during this year of scarcity. There are seven crops during seven successive moons, and the jungle women go out in the early morning with

baskets, brooms and winnowing fans. All day long they sweep up the seeds lying thick on the ground, winnow away the chaff, returning in the evening with well-filled baskets to furnish food for their families. The seed in appearance and taste is much like

wheat. The women grind it on their hand-mills and make bread of the meal. It is said that only once in a generation the bamboo yields seed.

Karadoho, via Dahanu, May 24, 1912.

A DAY'S WORK IN INDIA

The following letter, written to home folks by Sister Ida C. Shumaker, first appeared in the Meyersdale Republican, Meyersdale, Pa. While the same was not written for publication, we take pleasure in reprinting it, as showing the events of a day in the busy life of a missionary.—Ed.

Bulsar, India, May 22, 1912.

Dear Ones at Home:

Dinner is just over. Hope now to have some time to talk to you. Always so many interruptions when I sit down to write. First of all I must tell you that last week I received twelve messages and a package from the homeland. Among the number were good letters from home, from Nora and Mary Olinger Cook, and Eva Hoover and Mayme Platt. Eva sent me a package of pictures. Everybody is so kind.

On Saturday between acts I made some little booklets for my children in the Sunday-school class, emphasizing the central truth: "Obedience to law depends upon love." Pleased? Well I should say! I took some plain white letter paper. One sheet made four little booklets. Cut them in shape of the tablet bearing the Ten Commandments. On one side I wrote the truth given above, in Gujarati. On the other side I mounted a picture—one of the Madonnas which Agnes Spencer sent me. It was just enough to go round and four left over. If you see Agnes please tell her how wisely we used her pictures she so kindly sent, and if she could have seen the faces of the children she would be more happy still. On the inside I wrote the figures which

stand for the Ten Commandments. All of us opened our little books and recited the Ten Commandments out of them over and over again. Most of the children now know them all. In Gujarati they are so much shorter. A happier set of children you never saw.

Plenty to Do on Sunday.

On Sunday we had a full day. By eight o'clock we were in Sunday-school. When church and Sunday-school were over it was 11 o'clock. We hurried home and prepared for the girls' dinner. Then we went to the river, one mile away, where Bro. Emmert baptized a mother from another village. Came home and by the time dinner and prayers were over, it was two o'clock. Then I hustled around to change my frock, give out my medicine and correct one who had erred. I then prepared a lesson for a class of English boys and girls. Just now we are having a number of English-speaking boys and girls with their parents who are here on vacation. At 3:30 I went to the bungalow for tea. At 4 we had another Gujarati service in the church, while at the same hour Bro. Emmert was conducting a wedding ceremony in the bungalow—the woman who was baptized in the morning got married.

This meeting over, my English class of boys and girls was then ready, so I sent my girlies home alone and spent an hour with this class. Our lesson

was Love. At 6 o'clock we went to the other room and had our regular English service. The house was full and Bro. Emmert gave us a very good sermon. By 7:30 we were home again. As soon as supper was over I hurried home for I had an appointment at 8:30. One of the boys was leaving for Vulli and he wanted to speak to one of the girls so I gave him permission, and at the appointed hour he came. Then I went and called the girl, so I then attended another meeting—a courting match. While this was going on, I wrote a letter to Anklesvar to be sent by him to the girls. Now, this over, I went all along the line of the girls' dormitories to see that all was well and closed up for the night.

Warm and Busy Days.

There, you have some of the principal events that transpired during the day. Was it not a busy day? Then, too, the heat makes things different, too. The least bit of exertion makes one sweat so much. Little Angelina Pittenger was in Bombay on their way home from Pauchgani and the sweat just dripped and dripped from the ends of her hair. Here it is not so warm, and yet we perspire freely. One must wash her head quite frequently here on account of the sweat and dust, and you must use buttermilk or soap-nut. Well, I did not have either at the time, so I concluded I would use some soap. We dare not do it because the water is so hard that if you put soap on your head your hair just gets like as if you had chewing gum in it. Well, that's what happened when I used soap. Such a time! I then tried sour milk—that's what the girls use. Well, then my hair just got like when you are pulling taffy and get too much butter on your hands—all in strings. At last I managed to get some buttermilk, and so I went at it again. After I had finished I did not dress, but just slipped on my red kimo-

no—the one Uncle Dave gave me. Well, dear me! such an excitement. It was worse than when Roosevelt struck Meyersdale. As soon as the girls spied me, they rushed from every corner of the compound and came running towards me at full speed and swarmed round me like a flock of bees. Each one tried to get the nearest to stroke this "frock." They all declared it was the prettiest frock I ever wore. And "Missy Sahib, won't you please get a red frock with big flowers in it and wear it?" You know the louder and the brighter the colors are, the better they are pleased. They do not admire our quiet, modest colors. Well, there was a little tot among the number like Zaccheus, little of stature. She could not see for the crowd, so instead of climbing up in a tree, she got up an excuse to come to my room. No one is allowed to come unless they are called or have special business. She likes to come to my room often, but she dare not come unless necessary; so she hunted around for an excuse to get near this frock. Soon after I came in from the girls' veranda, in comes Dannie "a-hobbling" at a great rate. She had hurt her foot with a thorn, so she said. Well, I knew why she had come, so I proceeded to apply the medicine and then let her stay awhile. She clung to me as closely as she could, stroking my red frock, then admiring it and then she would stroke my face and pat my hand. Poor little dear! She was so happy.

On Tuesday afternoon Bro. Emmert and family went to Jalalpor to stay till after the love feast which was held there on Wednesday night. So you see I was looking after both houses during their absence. They came back on Thursday morning. Bro. Emmert went up each evening to preach. He says it was one of the best feasts he ever attended. Everything was so quiet.

Then he left again for Vyara on the noon train where a special committee meeting is being held. He may return tonight.

More Workers Needed.

Yes, these are busy days. If we only had more workers. We are glad for the number who are coming out this fall. We hope more can come.

The windy days are here. My! it's so hard to keep anything in its place. Things go flying around in great shape. My paper can scarcely keep still long enough while I write. We hope for a proper monsoon. Yesterday my chatti came for the veranda where the girls eat. It cost me over two dollars.

My college girls are busy sewing these days. They will soon leave again for college. I gave all the girls some patches to cut and sew for a quilt for their bed. I am sure I do not know how long it will take, for we use our patches just as we get them. They only have school from 7 to 10:30, so the rest of the day they do not have much to do. I make them keep patching up

their clothes just as soon as I find a tear in them, so that takes up some time. You know I had so many nice patches when I came here. I gave most of them to Eliza. Josephine cut them for her and I now have most of them, but those we use in our sewing classes. We use patches three inches square and six inches square.

I washed and ironed my curtains this week. I have six windows in two rooms, four in one and two in the other. I just pinned them on a sheet and pinned the sheet to my mattress. If I had not done them so, all would have blown away.

We are getting ready for the rains. We hope they will soon be here.

I am still enjoying the best of health and am as strong as I was at home—in fact, in many ways, stronger. I rarely have a headache here.

Hope all are getting on nicely at home. My love to any who may inquire about me. God bless and keep you all in His love. Lovingly,

Ida.



An Indian Home.

INDIA'S PRESENT NEEDS

Cora R. Price



WHEN Dr. Judson had been in Burma a few years and had no converts, some one wrote to him, "What are the prospects in Burma?" He replied, "The prospects are as bright as the promises of God." His

faith has been justified. One hundred years have passed and the people among whom he worked, the Karens, have been converted by the hundreds and thousands. They were a people low down in the social scale. Today hundreds are teaching and preaching Jesus Christ. Nothing could have uplifted these people but the Gospel of Jesus Christ.

Miss Yaba, who has been studying in this country, is an illustration of what Christianity has done for the Karens, for her grandfather was one of Judson's converts. Her father has been a teacher in his country after preparing himself in this country, and having been educated in the mission schools in India, she came here to learn more, that she might follow in her father's footsteps. A young woman who spent a summer with her told the writer that Miss Yaba was the brightest girl she ever met. Beautiful, talented, she addressed a vast audience with entire self-possession, and won their love by her gracious winsomeness. In making an earnest plea for greater missionary interest, she herself furnished an excellent testimonial to the value of missions.

Among other things she said, "Some say, 'The teaching of Buddha is very beautiful. Why not let these people alone? It is good enough for them.'

"Would you bow down to an image of Buddha, or a cow? If it is not good enough for you, it is not good enough for us."

Thirty-five centuries of Buddhism have not done for her people what one century of Christianity has done. The same Gospel of Jesus Christ, which has elevated the Karens, is the only power that can elevate the Bhils and other native tribes among whom the missionaries of our church are working.

How great is the need?

One-fifth of the human race live in the Indian Empire. There are 246,000,000, or more than three times the population of the United States, unable to read or write.

There are 40,000,000 women secluded in zenanas, and 26,000,000 suffering widows. There are 2,000,000 wives under ten, 275,000 widows under fifteen, and 4,500 widows under four years of age, all under the dominant control of crafty, philosophical Brahmins.

Compare these figures with the population of your own State, and with American womanhood, and American education, until the awfulness of this situation has moved you with "compassion for the multitudes," as was Christ.

All through the East,—and India is no exception,—two things stand out:

I. This is an hour of crisis.

II. This is an hour of opportunity.

It is an hour of crisis because of unrest.

There is political unrest.

The people of all lands are becoming restive under the rule of oppressors, and are reaching out toward self-government. England has given to India a safe, sound government, but still there is a great undercurrent of dissat-

isfaction and the cry is, "Indian things for India."

There is social unrest.

The caste system is becoming burdensome. Fifty million of India's people are outcasts. Many of them are condemned to social ostracism because of the trades they ply, and they are not permitted to do anything but what their ancestors did, so there is no hope for them to be anything but outcasts. Unclean, they are not even allowed to draw water from the village well. If they wish to worship, they must not come within the precincts of the sanctuary, but stand afar off.

Kindness is reaching these people. Christianity is elevating them to such a noticeable extent that the Arya Messenger, which is opposed to Christianity says, "It is high time for us to realize that the future of India lies in the hands, not of the higher classes, but of the low-caste people, and if we devote the best part of our energy to raising the status of the masses we can make every Indian household resound with the chanting of the Vedas at no distant date." All classes are beginning to realize that the caste system must be abolished.

There is religious unrest.

Alexander Duff said, when he was introducing scientific education into India, that he was laying a mine that would blow up the very foundations of Hinduism, and this has been accomplished to such an extent that we are now at the stage where many of India's educated men have lost faith in Hinduism, but have not accepted Christianity, and are therefore atheistic.

There is often a curve in the life of individuals, as well as nations, around which they come to the truth. Missionaries in India are hoping that this skepticism is but a stopping place on their curve. They believe these people

can not go back to the superstition and mythology of Hinduism; that being of a religious temperament, they will have a religion; that, when the educated men of India again move it will be away from the skepticism caused by losing faith in their mythology, through scientific enlightenment; and that they will move toward the truth, life and light of Christ.

The one thing that will save India is the Gospel of Jesus Christ.

III. The present opportunity is in the direction of the school, the home, and the villages.

Only five per cent of the people can read and write. How accurately Christ described himself when he used the word "Light"! It was the sight of a world in darkness that made him choose this image. India needs light—education—Christ.

To reach the men of India, the mothers must first be won. Everywhere a mother exercises great influence over her children. A nation of Christian mothers will make a nation of Christian men. Therefore zenana work should be prosecuted with vigor in India.

Vitally connected with the home life is the physical condition of its inmates. He who can relieve suffering has a power to win the heart second to none. The hospital is one of the best ways to reach the home in this land where medical science is in its infancy.

The great mass of India's 300,000,000 inhabitants are residents in small villages. India's real need is in the villages.

So there is great need for men and women to teach in the schools, to preach in the villages; need for women to reach the women in the zenanas; need for men and women to act as physicians and nurses, need for men and women to live the Christian life before the people.

Money is needed to build hospitals and schools and to support the missionaries.

Prayers are needed, for without the power wrought by prayer the work is unavailing.

India is the "mother of religions" and India's conversion will greatly hasten the conversion of the ten hundred millions in Asia.

It will cost the Christian world not only her good, but the best she has

of gold, brain, brawn, heart and spiritual life.

What have we done to help in this great undertaking? Have we given our best to the Master?

The restless millions wait
The light whose dawning
Maketh all things new.
Christ also waits,
But men are late.
Have we done what we could?
Have I? Have you?

Lancaster, Pa.

THE BIBLE

Elgin S. Moyer

The following was written on reading Bishop William F. Anderson's
"The Bible," in the March number of the Visitor.

The good old Book we hold so dear,
It tells us how be free;
It is a charter to us here
Of all true liberty.

Our government, so strong and sure,
Upon the Book is based;
The laws in which we feel secure
Are to the Bible traced.

The ornament of liter'ure,
The friend of science, too,
The secret of our nation's growth—
We find our Book so true.

The Bible tells us what is right,
It tells us what is wrong;
If we obey it with our might
We will be good and strong.

It casts its beam in darkness drear,
And thus discloses sin;
To longing hearts it brings good cheer,
And lets the light shine in.

It is the foe to superstition,
All false belief besides;
The enemy of sin's oppression,
And all of Satan's guides;

The comfort in our earthly grief
And sorrow, false or real;
We find it, too, our strength and staff
When we our weakness feel;

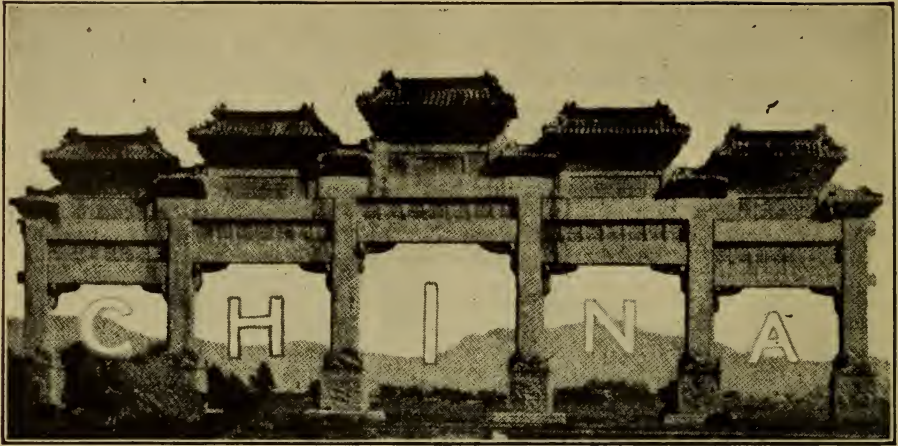
The pathway in perplexity,
And from temptations' snare;
It is a path of purity,
And leads to pleasures rare.

It points us to eternal life,
Through Jesus Christ, our Lord.
It is the foe to earthly strife,
In action or in word;

The promise of our future bright,
Our home for evermore;
And e'en the star of death's dark night,
As we are crossing o'er.

We love the Book and hold it dear,
It means so much to us;
It is our guide and counsel here,
In which we place our trust.

Books may come, and books may go,
But one is here to stay;
Our guide it's been since long ago,
And it will live for aye.
Alvordton, Ohio.



NOTES FROM CHINA

F. H. C.

It is reported that the prime minister of China officiated at the opening of the new Y. M. C. A. Building in Peking. This is very favorable evidence to the mission work. We missionaries are glad to see the attitude of friendliness of the ministers and leaders of the new republic to the Christian movement in China.

The department secretary in charge of the educational movement in China seems to be in earnest about giving China the best that can be had. He has already been consulting Western experts and is glad to use any method, regardless of what country it hails from, if it will but get the millions of China to have an education. He is willing to use all the Western teachers that can be manned in the country to advantage. He feels that the best is what China must have.

Though there seems to be perfect quiet in China these days, the summer resorts for the foreigners are to be guarded by Western troops through the summer.

Dr. Sun, China's first provisional president, declares that real socialism will make for China the greatest republic in the world. His contentions are based on a study of the question that he has made from several countries in the world. He thinks that to weave it into China's greatness as she develops will insure a progress that no other country has ever had. He thinks to begin with socialism is much better than to allow the money interests to become entrenched and then try to change to some other methods of working.

Dr. Sun has recently addressed a communication to the people of England, urging them, or rather petitioning them, to help China in her struggle to break away from the opium curse. He appeals for help to the English people to make the selling of opium a crime in China. "We ask you in the name of humanity, and in the name of righteousness, to grant us the right to prohibit, within our own land, the sale of this fearful poison, both the foreign

and native drug. We believe with the sale made illegal we can soon put a stop to the cultivation. I make this appeal to you, the British people, on behalf of my fellow countrymen."

The province of Thibet seems to be slowly getting ready to become a part of the republic of China, but not without wars within her own borders. What the final outcome will be is not ready for a decision.

Several of China's leaders believe firmly that China can not stand without religion, and they also declare that this religion must be Christian. Many of these men are staunch, reliable Christians themselves, and it is they who feel that in the matter of religion the best is none too good for China.

The prime minister declares that all property loss to foreigners made during the rebellion will be paid as soon as funds can be gotten to pay with.

The famine conditions in China seem to be taking a temporary rest, but the crops harvested are all too little to supply the needs of the people for any length of time. The most casual observer declares that ere winter comes on the famine districts will be without food again. We can hope and pray that the next stage will not be as bad as the present. The Brethren Mission in China has saved the lives, so far, of sixteen small boys, and is fitting them in as a nucleus for an orphanage, hoping to not only save the life of the boy, but make him of use to his Master. These children were taken from mud-beds and slop-holes, much like the hog loves to wallow in in the States. Their food was ragweed seeds and green leaves from the trees. Up to the present they are on allowance rations.

The rebellion and the famine, together with pillaging in various places, have brought foodstuffs to a very high market. The poor are complaining all

over the country at the cost of living.

For awhile we here in Shansi were fearing that the rains would not come in time to save the wheat, but the Lord of all harvest sent rains, and now the people are happy that they can soon reap a fair harvest of wheat. These rains are also putting the ground in fine shape for other crops. An old temple keeper asked one of the missionaries the other day if we had been praying for rain and he was told we had. He then asked if we trusted the Lord, and again he was told that we did. He asked if we would pray for still more to follow. On promise that we would he seemed satisfied.

The new president with the cabinet has decided to disband the soldiers gradually till only enough are left to keep on good pay and serve much as the State militia does with us in the States. The president has also begun to get rid of a lot of the hangers-on about the various departments at Peking, thus saving a lot of money to be employed in more useful lines. The old department of agriculture has recently been relieved of about 700 of this kind and the old department of finance of nearly 1,000. This certainly shows one of two things: either the government has been handing out a lot of money to useless men, or these men are unqualified and they are to be replaced by men of the new regime.

At this writing the Crumpackers, the Hiltons and Anna Hutchison are at Ping Ting Chou. The rest of the party are at a summer resort near Tientsin, and will stay there till after the hot weather. Brother and Sister Hilton will soon go to their new station at Liao Chou. The hot weather is upon us now and we must keep in from the hot sun in the middle of the day for at least two weeks.

Ping Ting Chou, Shansi, China.

THE CHINESE, A BURDEN-BEARING PEOPLE

Anna M. Hutchison



ONE of the things that have impressed us upon coming in touch with the Chinese and their customs is the fact that these people are remarkable as burden-bearers.

They have scarcely any horses and but few beasts of burden, the donkey being the principal one. In the interior the ox is frequently used for plowing, but even in this, it is no unusual thing to see the Chinaman himself, or two or three of them, pulling a plow.

As we came in touch with Chinese life in the city of Tientsin we found that not only was the Chinaman himself the burden-bearer in conveying merchandise from place to place, but also in conveying the people. The evening we landed we were borne to the hotel in rickishas drawn by Chinamen, there being no other means of

conveyance available, and our baggage was transferred in the same way on a truck. Many times since then have our sympathies been aroused in behalf of the poor coolie, as we saw able-bodied men thus drawn by them, they keeping up a steady trot under a hot sun, which caused the perspiration to flow from the face and saturate the spare clothing. To us it has seemed an inhuman custom—one which we could never look upon with a feeling of indifference.

The sedan chair, carried by the Chinaman, is another means of conveyance that at times is very burdensome. This chair is always used in connection with weddings to convey the bride. It is frequently used on funeral occasions to carry the mourners, who may be recognized from the fact that they always wear white.

In conveying merchandise, baggage, and such like, the Chinaman accomplishes it by main strength, using a truck or baskets swung from a pole which rests on the shoulder, as shown



The Chinaman Does the Work.



Transporting Merchandise. Burdens that "Inevitably Dwarf Their Physical and Spiritual Beings."

in the accompanying cuts. Produce, wares, water, coal, wood and every variety of merchandise are thus conveyed from place to place. Frequently we have seen youths in their tender years in this manner burdened day after day, which must inevitably dwarf their physical and spiritual beings. We have one such youth in our school at Ping Ting Chou. He has carried water since his earliest years, and now, though nineteen, he is physically dwarfed,—is thin and shows unmistakable results of these years of undue burden-bearing.

The coffin, which in China is an exceedingly cumbersome article, is always borne by men, whose heavy tread and bent shoulders bespeak the weight of their burden.

These and many other things might be mentioned which characterize the Chinaman as a burden-bearer. While these things are interesting to us and appeal to our sympathies and make us long for the time when "New China" shall have advanced in civilization and progressive customs until her sons and daughters, created in God's own im-

age, shall have a chance to look up and aspire to higher ideals, there is another feature of burden-bearing among these people, about which we are much more concerned. When we think of the comparatively few people of this great empire, which contains one-third of the world's population, who have as yet cast off their burden of sin, or have even heard that there is a sin-bearing Savior, our hearts are stirred in behalf of these sin-burdened people—a people who might be sin-free were the Christian world awake to the Savior's commission, "Go ye." We are appalled at the work that is before the Christian church today in behalf of the heathen. "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand." God only can save the world, but He has not purposed to save it alone. He wants man to help Him. Do you not covet that joy of service?

Ping Ting Chou, Shansi, China.

The secret of life is not to do that which one likes, but try to like what one has to do.—Stanley.

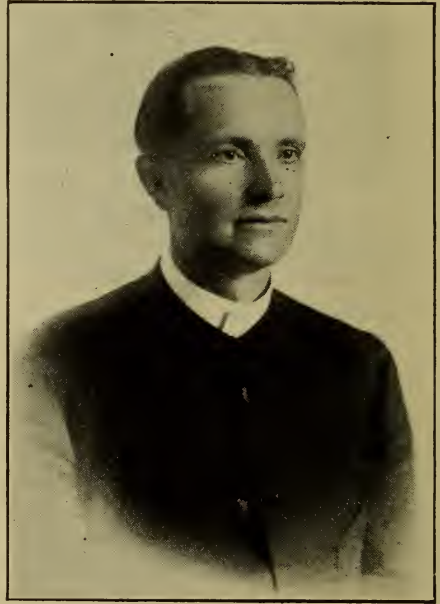
A BRIEF HISTORY OF CERRO GORDO CONGREGATION, ILL.

David M. Adams, Pastor

Introductory.—To identify the first members of this congregation we must go back to the early '50s, when a few Brethren came from Pennsylvania and Indiana and located in Macon County. For some years all the preaching was done in private houses and school-houses. The membership gradually increased by immigration and conversion and finally spread over a large portion of both Macon and Piatt Counties.

Organization.—On May 26, 1856, these pioneer members met in the home of Bro. Daniel Kuns and organized into a working body. The names of the brethren who served as a committee at the time the organization was effected are not known. The charter members were eight in number: Daniel Kuns and wife, Leonard Blickenstaff and wife, Mr. Stuckey, Miss Baer, and Jonas Wolfe and wife. The first members to immigrate were Peter Replogle and wife, who came in September, 1857.

The first official body was John Metzger, bishop; Leonard Blickenstaff, second degree; Jonas Wolfe, deacon. At the time Bro. Metzger was chosen overseer he lived in Edna Mills, Carroll Co., Ind. Distance, however, did not interfere with the diligent discharge of his official duties. He moved within the bounds of the congregation, now under consideration, in 1866, and continued to serve his church as elder in charge until 1890. David Troxel was chosen his successor and served until 1897. L. T. Holsinger was bishop one year, after which J. G. Royer became the incumbent of the church. In 1907 D. J. Blickenstaff was chosen as elder for one year, when J. W. Lear was or-



Elder D. M. Adams.

dained. He remained elder in charge until succeeded by the writer, the present incumbent, Jan. 1, 1912.

Territorial Division.—Within a decade the membership of the Cerro Gordo church became so large and scattered over so great a territory that it was deemed advisable to divide the same into several districts. Consequently in 1866 it was divided into three separate congregations. The eastern division was called Milmine church, and had for its first bishop Elder John Metzger, who was succeeded by David Troxel. A churchhouse was erected in 1867, three miles northwest of Milmine.

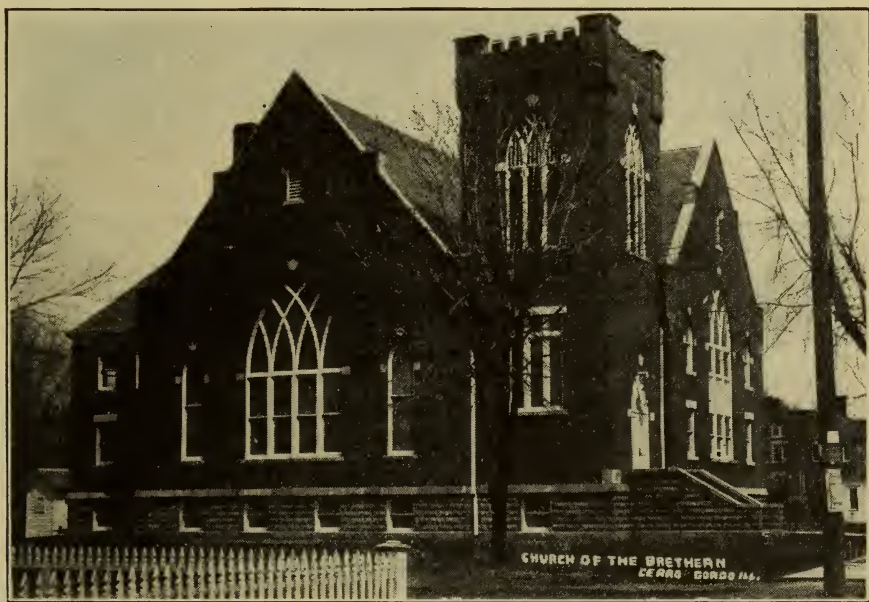
In 1905 this church was disorganized, and a part of its territory was again included in the Cerro Gordo district.

The southern arm of the Cerro Gordo

district at the time of the division was named Okaw, and had for its first bishop Elder John Metzger, who served in that capacity until succeeded by Elder Jacob Wagner, in 1870. The latter served until 1886, when Jacob Ulery was given charge. Elder Ulery continued as overseer until 1896, when Elder John Arnold was chosen as his successor. Eld. Geo. W. Miller is the present incumbent.

Blickenstaff, the present incumbent, was elected elder in charge.

Meetinghouses.—For more than ten years all meetings were held in private houses, schoolhouses and sheds. The first public communion service ever held within the borders of this congregation was conducted in the year 1857 in a shed which had been erected in Bro. Leonard Blickenstaff's yard. Eld. John Metzger officiated at this service.



The first church edifice was built in 1875 at La Place. The second was built at Centennial in 1904. Of the latter, Eld. Jacob Wyne preached the dedicatory sermon.

To this church fell also a part of the territory that originally belonged to what was formerly known as the Milmine district.

The Cerro Gordo church was again divided in 1884. The east half retained the name Cerro Gordo. The western portion was called Oakley. Of the latter, Elders David Frantz and M. J. McClure held the oversight, in the order named, until 1903, when Elder D. J.

At the time of this feast they held their first election, Bro. David Frantz being elected to the office of deacon. In this year Peter Eshelman and wife, a Mr. Longenecker and wife and John Blickenstaff and wife were baptized. This was the first time baptism was ever administered in the District.

In 1867 they built their first meetinghouse. This house is located in what is now known as the Oakley district.

On Friday, March 8, 1878, a protracted meeting was begun in Cerro Gordo, conducted by Elders John Metzger, David Frantz, Joseph Henricks and R. H. Miller. This meeting was held in

the Presbyterian (now Progressive Brethren) church, and continued until the 8th day of April. As an immediate result, forty persons were baptized and three reclaimed.

In order that this growing congregation might have a convenient church-house of its own in which to worship a building was erected in 1879, near the site of the one in which the above revival was conducted. This house was built by Bro. John Metzger at his own expense. Eld. R. H. Miller preached the dedicatory sermon. He used as his text the 17th verse of the 28th chapter of Isaiah.

The above building was razed in 1908 in order to make room for the magnificent brick and concrete structure in which the congregation now worships. The interior of this building is splendidly arranged and elegantly finished. It is one of the best equipped houses in the Brotherhood. There are six regular Sunday-school rooms, three of which can be thrown open into the auditorium. There are also two rooms that can be thrown into one especially fitted for the Women's Sewing Society, but which can be used for Sunday-school classes when occasion requires. The communion services are held in the basement, which is well arranged for that purpose. Here there are also two separate rooms that can be used for classrooms. The descent into the baptistry is made from a small room, and the baptismal services can be plainly seen both from the gallery and all parts of the main audience room.

The entire building is warmed by a steam-heating plant, and lighted with electricity.

This edifice was built at a cost of \$13,600, and is clear of all indebtedness. Bro. I. B. Trout preached the dedicatory sermon Sunday, April 18, 1909. He used as his text 2 Chron. 7: 5 and Rom. 12: 1, 2.

Present Organization.—There is at

present a total membership of one hundred and ninety-three, of whom five are ministers and eleven are deacons.

The names of the present ministers are as follows: Bro. Daniel Mohler, who was born Jan. 18, 1834; baptized in the year 1867; installed into the ministry about 1881; advanced 1886; and ordained to the eldership 1895. Bro. S. Heitz, who was elected to the ministry in the year 1891, and ordained in 1898. Bro. A. L. Bingaman, who was born in Lancaster Co., Pa., July 14, 1844; baptized some time in October, 1876; installed into the ministry in 1885; and ordained 1908. Bro. H. E. Leedy, who was born in Indiana, Feb. 6, 1884; baptized Oct. 22, 1901; and elected to the ministry April 14, 1911. The writer, who is at present pastor and elder in charge, was born in Clearfield County, Pa., June 22, 1875; baptized Oct. 12, 1899; elected to the office of deacon March 4, 1900; installed into the ministry on Thanksgiving evening, 1904; advanced to the second degree Aug. 26, 1905; and ordained to the bishopric May 3, 1908.

General.—For the last decade this congregation has suffered very much from emigration. In this way we have lost many of our strong and prosperous members.

Missionary work is given considerable attention. Under the supervision of Bro. H. E. Leedy our Sunday-school is prospering. Our missionary to China, Bro. B. F. Heckman, is supported by our Sunday-school.

We have at present a well-organized Sisters' Aid Society, a live midweek prayer meeting, a well-attended and interesting Sunday-school Teachers' Meeting, and a Christian Workers' Meeting that continues to grow in interest.

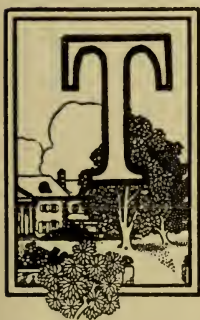
Temperance work also receives due attention. We believe it is our duty to teach and preach "temperance."

Cerro Gordo, Ill.



Bridgewater College Mission Band.

REPORT OF BRIDGEWATER COL- LEGE MISSION BAND



THE work of the Mission Band for the year just closing has been very successful. Our number increased from five at the beginning of the year to eighteen when school closed.

Our work consisted mostly in giving missionary programs at the different churches in the valley. At each program a collection was taken to pay our expenses and there was about twenty dollars over and we are sending it to support an orphan in India. Two programs were given at the colored churches here in town. They seemed to appreciate our interest in them very

much. At each place where we gave a program we encouraged mission study in order to create more interest in mission work.

We also organized two mission-study classes here in the college and they became very much interested in their respective fields of study.

Two of our number are out in the West Virginia mission field doing work for the summer vacation.

Several of our members will not come back to school next year. Some will be taking more advanced training elsewhere and others will be out in the field. Those who come back will be alive and at work for the interest of mission work as well as those who are out in the field.

Chas. W. Ronk.

Of all the evidences of Christianity that have smitten unbelief between the eyes, the study of missions is the greatest.—A. T. Pierson.

At Ease in Zion — *Amos 6:1*

*I have a corner in my heart,
'Tis labeled "Special," don't you see?
The blood, congealed, will never start
Till certain things appeal to me.
If large return for money spent
Is guaranteed, why then, I'm there,
But otherwise I've not a cent
To spend at home or anywhere.*

*'Tis true an auto's pretty dear,
But then you've got to keep apace
With others, though 'tis plain to see
That money wins in every race.
No sermon ever preached by men
About the poor or heathen land
Has stirred me like the "why" and "when"
Of using money as I planned.*

*My conscience stilled, I feel I'm free
To use my earnings as I please.
Let others give, but as for me
I'll live in pleasure and at ease,
But no, this plan will never do;
I'll make believe. I'll give a mite,
For everybody looks at you
And knows the pursestrings are drawn tight.*

*Thus many men are slipping through,
Coppers for Christ, but gold for self.
Treasures on earth will never do,
Soul lost at last, for love of pelf!
You ought to shudder at the thought
Of robbing God! Oh, are not you?
Your future home was dearly bought—
What earthly gift is not His due?*

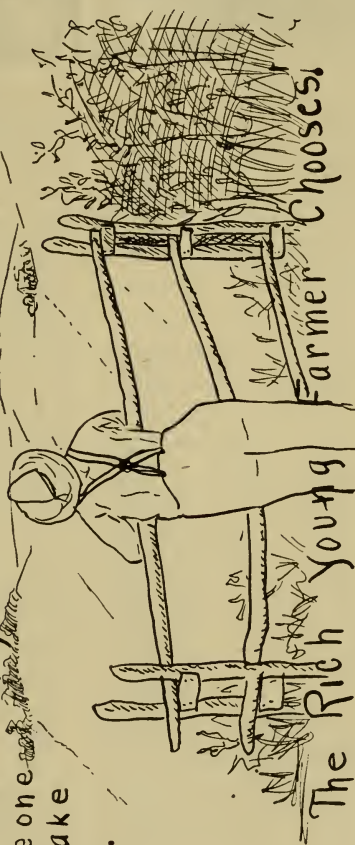
*If in that great eternal day
One star should shine upon your brow,
That star's a heathen far away;
He may be reached. Oh, save him now.
If every one would do his best
The angels' song would ring again,
"Peace on the earth"—Oh, joy of heart!—
"Good will to men," the glad refrain.*

A. G. CROSSWHITE.

Eyes that see not, Ears that hear not

I can't sell my farm and go as a missionary as the preacher suggests. Here is my work I can't have my friends and make money over there. They can get someone ~~that~~ ^{that} can't make money to go.

Bess Bates



The Rich young
Farmer Chooses

The great need of the world.

EDITORIALS



Our readers will be interested in the financial report of the Conference offering as found in this issue of the Visitor. Thinking that they will like to retain a list of the Conference offerings since such have been lifted at our annual gatherings, we give the same herewith.

1890	Pertle Springs, Mo.,	\$ 224.30
1891	Hagerstown, Md.,	295.11
1892	Cedar Rapids, Iowa,	366.82
1893	Muncie, Indiana,	244.33
1894	Meyersdale, Pa.,	260.88
1895	Decatur, Ill.,	366.12
1896	Ottawa, Kans.,	302.00
1897	Frederick, Md.,	500.74
1898	Burlington Park, Ill.,	1,400.01
1899	Roanoke, Va.,	1,600.90
1900	No. Manchester, Ind.,	1,868.00
1901	Lincoln, Nebr.,	1,881.22
1902	Harrisburg, Pa.,	1,732.66
1903	Bellefontaine, Ohio,	5,632.04
1904	Carthage, Mo.,	5,677.19
1905	Bristol, Tenn.,	7,750.61
1906	Springfield, Ill.,	10,142.32
1907	Los Angeles, Cal.,	8,366.31
1908	Des Moines, Iowa,*	17,921.72
1909	Harrisonburg, Va.,	12,663.33
1910	Winona Lake, Ind.,	16,482.95
1911	St. Joseph, Mo.,	14,961.85
1912	York, Pa.,	16,507.82

*The collection for 1908, including \$5,000 endowment, was \$22,921.72, but endowment is not credited as Conference offering.

As we glance over the offerings, comparing one with another, what a change has taken place in the size of the offerings! From 1890 to 1900 the offerings increased almost ninefold; from 1900 to 1910 they increased almost in the same proportion. To keep up this rate of increase the offering of 1920 should be in the neighborhood of \$140,000.00. This seems a large sum do you say? To appreciate its magnitude we must necessarily adjust our spectacles, but we wonder if we would not also have to adjust our spiritual spectacles to appreciate heaven's blessings, were the offerings to be the amount named.

That amount could hardly be called

excessive, or beyond our ability or even measuring up with our prosperity. It would be about \$1.75 per member for the offering, and that is not large for an average. Why, many widows gave that much this year, thereby decreasing the per capita contributions of more prosperous ones. Many servant girls gave more than that. The isolated members of our church in some instances put that sum to shame. It is not a question of being excessive, brethren. Rather it is a question of careful, continual teaching on the part of the ministry; a question of divine love and secret assurance and loyalty to Christ on the part of the laity; and a question of devoted consecration to the cause of Christ on the part of the whole Brotherhood.

* * *

Analyzing our offerings from another angle we discover that the following twelve churches made the largest contributions to this year's offering, the amounts including congregational and Sunday-school offerings as well:

Congregation	Amt. Given	Per Capita
First Philadelphia, Pa., ..	\$303.00	\$.76
Roanoke, Va.,	293.50	1.11
South Waterloo, Ia.,	224.50	.54
Prairie City, Ia.,	185.50	3.57
Trotwood, Ohio,	179.27	1.32
Glendora, Cal.,	176.30	1.03
Manchester, Ind.,	170.00	.52
Linville Creek, Va.,	164.16	.33
Covina, Cal.,	142.00	1.23
Antietam, Pa.,	140.00	.23
Sugar Creek, Ohio,	128.15	.73
Botetourt, Va.,	127.46	.19

But we wonder how the churches of the Brotherhood gave to the offering. In considering this question we must necessarily leave the amount "loose in

the basket " out of consideration. We do not know who gave that amount, nor in what congregation they all live.

Of the 911 congregations in the Brotherhood only 472 contributed to the Conference offering.

Of the 295 congregations lying east and south of the Ohio River, only 138 contributed to the offering. The congregations plus the individuals contributing from that section contributed \$5,466.65, or at the rate of 14 cents per capita for that section.

Of the 293 congregations lying in the central district of our Brotherhood, only 176 contributed to the Conference offering. The congregations plus the individuals contributing from that section gave \$5,117.86, or 19 cents per capita, for that section.

The section lying west of the Mississippi gave \$4,184.65, or 22 cents per capita. Only 158 of the 323 congregations contributed.

* * *

A little boy wrote to a missionary relative to ask what a dollar would do in India. Here is the answer:

1. Feed a starving child fifty days.
2. Feed and clothe an orphan 25 days.
3. Educate an orphan 25 days.
4. Feed a poor widow a month.
5. Furnish a teacher for untaught children for two weeks.
6. Send out a Bible woman for two weeks to brighten 50 homes and 200 souls perhaps.
7. Send an evangelist for one week, who may reach 14 villages and 1,400 people.
8. Send out a colporteur for twelve days.
9. Buy 50 Gospels in any language.
10. Buy 10 New Testaments in any language.
11. Buy 3 Bibles in any language.
12. Set in motion incalculable influences.

A Mohammedan temple in Soochow, China, has been recently purchased by the Presbyterian Mission and is now in use as the home of a girls' school. This use of the structure is beyond the thought of a Moslem, but is just what must take place in many lands before Christ conquers completely. The next generation will witness more of these changes than the present one.

* * *

The Missionary Herald says in regard to the missionary aspect of China: "The opportunity in China today appals the men on the ground."

* * *

Utah has more than 350,000 population,—more than three-fourths of whom are Mormons. Outside of Salt Lake, Ogden, and three mining towns, nineteen out of twenty are Mormons. There are 300 towns of fifty or more people in the State; 218 of these have no worship but Mormon. There are about 10,000 members of the Mormon church in Arizona, and in most places they occupy the best soil to be found.

* * *

There is one medical man in America for every 577 of the population. In heathen lands it is one to every 2,000,000. In this proportion the United States would enjoy the services of not more than 50 physicians. Yunnan Province, China, has three medical missionaries for her population, estimated at 12,000,000.

* * *

Sister Nellie Morgan (colored), who during the past year has been a student at Bethany Bible School, has been engaged as matron of the Sheridan Colored Home near Denver, Colorado. The brethren in charge of the home have recently been building an addition to the dormitory for girls. A brother writes: "She is a sister filled with the Holy Spirit."

We love to hear the note of hope and faith as expressed in a recent letter of Brother Jesse B. Emmert, of India. He says among other good things: "The possibilities of our field are wonderful. I will say more than that, the probabilities are wonderful. Even now people are coming into the church faster than we are prepared to care for them in the best way. Getting them into the church is like saving from famine years ago; it is the little part of the contract. The larger part is the training of them and their children in the ways and work of the church and leading them into the deeper blessings of their Savior."

* * *

Later on in the same letter he says:

"The cry of the churches at home is for pastors who can give their time and powers (and trained powers, too) to the needs of the church. If it is needed there, how much more here. The work of each missionary now has narrowed itself down to that of directing and managing the group of workers and helpers under his care. Much of his time is spent on the dusty roads going from place to place visiting schools, groups of Christians or perhaps a discouraged lay preacher. The real work of pastor, where done at all is done by young men who grew up in the orphanage, enjoyed its privileges, and learned in its schools. They are not all they should be. They don't know all they should of the things of the Spirit, but they are the best we have and they do what they can, and are daily growing into better men, and we earnestly hope that when we once have men enough on the field from America to spare one for the special work of training of workers, that these young men will become workers of no mean sort."

* * *

The following with regard to or-

phanage work in China, taken from a letter written by Brother B. F. Heckman, will be of interest, and will call forth many donations from our Brotherhood:

"I suppose you have heard of our move along the line of orphanage work. When Bro. Hilton came back from the famine work in the South we had him bring along some boys who were without food and clothing and had no way of existing. We had hoped for more, but in some way or other it was impossible for him to get more. He secured papers which gives the mission full control over them. So Bro. Crumpacker has a few more things to do these days than he has had before. Hiltons, with Sister Hutchison, have gone interior. The rest of us are at this place (Pei Tai Ho) for the summer."

* * *

From Brother Crumpacker, on this same subject, we have the following:

"At this writing I am a little busy getting a bunch of fine boys cleaned up and on full feed. They were in a starving condition when we got them and thus far, now for about two weeks, we have been very busy getting them in shape. They are a problem, but by the help of the Lord we hope to make them fit for His use. They will be put in school as soon as they have strength."

* * *

FINANCIAL.

(Continued from Page 278.)

Previously reported,	\$ 1,173 20
For the year so far,	\$ 1,338 89
CHICAGO SUNDAY-SCHOOL EXTENSION.	
General Fund.	
Ohio—\$6.00.	
Intermediate Class—Zion Hill S. S., \$	6 00
Illinois—\$1.93.	
Lamotte Sunday-school,	1 93
California—\$1.75.	
Inglewood Sunday-school,	1 75
Total for the month,	\$ 9 68
Previously reported,	197 96
For the year so far,	\$ 207 64

The Little Missionary

HUMPTY-DUMPTY



ALL of you have heard of the sun-dial, the clock which only tells the time when the sun is shining, but did you ever hear of a wind-clock made of stone? And such a big stone, twenty-four feet high, a hundred feet round, and

two hundred and seventy tons in weight! When you take in what that means you will not be surprised to learn that this great stone, like grandfather's clock—"Was too big for the shelf, So it stood ninety years on the floor."

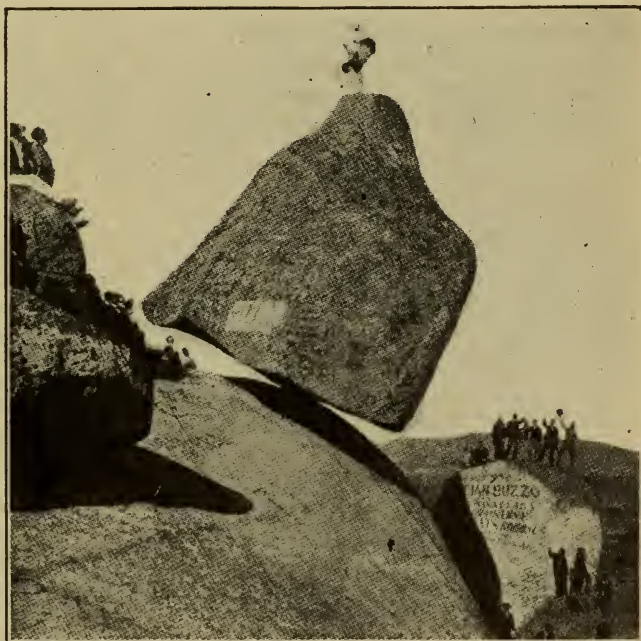
I have no doubt it stood on its rocky floor for much more than ninety years, but that is just the age of the town of Tandil, and the rocking-stone has been known to white men ever since the first soldiers from Buenos Aires found it there.

I have called it a clock because when the strong winds blew over the hill-top where it stood this huge rocking-stone moved just sixty times a minute.

There were other ways of making it move, and by putting their

shoulders under the projecting end of the stone and giving a big heave men have made it crack walnuts or bottles placed close to the point where it touch the rock beneath.

Seventy years ago there was a great tyrant in Argentina who was very cruel and fond of killing people. His name was Rosas. He went to Tandil and rode over to the rocking-stone. Instead of pleasing him it made him angry to see such a curious sight. He



The Rocking-Stone of Tandil.

said he would pull it down. So he

gathered together all the horses he could muster—about a thousand—and harnessed them all up with long ropes to this huge stone. But in vain. All the king's horses and all the king's men could not pull this humpty-dumpty off its perch.

One day a great storm burst over Tandil. The thunder rolled and crashed, the lightning split the black clouds and danced on the hilltops. Suddenly a dazzling flash struck the rocking-stone, and a large piece of it fell off and went slithering down the hill. But the rocking-stone stood still in the same place, with its point stuck in the rock beneath, like the stem of a toadstool.

One New Year's Day about forty years ago a band of fierce-looking gauchos gathered under the shadow of this rock and listened to the words of a savage man whom they called Tata Dios. I think they must have been descended from the wild Indians who used to wander all over that part of the country. Tata Dios told them it was a shame that white men were coming to settle and own farms in their land. So he and the hundred gauchos set out

from the rocking-stone to hunt and kill the white men, and before they were stopped and put down they had murdered forty Europeans.

Of course the rocking-stone is not the only large stone at Tandil. In fact all the hills are covered with them. That helps to make the people there busy, for there are no stones at all in the flat plains beyond, and every builder in need of stone must send to Tandil, and several thousand men find work in the quarries.

In breaking up the hard granite the quarrymen use a lot of dynamite. Of course they did not interfere with the rocking-stone, but perhaps the explosions began to get on its nerves! Anyway, the workmen woke up one day lately to find that it was gone. They went to see what had happened, and found that the great rock had toppled into the valley beneath. They talk of setting it up again, but if humpty-dumpty would not move down for Rosas and his thousand horses I don't think he'll consent to bestride his hill now for all the horses and men in Tandil, do you? The stone clock has stopped dead never to go again.—South America.



Transporting Wheat in Argentina. Shall We Not Send Them the Bread of Life?

FINANCIAL

The following donations were received for the Conference offering at York, Pennsylvania:

WORLD-WIDE.

Pennsylvania—\$3,005.47.

Eastern District, Congregations.

Ephrata, \$89; Spring Creek, \$69.65; Midway, \$55.60; Denton, \$51.50; Mountville, \$47.70; Tulpehocken, \$46.70; Lancaster, \$45.53; Big Swatara, \$45.50; White Oak, \$42.50; West Greentree, \$40.50; Springville, \$39.20; Conestoga, \$36.37; Harrisburg, \$34.55; Elizabethtown, \$33.28; Annville, \$29; Little Swatara, \$22.60; Chiques, \$21.10; Canowago, \$20.42; Fairview, \$20.25; Peach Blossom, \$18.51; Springfield, \$16.22; Ridgely, \$13.14; Spring Grove, \$10.02; Mingo, \$9.02; Norristown, \$7.25,\$ 865 11

Sunday-schools.

Denton—Green Hill, \$17.60; Ephrata, \$11; Fairview, \$7.51; Mingo, \$5, ... 41 11

Reading Circle.

Elizabethtown, 6 81

Individuals.

D. G. Hendricks, \$25; A Brother, \$3; Inmates Brethren Home, \$3.21; Ella G. Famous, \$1.75; M. K. Yoder, \$1.50; Wm. G. Nyce, \$1; Mrs. Charles Schwaimeger, \$1; G. G. Minnich, \$1; Elizabeth Myer, \$1; W. G. Kulp, \$1; Miss Anna Moyer, 75 cents, 40 21

Southeastern District, Congregations.

First Church, Philadelphia, \$303; Germantown, \$51.56; Geiger Memorial, \$50; Upper Dublin, \$25; Amwell, N. J., \$17.41; Bethany Mission, \$11, 457 97

Southern District, Congregations.

Antietam, \$140; Lower Cumberland, \$108.48; Falling Spring, \$55; Upper Canowago, \$51.35; Upper Cumberland, \$47.55; Back Creek, \$40.50; Upper Codorus, \$35.13; Pleasant Hill, \$23.20; Lost Creek, \$23.10; Marsh Creek, \$21.72; Codorus, \$21; York, \$14; Buffalo Valley, \$14; Perry, \$11.29; Chambersburg, \$8; Hanover, \$6.70; Sugar Valley, \$1, 622 02

Individuals.

W. B. Stover, \$14.40; In Memory of Mother, \$5; Miss Lizzie Trimmer, \$5; David Beshor, \$5; D. R. Heddings, \$5; Mr. and Mrs. Ira Shirk, \$4; Wealthy A. Burkholder, \$2; Mrs. Mary C. G. Sprengel, \$2; Lucy Roth, \$2; Miss Jennie A. Houser, \$1; Jacob G. Lehman, \$1; Mrs. Bruce Clippinger, \$1; Mrs. Ed. Sultner, \$1; Floy G. Good, \$1; Joseph N. Leas, \$1; Louise Sprengel, \$1; Ella Sprengel, \$1; Mrs. Julia Sprengel, \$1; A Sister, Mechanicsburg, \$1, 54 40

Middle District, Congregations.

Woodbury, \$68.91; Altoona, \$58.78; New Enterprise, \$35; Clover Creek, \$30; Huntingdon, \$26.50; Lewistown, \$23.19; Everett, \$21; Yellow Creek, \$20; Fairview, \$18.93; Snake Spring, \$12.66; Tyrone, \$12; Spring Run, \$11.50; Claar, \$10.22; Artemas, \$9.67; Carson Valley, \$7; Stonerstown, \$5; Leamersville, \$5; Warriors Mark, \$5; Berlin, \$4.11, 384 47

Sunday-schools.

Truth Seekers' Class—Altoona, \$10; Mrs. Dan'l Shelly's Class Young Men—Fairview, 70 cents, 10 70

Individuals.

Wm. E. Bowman, \$5; Martha Mentzer, \$2; Jos. Kinsel and wife, \$2; Mrs. Mary Patton, \$1; Chas. Landrus, \$1; Julia A. Bowser, \$1, 12 00

Western District, Congregations.

West Johnstown, \$82.52; Pittsburg, \$77.34; Johnstown, \$70.20; Brothers

Valley, \$67; Shade Creek, \$35.32; Georges Creek, \$32.05; Scalp Level, \$23.16; Summit Mills, \$18.15; Elk Lick, \$16.87; Maple Glen, \$13.86; Lionier, \$5; Dunnings Creek, \$4; Ten Mile, \$3,\$ 448 47

Sunday-school.

Johnstown—Walnut Grove, 19 20

Shade Creek and Scalp Level Missionary Society, 20 00

Individuals.

Mrs. Geo. Clark, \$10; D. F. Lepley, \$5; Mrs. H. L. Griffith, \$4; Joseph Sheller, \$1; Geo. Kimmel, \$1; H. S. Replogle, \$1; Mrs. H. S. Smelker, \$1, 23 00

Ohio—\$1,949.93.

Northeastern District, Congregations.

Ashland, \$77; Black River, \$52.10; Maple Grove, \$43.27; Wooster, \$42.51; Akron, \$32.70; Sugar Creek, \$25; Springfield, \$21; Owl Creek, \$16.50; Canton, \$15.85; West Nimishillen, \$12; Mt. Zion, \$10; Tuscarawas, \$6; Jonathan Creek, \$3.55, 357 48

Individuals.

D. R. McFadden, \$31.90; C. E. Burns, \$3.50; Emma Miller, \$5; Clara Anspach, \$5; A Brother, \$2.25; Paul S. Longanecker, \$1; Mrs. J. J. Zook, \$1; Clara Woods, \$1; A. W. Longanecker and wife, \$1; James Etter, \$1; Frances J. Miller, \$1; Unknown, \$2, 55 65

Northwestern District, Congregations.

Sugar Creek, \$128.15; Logan, \$51.73; Silver Creek, \$44.30; Eagle Creek, \$41.59; Rome, \$28.42; Swan Creek, \$25.31; Greenspring, \$20.50; Lima, \$19.87; Mahoning—Bethel, \$18; Baker, \$16.11; Lick Creek, \$15.32; Deshler, \$11.25; Bellefontaine, \$10; Richland, \$9; Wyandot, \$7.57; Fostoria, \$3.34; Strait Creek Valley, \$2, 452 46

Individuals.

Geo. Hartsough, \$10; Mary E. Miller, \$10; Jennie Emrick, \$2; John R. Snyder, \$1; G. L. Snider, \$1, 24 00

Southern District, Congregations.

Trotwood, \$179.27; Ludlow, \$64.77; Hickory Grove, \$62.71; Salem, \$62; Prices Creek, \$56.05; Covington, \$54.73; Donnels Creek, \$53.87; Bear Creek, \$53.72; Newton, \$40; Lower Twin, \$36.06; Brookville, \$32.65; West Milton, \$31.12; Poplar Grove, \$28.17; Upper Twin, \$26.41; Pleasant Valley, \$26.34; Oakland, \$26.10; Upper Stillwater, \$25; Ft. McKinley, \$22.80; Sidney, \$20; Middle District, \$18.30; Beech Grove, \$17.75; North Star, \$17.27; Eversole, \$17; Lower Stillwater, \$13; Greenville, \$10.50; West Dayton, \$10; Lower Miami, \$9.20; East Dayton, \$8; Palestine, \$8; White Oak, \$2.55, 1,033 34

Sunday-schools.

Bear Creek, \$10; Rush Creek Cong. and Sunday-school, \$5, 15 00

Aid Society—Rush Creek, 5 00

Individuals.

E. H. Rosenberger, \$5; Katie Beath, \$1; Receipt No. 17286, \$1, 7 00

Indiana—\$1,834.61.

Northern District, Congregations.

Union Center, \$60.73; Walnut, \$58.71; Bethany, \$58.60; West Goshen, \$48.77; New Salem, \$42.30; Pleasant Valley, \$30; Goshen, \$27.93; Springfield, \$26.25; First South Bend, \$26.05; English Prairie, \$26; Napanee, \$24.04; Pine Creek, \$21; Yellow Creek, \$20; Rock Run, \$20; Baugo, \$19; Ft. Wayne, \$17.50; Turkey Creek, \$14.16; Bremen, \$13; Cedar Lake, \$13; Second South Bend, \$12.35; Pleasant Hill, \$12.33; Shipshewana, \$8.45; Elkhart City, \$7.35; North Liberty, \$7.30; Bethel, \$5; Osceola, \$4.15;

Maple Grove, \$2,	\$ 625 97	Sunday-school.	
Individuals.		Beaver Creek,	\$ 50 00
Mrs. Catherine Wenger, \$10; Eliza- beth Robinson, \$5; Miss Whitmer, \$5; D. E. Bowman, \$5; S. B. Reppert and wife, \$3.50; W. W. M., \$3.50; A. J. Greenwood, \$1; Permella A. Green- wood, \$1; Gertrude Greenwood, \$1, .	35 00	Individuals.	
Middle District, Congregations.		John H. Garber, \$10; S. C. Miller, \$3; J. S. Scrogam, \$1; Bessie V. Driver, \$1,	15 00
Flora, \$103.75; Manchester, \$100; North Manchester, \$57.59; Camden, \$43; Peru, \$40.51; Pleasant Dale, \$35; Salamonie, \$33.65; Huntington City, \$32.62; Bachelor Run, \$31.50; Monti- cello, \$26; Markle, \$25.70; Clear Creek, \$24.50; Loon Creek, \$22.50; Burnett's- ville, \$18.50; Eel River, \$18.50; Roann, \$17.29; Spring Creek, \$16.52; Upper Deer Creek, \$16.50; Huntington, \$13.20; Wabash, \$13; Monticello, \$9; Sugar Creek, \$7.50; Lower Deer Creek, \$7.45; Ogans Creek, \$5.10,	718 88	Northern District, Congregations.	
Individuals.		Linville Creek, \$164.16; Mill Creek, \$93.18; Cooks Creek, \$51.44; Harrison- burg, \$20; Greenmount, \$11; Flat Rock, \$6.25; Salem, \$4.50,	350 53
Andrew Congregation, \$4; Lottie E. Hummel, \$2; Joseph Kreider, \$1; Har- ry Morford, \$1; Mary Keller, \$1; Mrs. Ellis Miller, \$1; R. A. Adams, \$1, ..	11 00	Aid Society.	
Southern District, Congregations.		Greenmount,	5 00
Nettle Creek, \$94.46; Mississinewa, \$47; Pyrmont, \$41.60; Union City, \$34.01; Four Mile, \$31; Fairview, \$20.89; White, \$20; Howard, \$18.10; Arcadia, \$15.63; Upper Fall Creek, \$14.96; Middle Fork, \$13.10; Mt. Pleasant, \$10.01; Somerset, \$9.40; Buck Creek, \$9; Beech Grove, \$9; An- derson, \$9; Summitville, \$8.60; No- blesville, \$5; Fountain, \$1,	411 76	Individuals.	
Individuals.		M. H. Shaver, \$12.70; S. R. Kline, \$1; Susan Wampler, \$1; Annie E. Miller, \$1; Effie Smith, \$1; J. H. Smith, \$1; W. H. Holler, \$1; Godfrey Shipp, \$1,	19 70
A Brother, \$25; J. W. and Rachel Rarick, \$5; J. E. Metzger, \$1; Ira Fisher, \$1,	32 00	Eastern District, Congregations.	
Iowa—\$1,247.98.		Nokesville, \$35; Fairfax, \$28.59; Trevilian, \$9; Woodstock, \$6.07; Manassas, \$5.44,	84 10
Northern District, Congregations.		Individuals.	
South Waterloo, \$224; Grundy County, \$77.04; Greene, \$48.14; Cur- lew, \$32.25; Sheldon, \$12,	393 43	Barbara M. Mathias, \$1; J. M. Gar- ber, \$1,	2 00
Individuals.		Illinois—\$1,047.06.	
J. K. Allen, \$25; David and Sarah Brallier, \$10; Mrs. G. W. Miller, \$1.50; Mrs. O. P. Ulrich, \$1; Mrs. G. H. Faulkender, \$1; Samuel Buck and Daughter, \$2; Susan Bard, \$1,	41 50	Northern District, Congregations.	
Middle District, Congregations.		Mt. Morris, \$102.27; Franklin Grove, \$50.50; Lanark, \$48.30; Chicago, \$46.34; Shannon, \$45.38; Elgin, \$36.25; Cherry Grove, \$26.75; Polo, \$25; Naperville, \$24.20; Milledgeville, \$20.88; Batavia, \$20.60; Waddams Grove, \$19.80; Yellow Creek, \$19.70; Rock Creek, \$18.90; Pine Creek, \$18.58; Sterling, \$18.40; Hickory Grove, \$15.48; West Branch, \$8; Og- den Mission—Chicago, \$7; Rockford, \$6.33,	578 66
Prairie City, \$185.50; Country House—Des Moines Valley, \$78.86; Panther Creek, \$62; Dallas Center, \$49.68; Cedar Rapids, \$49.54; Brook- lyn, \$47.87; Beaver, \$32.75; Cedar, \$27.13; Garrison, \$25; Dry Creek, \$24.38; Indian Creek, \$19; Coon Riv- er, \$19; Iowa River, \$15.80; Des Moines, \$6,	642 51	Sunday-school.	
Individuals.		Mt. Morris, \$21.43; Bethany Chinese Sunday-school, \$15.50,	36 93
Mary E. Loudenslager, \$5; S. Schlotman, \$2,	7 00	Individuals.	
Southern District, Congregations.		D. L. Miller, \$10; A. F. Wine, \$5; A Brother in Christ, \$2; D. M. Click, \$1; Daniel Barrick, \$1,	19 00
English River, \$45.81; Libertyville, \$36.30; South Keokuk, \$27.68; Fair- view, \$16.25; Salem, \$14.50; Spring Creek, \$10; Osceola, \$4,	154 54	Southern District, Congregations.	
Individuals.		Girard, \$77.10; Cerro Gordo, \$51.05; Okaw—Centennial, \$38; Okaw—La Place, \$33.29; Woodland, \$33.02; Oakley, \$32; Astoria, \$30; Macoupin Creek, \$27.43; Lamotte Prairie, \$20; Panther Creek, \$15.50; Blue Ridge, \$14; Sugar Creek, \$12; Decatur, \$11; Hudson, \$8.63; Liberty, \$5.45,	408 47
H. & B. A. Kurtz, \$5; Mrs. Geo. Replogle, \$3; Elizabeth Fishel, \$1, ..	9 00	Individuals.	
Virginia—\$1,175.89.		J. J. Scrogum, \$2; Lizzie Slaven, \$1; Mrs. B. S. Kindig, \$1,	4 00
First District, Congregations.		California—\$784.28.	
Botetourt, \$127.46; Peters Creek, \$62.87; Roanoke, \$53.50; German- town, \$14.67; Red Oak Grove, \$12; Antioch, \$11; Bethlehem, \$7.63; Blue- field, W. Va., \$5.15; Mt. Joy, \$5,	299 28	Northern District, Congregations.	
Individuals.		Reedley, \$40.18; Empire, \$28.50; Raisin, \$23.27; Sacramento Valley, \$19; Fruitvale, \$18; Butte Valley, \$17; Patterson, \$13; Oak Grove, \$12.83; Chico, \$8.25,	180 03
J. M. Henry, \$5; J. L. Sink, \$2; John P. Strole, \$1; E. D. Combs, \$1; Mrs. B. W. Wimmer, \$1,	10 00	Sunday-school.	
Second District, Congregations.		Denair,	1 00
Bridgewater, \$100; Lebanon, \$52; Beaver Creek, \$51; Middle River, \$41.47; Sangerville, \$32; Barren Ridge, \$29.19; Mt. Vernon, \$17; Elk Run, \$14.50; Valley Bethel, \$3.12,	340 28	Individuals.	
		C. C. Brunner, \$10; J. J. Brower, \$2; A Sister, \$2; H. P. Lehman, \$1,	15 00
		Southern District, Congregations.	
		Covina, \$142.00; Glendora, \$121.30; Lordsburg, \$112.80; Los Angeles, \$40.03; Pomona, \$40; S. Los Angeles, \$32.87; Pasadena, \$30; Long Beach, \$19; El Centro, \$17.25; Santa Ana, \$10; Inglewood, \$8,	573 25
		Individuals.	
		A Sister, \$10; S. A. Honberger, \$5, Kansas—\$784.40.	15 00
		Northeastern District, Congregations.	
		Morrill, \$127.10; Abilene, \$100; Ramona, \$58; Washington Creek, \$36.75; Washington, \$25.40; Ottawa, \$23.12; Sabetha, \$21.75; Vermillion, \$20; Appanoose, \$19; Overbrook, \$18.11; Kansas City—Central Avenue, \$15.89; Olathe, \$8.30; Topeka, \$5.25, .	478 67
		Christian Workers.	
		Kansas City—Central Ave.,	4 11

Individuals.

J. W. Moser, \$10; Johana Jolitz, \$5; John Shoemaker, \$1; Effie Steffey, \$1; Amos O. Brubaker, \$1; J. H. Bosserman, \$1,\$ 19 00

Southeastern District, Congregations.

Verdigris, \$20.15; Parsons, \$8.30; Scott Valley, \$7.85; Grenola, \$6.45; Mont Ida, \$4.63; West Creek Mission, \$2.55; Paint Creek, \$1.60, 51 53

Individuals.

Lizzie Shank, \$1.50; Fannie Stevens, \$1. Sadie Nice, \$1.50, 4 00

Northwestern District, Congregations.

Belleville, \$22.70; White Rock, \$21; Dorrance, \$10.40; North Solomon, \$6.47; Maple Grove, \$6.45, 67 02

Southwestern District, Congregations.

McPherson, \$38.98; Larned, \$24.09; Monitor, \$24; Slate Creek, \$15; Salem, \$14; Larned Mission, \$12; Bloom, \$11, 139 07

Individual.

Mrs. Geo. Tibbit, 1 00

Maryland—\$607.85.

Eastern District, Congregations.

Meadow Branch, \$77; Pipe Creek, \$71.50; Washington City, \$40.37; Rush Creek—Pleasant Hill, \$25; Sams Creek, \$24; Woodberry, \$15.28; Monocacy, \$15; Long Green Valley, \$13; Frederick City, \$4.50; Fulton Avenue—Baltimore, \$2.05, 287 70

Individuals.

Ida B. Ecker, \$5; J. D. Dotterer and wife, \$2; D. O. Metz, \$1.50; T. S. Fike and wife, \$1.50; Wm. H. Dotterer, \$1; Elizabeth Rinehart, \$1; E. O. Norris, \$1, 13 00

Middle District, Congregations.

Brownsville—Pleasant View, \$80; Hagerstown, \$68; Welsh Run, \$65.35; Brownsville, \$51.30; Manor, \$40, 304 65

Individual.

E. C. Mullendore, 1 00

Western District, Individual.

Martha Ellenberger, 1 50

Missouri—\$250.97.

Northern District, Congregations.

Rockingham, \$42; Smith Fork, \$41.30; S. St. Joseph, \$18.61, 101 91

Individual.

Emma Schildtknecht, 2 00

Middle District, Congregations.

Mineral Creek, \$23.66; Mound, \$21.95; Warrensburg, \$15.50; Prairie View, \$14.50; Mound Valley, \$10; Turkey Creek, \$8.50; Spring Branch, \$4.20, 98 31

Individual.

E. A. Markey, 8 00

Southern District, Congregations.

Carthage, \$16; Fairview, \$10, 26 00

Southern District, Congregations.

Cabool, \$7; Nevada, \$3.73; Oak Grove, \$1.75, 12 48

Christian Workers.

Nevada, 1 31

Sunday-school.

Nevada, 96

Nebraska—\$191.88.

Congregations.

Bethel, \$66.50; South Beatrice, \$20.50; Lincoln, \$18.85; Beatrice, \$17.40; Alvo, \$17.30; Arcadia, \$13; Falls City, \$9; Highline, \$7.41; Omaha, \$6.17; South Loop, \$5.25; Du Bois, \$3; South Red Cloud, \$2.50, 186 88

Individuals.

Con. Whisler, \$2; Lydia Netzley, \$2; One Who Loves Him, \$1, 5 00

North Dakota—\$177.67.

Congregations.

Cando, \$34.25; Surrey, \$27.85; Minot, \$23.20; Egeland, \$20; Berthold, \$16.07; Brumbaugh, \$15.50; Englevale, \$10.25; Golden Willow, \$7.30; Williston, \$5.70; Receipt No. 17213, \$4; Receipt No. 17431, \$3.55, 167 67

Individuals.

Chas. F. Culp, \$5; A Brother, \$2; W. H. Deardorff, \$1; Mrs. C. L. Gra-

ham, \$1; A. P. Sommers, \$1,\$ 10 00

Michigan—\$173.26.

Congregations.

New Haven, \$46.63; Woodland, \$45; Sugar Ridge, \$20.64; Thornapple, \$20.50; Oak Grove, \$9.46; Saginaw, \$6.85; Long Lake, \$6.70; Sunfield, \$6.60; Crystal, \$4.60; Onkama, \$4; Vestaburg, \$2.28, 173 26

West Virginia—\$159.61.

First District, Congregations.

Sandy Creek, \$55.64; Beaver Run, \$32.61; Beaver Creek—Hevner, \$5.30; Bean Settlement, \$4.56, 98 11

Individuals.

Calvin and Elizabeth Rogers, \$25; Geo. T. and C. E. Leatherman, \$15; W. H. Flory, \$1; Unknown—Gatewood, \$6, 47 00

Second District, Congregation.

Bethany, 12 50

Individuals.

Nannie Mott and Son, 2 00

Idaho—\$135.75.

Congregations.

Twin Falls, \$63.80; Nezperce, \$20; Payette Valley, \$18.90; Boise Valley, \$15; Nampa, \$10.70; Clearwater, \$7.35, 135 75

Washington—\$124.85.

Congregations.

Sunnyside, \$26.25; Olympia, \$20; North Yakima, \$18.46; Tacoma, \$14; Centralia, \$13.60; Tekoa, \$11; Wenatchee, \$10; East Wenatchee, \$9.54, 122 85

Individuals.

A. M. Dickey and wife, 2 00

Oklahoma—\$104.25.

Congregations.

Cordell, \$32.25; Monitor, \$7.75; Cement, \$4.25, 44 25

Individuals.

C. C. Clark, \$40; Samuel Lauver and family, \$5; J. H. Morris, \$5; A Brother, \$5; J. A. Murray, \$1; A Sister, \$1; Unknown, Thomas, Okla, \$3, 60 00

Minnesota—\$71.42.

Congregations.

Hancock, \$27.60; Root River, \$15.06; Worthington, \$13.39; Lewiston, \$8.87; Morrill, \$5.50, 70 42

Individual.

Bernice Ashmore, 1 00

Colorado—\$61.23.

Northeastern District, Congregations.

Sterling, \$22; Denver, \$14.71; Lowland, \$9.09, 45 80

Individual.

J. J. Wassam, 3 00

Southwestern District, Congregation.

Rocky Ford, 3 73

Western District, Congregation.

First Grand Valley, 8 70

Tennessee—\$52.45.

Congregations.

Pleasant Hill, \$10; Pleasant Valley, \$6; French Broad, \$5; Limestone, \$4.45; Bristol, \$2, 27 45

Sunday-school.

Boone's Creek, 20 00

Individuals.

Mrs. Annie A. Nine, \$1; Mrs. M. M. Fine, \$2; Mrs. James L. Clark, \$1; J. F. Swinev, \$1, 5 00

Texas—\$51.50.

Congregations.

Manvel, \$30; Ft. Worth, \$6.50; Pleasant Grove, \$5, 41 50

Individual.

J. A. Eshelman, 10 00

New York—\$37.00.

Congregation.

Brooklyn, 36 00

Individual.

Mrs. W. Esther, 1 00

Canada—\$33.85.

Congregations.

Fairview, \$11; Irricana, \$10, 21 00

Individuals.

W. H. Stutsman and wife, \$5; H. L. Stutsman and wife, \$5; For Conference, \$1; Benj. Protzman, \$1;

Louisa Shaw, 85 cents,	\$ 12 85
Oregon—\$33.26.	
Congregations.	
Portland, \$20; Newberg, \$12.26, ...	32 26
Individual.	
Anna Royer,	1 00
Louisiana—\$25.47.	
Congregation.	
Roanoke,	25 47
Wisconsin—\$20.00.	
Congregation.	
Ash Ridge,	20 00
Alabama—\$12.50.	
Individuals.	
E. J. Neher and wife, \$5; W. B. Neher, \$5; Mrs. G. P. Bouldin, \$2.50,	12 50
New Mexico—\$9.30.	
Congregation.	
Miami,	9 30
Cuba—\$7.10.	
Congregation.	
Omaja,	7 10
Arizona—\$7.00.	
Congregation.	
Glendale,	7 00
Montana—\$6.20.	
Congregation.	
Medicine Lake,	6 20
Florida—\$6.00.	
Congregation.	
Zion,	6 00
South Carolina—\$5.00.	
Congregation.	
Brooklyn,	5 00
Arkansas—\$4.00.	
Congregations.	
Crowson, \$2.50; St. Francis, \$1.50,	4 00
North Carolina—\$3.68.	
Congregation.	
Brummetts Creek,	3 68
Georgia—\$1.00.	
Individual.	
"D. H.",	1 00
Unknown—\$6.00.	
No Name, \$3; Unknown, \$3,	6 00
Total receipted,	\$14,189 67
Amount of loose in hat,	1,737 16
Total Conference offering for	
World-wide Missions,	\$15,926 83

INDIA ORPHANAGE.

Pennsylvania—\$60.00.	
Eastern District, Sunday-school.	
Lancaster,	\$ 20 00
Miss. and Benev. Society—Lancaster, Cong.,	20 00
Western District. Mission Society, Shade Creek and Scalp Level,	20 00
California—\$40.00.	
Southern District, Sunday-school.	
Primary Dept.—Glendora, \$20; Junior Boys and Girls—Glendora, \$20, ..	40 00
Illinois—\$20.00.	
Northern District, Individual.	
Mary R. Hoover,	20 00
Maryland—\$16.00.	
Eastern District, Sunday-school.	
Baltimore—Fulton Avenue,	16 00
Indiana—\$10.00.	
Middle District, Christian Workers.	
Manchester,	10 00
Total Conference offering for India Orphanage,	\$ 146 00

INDIA MISSION.

Maryland—\$9.10.	
Western District, Congregation.	
Fairview,	\$ 9 10
Kansas—\$3.29.	
Southwestern District, Christian Workers.	
Bloom,	3 29
Oklahoma—\$2.50.	
Congregation.	
Cement,	2 50
Pennsylvania—\$2.00.	
Eastern District, Individual.	
A Sister—Spring Grove,	1 00

Middle District, Congregation.	
Huntingdon,	\$ 1 00
Total for India Mission,	\$ 16 89

INDIA NATIVE WORKERS.

Indiana—\$60.00.	
Middle District, Sunday-school.	
Manchester,	\$ 60 00
Virginia—\$50.00.	
Second District, Christian Workers.	
Forest Chapel,	50 00
Nebraska—\$25.00.	
Individuals.	
J. E. Young and family,	25 00
Total for India Native Workers, ..	\$ 135 00

INDIA NATIVE SCHOOLS.

Pennsylvania—\$5.00.	
Western District, Individual.	
W. H. Fry,	\$ 5 00
Total for India Native Schools, ..	\$ 5 00

INDIA BULSAR DORMITORIES.

Virginia—\$240.00.	
First District, Congregation.	
Roanoke City,	\$ 240 00
Total for Bulsar Dormitories,	\$ 240 00

INDIA WIDOWS' HOME.

Missouri—\$1.00.	
Southern District, Individual.	
An Isolated Sister,	\$ 1 00
Total for Widows' Home,	\$ 1 00

INDIA HOSPITAL.

Pennsylvania—\$5.00.	
Southern District, Individual.	
Mrs. D. M. Wertz,	\$ 5 00
Missouri—\$1.00.	
Southern District, Individual.	
An Isolated Sister,	1 00
Total for India Hospital,	\$ 6 00

CHINA MISSION.

California—\$15.00.	
Southern District, Congregation.	
Glendora,	\$ 15 00
Canada—\$10.00.	
Individuals.	
Bro. and Sister J. S. Kulp, \$5; Bro. and Sister J. A. Weaver, \$5,	10 00
Ohio—\$1.00.	
Individual.	
Mrs. Mabel Snyder,	1 00
Total for China Mission,	\$ 26 00

CHINA ORPHANAGE.

Missouri—\$1.00.	
Southern District, Individual.	
An Isolated Sister,	\$ 1 00
Total for the China Orphanage, ..	\$ 1 00

DENVER COLORED.

Kansas—\$2.00.	
Individual.	
Wm. R. Phillippi,	\$ 2 00
Total for Denver Colored,	\$ 2 00

CHURCH EXTENSION.

Nebraska—\$2.10.	
Congregation.	
Silver Lake,	\$ 2 10
Total for Church Extension,	\$ 2 10

COMPARATIVE STATEMENT. JUNE 1911 AND 1912.

	June 1911	June 1912	Mar.-June 1911	Mar.-June 1912	Increase	Decrease
World-Wide,	\$352 29	\$476 09	\$16,048 11	\$18,332 34	\$2,284 23	
India,	414 27	234 52	2,277 00	1,949 53		\$327 47
China,	149 85	21 09	1,834 21	165 22		1,668 99
Miscellaneous,	50	1 00	57 01	12 10		44 91
	\$916 91	\$732 70	\$20,216 33	\$20,459 19	\$242 86	

During the month of June the General Mission Board sent out 104,641 pages of tracts.

FINANCIAL REPORT.

The General Mission Board acknowledges with thanks the receipt of the following donations for the month of June 1912:

WORLD-WIDE.

Pennsylvania—\$111.50.
Eastern District, Individual.
Kate Merkey,\$ 1 00
Southern District, Individuals.
Bequest, Daniel M. Baker, deceased, \$95; Samuel H. Baker, \$2, 97 00
Western District, Individuals.
Receipt No. 17954, \$6; A Brother, \$6; W. M. Howe (marriage notices), \$1; B. B. Ludwick (marriage notice), 50 cents, 13 50

Indiana—\$98.51.
Northern District, Christian Workers.
Bremen, 7 90
Individuals.
Bro. and Sister Wm. Newcomer, \$10; Mrs. Susan Yoder, \$10; Elizabeth Ebbe, \$5; Cynthia Foote, \$1; Levi Hoke, 50 cents; J. R. Miller (marriage notice), 50 cents, 27 00
Middle District, Congregation.
Mexico, 48 00
Sunday-school.
Burnetts Creek, 5 26
Individual.
D. O. Cottrell, 55
Southern District, Congregation.
Muncie, 9 80

Ohio—\$87.90.
Northwestern District, Congregation.
Lick Creek, 4 00
Sunday-school.
Sugar Creek, 16 00
Individuals.
Daniel Bock, \$10; David Fultz, \$4; D. F. Kelley, \$1; N. I. Cool (marriage notice), 50 cents, 15 50
Northeastern District, Individual.
Dr. Geo. H. Irvin, 40 00
Southern District, Individuals.
D. S. Filbrun, \$2.40; A Brother, \$10, 12 40

Illinois—\$33.00.
Northern District, Congregation.
Polo, 3 55
Individuals.
An Unknown Friend, Elgin, \$12; Geo. Sword, \$3.70; Isaac R. Beery (marriage notice), 50 cents, 16 20
Southern District, Individuals.
Urias Blough and family, \$10; Oscar Ridgely, \$2.25; J. M. Angle, \$1, 13 25

Idaho—\$30.00.
Individual.
A Lover of Missions, 30 00

North Dakota—\$27.74.
Congregation.
Rock Lake 15 50
Sunday-school.
Ray—Prairie Home, 7 24
Individual.
Receipt No. 18013, 5 00

Iowa—\$16.40.
Northern District, Sunday-school.
Kingsley Union, 8 35

Individual.
Geo. H. Brallier (marriage notice), \$ Middle District, Congregations.
Beaver, \$7.25; Muscatine, 30 cents, 7 55

Missouri—\$10.00.
Middle District, Individuals.
John T. Forehand, \$4.50; Moses Cruca (marriage notice), 50 cents, 5 00
Southern District, Individual.
A Sister, 5 00

Virginia—\$9.65.
First District, Individuals.
A. N. Hylton, \$2; D. F. Bowman, \$1.15; Sarah J. Hylton, \$1, 4 15
Second District, Individual.
Samuel Pence (marriage notice), Northern District, Aid Society, 50
Timberville Sisters, 5 00

South Dakota—\$8.25.
Congregation.
Willow Creek, 8 25

Kansas—\$7.63.
Northeastern District, Sunday-school.
Nora Gauby's Class—Washington, 1 00
Southeastern District, Sunday-school.
Peabody, 5 63
Southwestern District, Individual.
Lizzie L. P. Miller, 1 00

California—\$5.85.
Northern District, Individual.
A. A. Hartman, 1 00
Southern District, Individuals.
A Sister, \$3; Harvey Snell, \$1.35; W. M. Platt (marriage notice), 50 cents, 4 85

New Mexico—\$3.16.
Individual.
A Sister—Miami, 3 16

Tennessee—\$3.00.
Congregation.
Knob Creek, 3 00

Wisconsin—\$2.50.
Individuals.
Lizzie A. Clair, \$1; Mr. and Mrs. J. E. Zollers, \$1; W. H. Greenawalt (marriage notice), 50 cents, 2 50

Oklahoma—\$2.00.
Individual.
A. Leedy, 2 00

Washington—\$1.50.
Individual.
B. F. Glick, 1 50

Canada—\$1.00.
Individual.
Mrs. J. L. Weddle, 1 00

Minnesota—\$1.00.
Individual.
W. H. Young, 1 00

Unknown—\$15.50.
In Jesus' Name, \$15; Unknown, 50 cents, 15 50

Total for the month,\$ 476 09
Total Conference offering, 15,926 83
Previously reported, 1,929 42

Total for year so far,\$18,332 34

INDIA ORPHANAGE.

Virginia—\$68.00.
First District, Sunday-school.
Home Department—Daleville,\$ 14 00
Second District, Sunday-school.
Bridgewater College, 32 00

Individual.	
Miss Virginia Wright,	\$ 1 00
Eastern District, Sunday-school.	
Oakton,	20 00
Individual.	
A Sister in Richmond,	1 00
Idaho—\$37.85.	
Sunday-school.	
Junior Department, Boise Valley,	17 85
Individual.	
A Lover of Missions,	20 00
Illinois—\$34.15.	
Northern District, Christian Workers.	
Shannon,	7 65
Individual.	
Lily Sheller,	16 50
Southern District, Sunday-school.	
Centennial,	5 00
Aid Society.	
Centennial Sisters,	5 00
Indiana—\$19.00.	
Northern District, Sunday-school.	
Manus Salorum Class, Elkhart	
City,	14 00
Middle District, Sunday-school.	
Primary Class—Loon Creek,	5 00
Ohio—\$12.22.	
Northwestern District, Sunday-school.	
Sugar Creek—Pleasant View,	12 22
Kansas—\$7.46.	
Northwestern District, Sunday-school.	
Victor,	7 46
Michigan—\$5.00.	
Sunday-school.	
Sunfield,	5 00
California—\$5.00.	
Southern District, Sunday-school.	
San Dimas,	5 00
Total for the month,	\$ 188 68
Total Conference offering,	146 00
Previously reported,	1,011 93
For the year so far,	\$ 1,346 61

INDIA MISSION.

California—\$5.00.	
Southern District, Individual.	
Harvey Snell,	\$ 5 00
Kansas—\$4.50.	
Northeastern District, Sunday-school.	
Primary Class—Cottonwood,	2 50
Northwestern District, Individual.	
Mrs. Clara T. Brandt,	2 00
Virginia—\$1.00.	
Eastern District, Individual.	
A Sister in Richmond,	1 00
Total for the month,	\$ 10 50
Total Conference offering,	16 89
Previously reported,	389 47
For the year so far,	\$ 416 86

INDIA NATIVE SCHOOLS.

Missouri—\$10.00.	
Northern District, Sunday-school.	
Smith Fork,	\$ 10 00
Iowa—\$5.50.	
Middle District, Sunday-school.	
Old Sisters' Class—Panther Creek,	5 50
Total for the month,	\$ 15 50
Total Conference offering,	5 00
Previously reported,	114 00
For the year so far,	\$ 134 50

INDIA WIDOWS' HOME.

California—\$19.84.	
Northern District, Individuals.	
W. E. and Emma T. Whitecher, ..	\$ 19 84
Total for the month,	\$ 19 84
Total Conference offering,	1 00
Previously reported,	23 72
For the year so far,	\$ 44 56

CHINA MISSION.

Ohio—\$13.74.	
Northeastern District, Sunday-school.	

Canton,	\$ 10 44
Northwestern District, Congregation.	
Lick Creek,	3 30
California—\$4.35.	
Southern District, Individual.	
Harvey Snell,	4 35
Michigan—\$2.00.	
Sunday-school.	
Freesoil,	2 00
Illinois—\$1.00.	
Southern District, Individual.	
A Sister,	1 00
Total for the month,	\$ 21 09
Total Conference offering,	26 00
Previously reported,	85 63
For the year so far,	\$ 132 72

CHINA FAMINE.

New Mexico—\$25.00.	
Individual.	
N. J. Garman,	\$ 25 00
Indiana—\$10.00.	
Northern District, Individual.	
J. O. Culler,	5 00
Southern District, Individuals.	
Brother and Sister Josiah Brower,	5 00
Ohio—\$6.00.	
Southern District, Individual.	
M. Edith Riley,	6 00
Pennsylvania—\$5.00.	
Southern District, Individual.	
Alice Winand,	5 00
Unknown—\$15.00.	
In Jesus' Name,	15 00
Total for the month,	\$ 61 00
Previously reported,	222 33
For the year so far,	\$ 283 33

AFRICAN MISSION.

Pennsylvania—\$1.00.	
Middle District, Individual.	
J. G. Mock,	\$ 1 00
Total for the year so far,	\$ 1 00

DENVER COLORED WORK.

California—\$131.94.	
John R. Cupp, \$5; A. J. Senger, \$5;	
John K. Sharp, \$1.50; P. E. Wirt,	
\$2.50; J. C. Seibert, \$5; Rebecca, Sei-	
bert, \$1; S. S. Keller, \$1; W. C. Heisel,	
\$4; J. O. Bowman, \$1; J. H. Barnhart,	
\$1; D. D. Garvey, \$1; W. H. Shirk,	
\$1; W. A. Garvey, 50 cents; R. M.	
Fike, 50 cents; F. P. Mitchell, \$3;	
S. L. Burger, \$1; Butte City Sisters'	
Aid Society, \$5; L. Q. Custer, \$2.50;	
M. P. Custer, \$3; Paul Overholtzer,	
25 cents; Floretta Linville, 25 cents;	
A Sister, \$2; A Brother, \$5; J. Over-	
holtzer, \$5; S. H. Shively, \$3; M. L.	
Hylton, \$1; W. R. Brubaker, \$1; J. O.	
Hartman, \$2; J. E. Fillmore, \$1; H.	
Fillmore, \$2; A. G. Fillmore, \$5; R.	
L. Grabill, \$1; Thomas Kline, \$5;	
Eugene and Roy Kerr, \$1; Mrs. C. A.	
Berglund, \$2; F. Kuckenkaker, \$25;	
I. D. Trostle, \$2; Long Beach Cong.,	
\$15; Hiram Hylton, 75 cents; J. O.	
Brubaker, 50 cents; P. S. Hartman, 50	
cents; Calvin and Lester Hartman, 5	
cents; Live Oak Sunday-school,	
\$2.85; Lordsburg Prim. Class, \$2.04;	
H. F. Netzeley, \$2.25,	131 94
Indiana—\$21.75.	
Jas. R. Peters, \$1; Sol Mishler, \$1;	
Iverson Mishler, 50 cents; Calvin	
Bainter, 25 cents; John Bainter, \$1;	
Catharine Riggle, \$3; J. A. Riley, \$5;	
Lydia Symensma, \$10,	21 75
Oregon—\$10.00.	
C. W. and M. H. Metz,	10 00
Total for the month,	\$ 163 69
Total Conference offering,	2 00

(Continued on Page 270.)

THE TEACHERS' MONTHLY

Sample copies sent free.

Concerning this publication we do not hesitate to say that it is as good as the best for anybody and better than any other for those who teach in the Sunday-schools of the Church of the Brethren. The best of talent in the church is employed to furnish the helps which appear in connection with the lessons.

The writers treat the lessons under the following heads: The Gist of the Lesson, The Lesson in Everyday Life, How to Teach the Lesson in Adult Classes, How to Teach the Lesson in the Intermediate Classes, How to Teach the Lesson in the Primary Classes. These, in addition to the editorial comments, make the publication one of great value. Each month, also, a number of helpful articles on timely topics appear in its columns.

No matter what other helps you may use, if you are a teacher in a Brethren Sunday-school you ought to have our Teachers' Monthly as one of them. You will need it especially when the lessons involve doctrinal points, and questions relative to ordinances and practices peculiar to the Church of the Brethren. Per year, 50 cents.

BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

THRILLING INCIDENTS

AND POETICAL MUSINGS ON SEA AND LAND

BY GEORGE D. ZOLLERS.

The author of this book is dead, as we reckon life on the earth, but the influence of his life remains. And this volume, which gives an account, from his own pen, of the wanderings of his earlier years, embracing his life in the army, and especially his experiences on the rolling deep, will continue doing the work of an evangelist though the author's tongue be silent.

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THE MISSIONARY VISITOR

THE FIELD IS THE WORLD

GO YE

I AM A WORKER

Vol. XIV

SEPTEMBER, 1912

No. 9



Looking Under the Gate at the Foreigners. (See "Our Trip to Liao Chou," Page 285.)

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

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Number 9

WHAT GOD HATH WROUGHT

Winnie Cripe

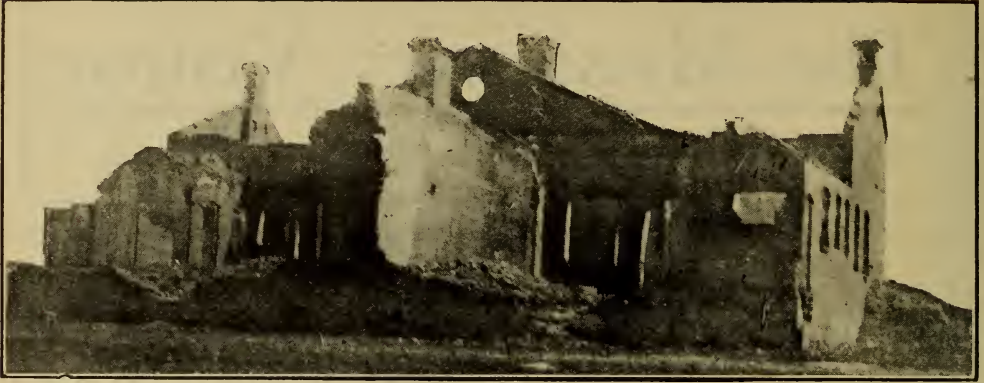
THE year of our Lord 1912! Yes, this is the year in which we are living—you and I. If we had lived one hundred years ago, instead, how different would have been our environment and our lives! When we compare that day with this we can almost truthfully repeat: "We are living in a fast age." We can almost agree with our elders, who, out of their honest hearts, remark that men are running away with the world.

But we need not go so far back to note changes. We can mark progress by years instead of centuries. I wish to call attention, briefly, to some changes in North China during twelve years' time.

I am reminded that it is July, 1912, and my mind wanders back to July of 1900. That date didn't mean much to me then. I cannot recall what occurred in my part of the world. But what did it mean in China? What was being done there? During the month of July all of North China—yes, most of the empire, was in a state of uproar. Men and women fleeing; men and women pursuing; men and women standing loyally on the last inch of God's promise and carrying out His plan by laying down their lives when He bade them do so; men in hot pursuit, overtaking the fleeing ones and striking the blow that

quickly put an end to both fleeing and suffering. At these places on the coast, workers were deserting their homes and stations and collecting in the safest places they could find. Much property was destroyed in coast towns as well as interior. Where I sit as I write these lines was the scene of much disaster. Within a radius of six li—three miles—either direction from us I have seen four buildings in ruins that were destroyed at that time and still stand as they were left. Few traces now show that foreigners had ever inhabited them except for the wrecks left behind. At the same time official edicts were being issued and scattered everywhere deceiving the masses of already excited people, not only ordering local officials to dispose of Christians, foreign or native, but offering rewards for doing so quickly.

As evidences of the above we have today not only ruins of buildings—we have monuments marking places where some fell or lie at rest. We see scars on faces of missionaries who have felt the blow or the keen edge of steel, but whose lives God miraculously spared for further service. Let me pause here to say, reverently, that as we look upon such, it is as looking upon one a bit more than human, and we can but lift our hearts in praise that *such men* do live to yet



Ruins of 1900. What Is Left of One of the Homes, as It Still Stands, Near Us.

bless the world; and as we walk over some of these places it is as treading on holy ground. We see men and women who were thus spared but whose companions have since been at rest, and children whose parents were taken then. Among these is our present language-teacher, who comes from a native Christian home. At that time he and an only brother were attending school in Tientsin. His brother had gone home to a village some distance from Tientsin, to spend a week of vacation with their parents, and while there the village was attacked and he and both parents were killed—their names lengthening the long list of native martyrs. This man and two older sisters are all the survivors of the family. But last, and paramount of all evidences of that fatal year, is the monument of strong missions that have since grown up in the places that were then such scenes of disaster, and the present confidence in, and respect for, the foreign missionary.

But what of the years? Only twelve. What changes have come? Why recall all this that is in the past and we desire to leave there? It is that we may compare with the present and note the change. Then foreign workers were hated and hunted; now they are loved and sought for. The past year has been another of much experience for China,

as well as the foreigner, but, tho in a few places there was some anti-foreign spirit, in general it has been so decidedly different. In many places—it was true at Ping Ting Chou—as the workers were called to the coast the natives begged them to remain with them. Officials also insisted, saying that as long as the foreigners stayed, it aided greatly in keeping the people quiet, because of their confidence in the foreigners. When it was necessary for them to leave, upon their return there was much rejoicing because they said it meant peace for them to come back.

Right here I should like to pay a bit of tribute to our President, Yuan Shih Kai. It seems that this man stands for peace, and the foreigner. Perhaps some will remember his brave deed in 1900; how, when the Empress Dowager issued the edict that all foreigners should be killed, before sending the message out over the wires he changed it so it would read instead that they "should *not*" be killed, and thus saved the lives of many. True we would say that God's hand was in this, but I just wish to add that Yuan Shih Kai was *the man He used to do it*, and he is now China's President. During the present year's crisis in China this man has a tremendous task before him, both in endeavoring to establish peace, and a new government; also in

eradicating evils that have existed for centuries. With this condition and with such a man at the head we see some change since twelve years ago.

Everywhere as we meet the natives they are friendly and look up to us. They are loath to speak of the Boxer trouble. Then the Boxers went under the name of "I-He-Twan"—meaning "good peaceful company," thinking they were making for peace in their country by disposing of the Christian element. So it went under this good name, but has since been called the "da-dao huei," meaning, "big knife society." When they do commit themselves on the subject, they do it with shamed faces, saying it was "boo-hao, ding boo-hao," meaning "bad, very bad." They have since learned that the foreign missionary is their friend and has come to do them good. There is now a law against the use of the term "Yang knei tzu"—

"foreign devil," and tho it is occasionally heard it has lost its former meaning and is simply the name given to the foreigner by the ignorant class. Recently in passing thru a village the children called out "Yang-knei-tzu" as we passed, but since while again riding down the same street, the same group of children called "Liang-knai-pa"—meaning "stop and rest."

As we view the changes in the foregoing, shall we not praise God for what He has done? Can we not see that He has set before us "an open door"? He said, "Ask of Me and I will give thee the nations for thine inheritance." Shall we *ask*? "Unto Him that is able to do exceeding abundantly above all that we ask or think, *according to the power* that worketh *in us*, unto Him be the glory in the church and in Christ Jesus unto all generations, forever and ever."

Tientsin, China.

OUR SPHERE OF HELPFULNESS

J. Homer Bright

ON arriving in a strange land with a strange people using a strange language, one becomes conscious of his limitations as never before. And the time of waiting till we are really able to impress to a little degree the gospel story oftentimes becomes rather monotonous. The road to successful use of the native tongue in China is a long and dreary one at times, but many things have already come to our notice which serve as strong incentives impelling us on in our study and observation.

There are many little ways in which we can be helpful to the older workers and to the people as well. The more one is looking for such times, the oftener they will be coming along our way for us to embrace. But the times of which

I especially wish to speak are those in which we of ourselves are unable to lend any assistance. Coming to our own extremity so often paves the way for our Heavenly Father to fill up the gap. It is then that we take the situation to Him and let Him solve the problem. It seems to me that here is where we can be of most help for our first few years on the field. He understands us in our own tongue and we can often take the burden of the work to Him. We can take to Him the already overburdened workers that He may sustain them and fit them for their daily tasks. Then there are the native brethren that have just made a great step from heathendom to Chrisitanity. They are weak and often need our help and interces-

sion in prayer. We can thus hold up their hands in this spiritual warfare as well as those of our fellow-workers. And when one knows the needs so definitely, he can pray more definitely about them, while without knowledge we cannot have much power in intercession.

Have you ever noticed the place of intercession in God's economy of grace? Abraham is one of the first prophets mentioned, and to him Abimelech was directed in his dream to procure freedom from his sin, "for he is a prophet, and he shall pray for thee and thou shalt live" (Gen. 20: 7). Power in intercession is one of the strong characteristics of Moses as a prophet. His intercession for Israel when God would cut them off is very marked in being so Christlike. And many of the strongest passages in the prophets are intercessions for Judah or Israel. Paul would become a cast-away that his people Israel might be saved. Jesus' prayer for Peter saved him in the great sifting trial which Satan inflicted upon him. And in the great high-priestly prayer of our Savior, just before the scenes of Gethsemane and Calvary, he is interceding; for His disciples that they may be united in Him and the Father, and for the unity of all that might believe on Him thru their ministration. But His intercession did not cease then, for He is now at the right hand of God interceding for us.

How can any of us fail with so much to stay us and strengthen us in Christ Jesus?

But our intercession is not confined alone to the needs of our field. We consider it a great privilege continually to remember the homeland in its relation to work among the heathen. Oh, that you could see the need at as close range as we do, for Christ died for these countless unsaved, too! Our responsibility is with the present generation—for the times in which we live. We pray that each one may have such a vision of a lost world that he may ply his business that more souls may be saved. We pray that crops may be garnered, fruits gathered, and hogs and cattle raised for the winning of souls. We pray that every life may be painted in the perspective of Matt. 6: 33, pointing others to the Light of Life.

When we have invested our lives and our means in the salvation of souls, as Paul would, there will be men and women for the many vacant places in the home field, and many more that can and will be sent to the needier peoples beyond the seas. And so we may plead for you there, and for these here, and our task is no little one, though we are not yet permitted to thrust in the sickle in this great harvest field.

Ping Ting Chou, Shansi, China.

A NEW ERA FOR THE WOMEN OF CHINA

Minerva Metzger

DURING the past year many changes have taken place in China for the betterment of her people. At last the vision of freedom roused her youths to action, and now she no longer

chafes at restraint. In all this we note the revolution in the attitude toward the education for women, a field for centuries neglected. A brighter day dawns for her daughters. No more are they to



Mending Broken Dishes. Art Peculiar to China.

grow up to womanhood as did their grandmothers, but a power is preparing to lift them out of their stupidity, to break the shackles of the bondage of ignorance and to open the door into enlightened service for their country. A college man, when asked the time schools would reopen for class work, said: "In a few days, if we want to become a great and prosperous nation, we must educate our boys and girls." This is certainly a true ideal toward permanent reform.

How very different the new ideals are from the old! Such as still continue at Saratsi in North Shansi. A missionary friend from the mission there said: "We have more than three hundred girls in the orphanage. These have been gathered from the fields and roads, where they had been cast out to die, and some we bought for a few cash to save their lives. One mother confessed to have with her own hands ended the tender lives of eleven baby girls and was happy because she had performed her duty as a mother." All this is very sad and heartrendering to those who have had the loving care of a Christian mother. This extreme condition we have not found in our territory. Here

all children are nurtured to the best of a Chinese mother's knowledge, which at the most is very meager. Although given a chance for life, a Chinese girl does not enjoy equal privileges with her brother. He eats the better food, wears the nicer clothing, rests in the more comfortable place on the kang. He roams at will, reads and writes, while the little sister helps the mother prepare his food, makes his garments and suffers the untold tortures of having her feet bound. She is told that girls are too stupid for development. Our hearts have been saddened many times as we looked into the distressed faces of these little ones, where there should not be one trace of life's anxieties.

Heretofore only the port cities felt the need and value of putting forth an effort to educate women. In a few of the interior cities, government schools have been opened for the daughters of the gentry. In Ping Ting Chou there was one with an enrollment of about twenty girls. When the Revolution came this school, as all others, was closed. A few of the natives asked that we open up a school and teach them, but we were neither ready nor allowed to return to the city. So the opportunity to reach this class has been lost for the present. The great part of real and honest work in enlightening the minds and hearts of the women of China has been done by the different missions. Some of these have labored for more than fifty years, and the results show how well worth while it is to educate the Chinese girls. They are capable and could easily stand side by side with the girls of our homeland. After all has been told, the great mass are still illiterate. In Ping Ting Chou and the numerous villages round about I have not met one native woman who can read and write. Whenever we hand them tracts the answer invariably comes: "I do not recognize characters." This condition is most deplorable.



Chinese Laborers.

Only by counting years can we call them mature. In all other respects they are "infants without any knowledge."

Is this reform really appreciated? In many places it is not; but the few who have received just a little light are hungering and thirsting for a deeper infilling. Two of the girls who have come to our home for regular lessons suddenly ceased coming. We did not know why. Very likely an influential friend warned the parents of the harm the angry spirits would surely bring upon them, unless they immediately discontinued intercourse with the foreigners and run after their religion. After several months had passed, one morning early these two came again and studied most eagerly for two hours, then quickly ran away, as if fearing being caught. They had run away from home to come to school. Later one returned and openly took up the regular studies. She of her own accord unbound her feet. Along with education this reform will come, too,

for it is no disgrace to have natural feet, if the woman can read. Through the opium refugee work another little brown face wandered into the school. In a few weeks she completed the first reader. What the women need is a new vision, a vision of a real home, a vision of a true mother, a vision of a loving, comforting Savior.

After a while when the political affairs have arranged themselves, schools for all will be provided throughout the republic. How soon this will be no one can tell, but the new era for women in China is surely dawning and it behooves the servants of the Master to help the cause along. The women need not merely the freedom which government schools may offer, but the liberty and peace which the Heavenly Father can give to them. It is our prayer that the schools may be a means through which China may believe on the Lord Jesus Christ.

Tientsin, China.

The more humble and simple the Christian life is, the more of Christ's light can it radiate, for there is little or nothing of self to obstruct or obscure it.—Hugh Macmillan.

OUR TRIP TO LIAO CHOU

Blanche Hilton

WE left Ping Ting Chou June 12, after staying there with Bro. Crumpackers for nearly two weeks waiting for our boxes to come from Tientsin by freight. As we have a mountain road nearly all the way we hire donkeys to ride. Our goods are also carried by donkeys and mules. We also had a mule litter made of a mat, carried by two mules. This Johnnie and I were supposed to use when we were tired of riding, but we did not like to ride so high up over some of the dangerous roads, for sometimes both mules fell down at once in the bad places. So our cook's wife and little boy used the litter after the first day, as she did not like to ride a donkey.

The first day at noon we stopped at an inn to eat our lunch, and I soon discovered that the people here had never seen a foreign woman. The room quickly began to fill with men, women and children. It was small, with no windows, so we spent but little time eating our lunch and packing up our basket. The air in the room got very bad with so many people in it, most of whom had never enjoyed a thorough bath.

Bro. Hilton went outside and sat on

the steps to keep the men out, as they are never supposed to enter the room of a lady under such circumstances. When the men tried to crowd in he would ask them if they had forgotten their own customs, and this would stop them; but there was no plan to keep out the women. I counted forty-eight women around me at one time. I do not know how many more there might have been, as the room was too full to count them all.

We spent two hours in this room while the mules were eating. During this time I was being inspected as thoroughly as I would allow. If any one comes out here who wears false hair she will not be able to keep it secret, as the natives want to know how we put up our hair and what is inside the twist. They wanted to know how I put gathers in my sleeves, and if it was not pretty hot to wear a skirt. They could not understand why I wore neither bracelets nor earrings. They all said, "My, isn't she white? What do you suppose she eats that makes her so white?" They also rubbed my face and hands to see if I was painted or powered. One woman heard there was a foreign boy here, so



On the Way. "We hire donkeys to ride."

she brought a little baby girl and wanted to give it to be Johnny's wife. I was very glad when we could get on the road again and get a breath of fresh air. As we passed through the towns and villages the streets were lined with people who were out to see the foreigners go by. Many never saw foreigners before, and, as far as I can find out, I am the first foreign woman to go over this road. For this reason you cannot blame them much for wanting to see us. I am quite sure that the people at home would stand and look at a Chinese woman if she went down our streets dressed in her native costume. In the evening we stopped at a small inn outside the village and the people did not find out that we were there, so we ate our supper in peace and went to bed early.

We started out early the next morning to climb the mountains over steep, narrow paths. At one place my feet hung over the bank as I rode my donkey, and I could look sixty feet to the rocks below. I always said I would never ride the donkey over these places, but when I came to them I was not afraid. I walked only a little at times to rest, as it was altogether too hot to walk unless necessary.

At noon we stopped in another village for dinner, wondering if we must stand the crowd while we ate. There were but two rooms, so the cook and his wife took the room next to the street and we took the inner room, and when they tried to get into our room the cook's wife told them we were only people like themselves, and said: "If you want to see people look at us." After we ate we went into the back yard. There was a large street gate where carts drive in. It was about a foot from the ground, and as you will see by the enclosed picture, there were men, women and children lying on the ground trying to look in at the foreigners.

At this place another woman wanted me to take her daughter to become John's wife. For some reason they think John [six years old] would make a good son-in-law. After dinner, when we started to leave, the people crowded around to get a last look at us. This afternoon we enjoyed the beautiful mountain scenery. The terraced hills are now covered with green grain.

The second night we stopped at a small village in preference to the city, a mile away. We had two rooms, one empty and one nearly full of millet straw. Our room was just off the street and we had a job to keep the people out until we made up our cots and had our supper. As soon as we had our supper we went out and sat in the yard so they could see us. Many women came from the village and tried to examine me from head to foot. It is hard work to be looked at sometimes when you are too tired to sit up. Then add to this a circle of dirty women picking at your clothes and hair!

After a good night's rest we got an early start, as it is very hot now in the middle of the day. We started to climb a pine-covered mountain range early in the morning, and the hills are dotted with flowers. This was real excitement for John. We ate dinner the third day quite early and started out again. Although tired, we were happy, knowing that we would eat supper in our own home at Liao Chou.

About four o'clock the third day we arrived at Liao Chou, the place of our dreams, the place at which we had expected to locate over two years ago, but had to give up the idea when Bro. Hilton took sick and had to return home. We have talked and prayed about Liao Chou ever since. Now we are here, and we ask that you pray for us as we try to bring the light to these people.

Liao Chou, Shansi, China.

OUR NEW STATION

Geo. W. Hilton

THE first trip made to this place by members of our mission was in March, 1909, when Bro. Crumpacker, Mr. Corbin of the American Board Mission, and I stopped here a part of two days. This was the first time foreigners had passed through the place, so they told us.

During 1911 several stops were made in the place on the way to Yu She Hsien, thirty miles west of here, which at that time was our next prospective station; but it was not until the spring of 1912 that an attempt was made to rent property and locate a missionary in this city. At that time Brethren Crumpacker, Feng and myself spent about two weeks in and near the city trying to rent property, but without success. At a time when we thought we were going to get a house at once, we heard of the looting of Peking and the burning of Tientsin. So it was decided to return to Ping Ting Chou, and a start was made the following morning.

During the month of May Bro. Chou was sent down to see what he could do, and he succeeded in renting a house. Brethren Crumpacker and Feng came down a few days later and completed the final arrangements, and Bro. Feng was left here to look after a gang of carpenters and masons who were to repair the house and put it into shape for our occupancy.

On June 14 Sister Hilton, son John and I arrived here after a three days' trip over mountains, and took charge of the station and the work of repairing. When we arrived there was but one room that was habitable. The rest, however, were inhabited (with China's millions), as the Chinese who had lived in the place were just moving out and had forgotten to take their bedbugs and other vermin with them. Bro. Feng had been compelled to go into one of the rooms before it was cleaned and so was not free from the little pests, either. Sister Hilton disinfected his bedding and cloth-



Sisters Crumpacker and Hutchison Bathing One of the Orphans Brought from the Famine District by Bro. Hilton.

ing. He took a hot bath and moved into a cleaner room. Then began a battle with the millions in each room as the repairing was completed. We soon rid ourselves of them.

The repairing not being completed it was out of the question to hold public services; but we decided that on Sunday, June 30, we would hold a meeting in our own rooms, and it was announced accordingly. But our neighbors failed to come and we and our own household had the service to ourselves. I find house-repairing a very trying experience, as one must watch every man all the time or he will not work at all.

One of my first duties here was to pay off several men who wanted our money but did not care to work for it. Since that time hardly a day goes by that I do not have to weed out another man or two. After a while I hope to have a gang of men who will do a fair amount of work for their money. The custom in this place is for day-laborers to commence work about 6 o'clock in the morning. About 8:30 they stop an hour and a half for breakfast; then twice during the forenoon they stop for a rest and a smoke. From 12 to 3:30 is their noon hour; then, two more rest times in the afternoon and you get what there is left of the day for work—providing you watch them closely. I finally became so nervous with the way things were going that I got out my carpenter tools and made most of the windows and doors myself.

Notwithstanding all this we like the place very well indeed. The people are very friendly; even the officials have called twice and asked that they be notified when our chapel is ready for services.

Many women have been in, bringing presents of various kinds to show their good will. We hope in another week to have the repairing finished, and then we

expect to commence our street preaching. We are in a beautiful little valley and can look from any of our windows and see the mountains.

We hear that at Ping Ting Chou and the coast it is very hot. Here the thermometer registered eighty-four as the highest for three weeks. We are now getting settled in our own home; a thing we have longed for for several years. For five or six years we have been wanderers, without any definite home, and we feel very grateful to the Giver of all good that He has permitted us to come to this place to be ambassadors for Christ to those in and around this city. Several sick have already come, asking for help, and we ask that the church at home remember her missionaries at this station, eighty miles from the nearest white person.

We expect Sisters Cripe and Hutchison here as soon as the hot weather is over, and we ask that you will pray for them and us that we may have health and strength for the work before us, wisdom for the problems we must solve, and grace for each day that we may be living witnesses for Him in this land.

Our correspondents should hereafter address us as follows: Liao Chou, Shansi, China.



A MAN MUST LIVE.

"A man must live!" We justify
Low shift and trick, to treason high,
A little vote for a little gold,
Or a whole senate bought and sold,
With this self-evident reply—
"A man must live!"

But is it so? Pray tell me why
Life at such cost you have to buy?
In what religion were you told

A man must live?
There are times when a man must die!
There are times when a man will die!
Imagine for a battle cry
From soldiers with a sword to hold,
From soldiers with a flag unfurled,
This coward's whine, this liar's lie—
"A man must live!"

—Selected.



Main Room of the Temple. Incense Burner on Either Side.

A TEMPLE BY THE SEA

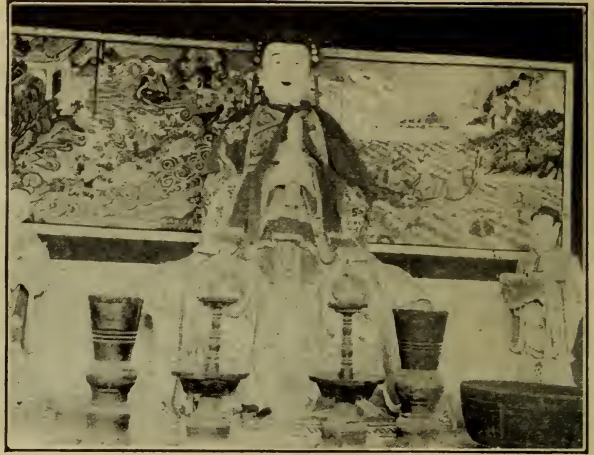
Minna M. Heckman

RECENTLY it was my privilege to visit a Chinese temple for the first time. Altho we have been in China for several months I had not gone to a temple, for it is not the best place to take the children, as one can not tell what impressions they will get. But one day a few weeks ago while out upon an excursion we came across a temple. We entered, but were not able to learn much about the furnishings of the temple, since our Chinese vocabulary is so limited and the priest's English vocabulary was still more limited or entirely wanting. It is difficult to express one's feelings and one cannot imagine them until there is opportunity to stand for the first time as an ambassador of Christ; to stand in the temple of the adversary. I was not satisfied with this visit, for I wanted to know what part these idols had to play in the religious economy of the worshippers. Thus it was that we "chinged" (invited) our mandarin teacher to go with us for interpreter. In fact we wanted his explanation of these things.

The main room contained three principal idols of heroic size. They represent the empress. The Chinese have considered their rulers as deities. And our Chinese teacher says that the people still consider the emperor and empress thus. Before each of these large figures are candles and incense for worshipping. The people come to these idols to ask for healing and for sons to be born into their families. Large streamers of yellow hang about the necks of the idols, so that when a man or any of his family is healed he records the fact on these streamers for a testimony as to what this goddess is able to do. The Chinese are rather more faithful in bearing testimony than many who have been healed by a living God, or have had their prayers answered by a living Savior. Many Chinese women's shoes were also before the idol as a present because of answered prayer. On either side of the idols stood their servants. One of them held the empress' signet, while another held a roll of paper on which the laws were written that she had made.

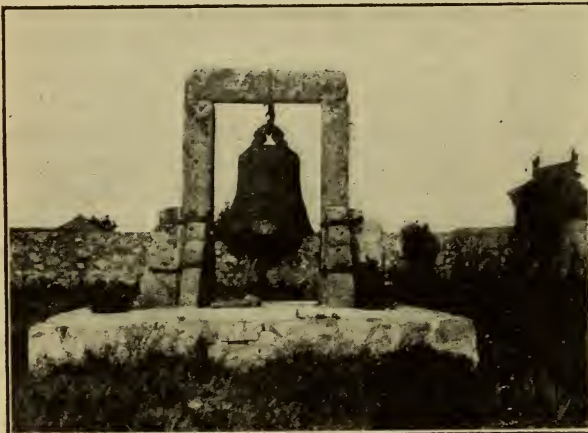
On either side of the room were idols. One held in her hand an eye of immense size. All who have eye trouble come and touch this eye and then rub their own eyes to make them well. I saw no testimony that any had been healed. Some of these figures the keepers themselves could not explain and I was not able to learn their significance. Yet each idol had a bowl for burning incense. Poor, benighted people, they truly worship what they know not. All over the wall were pictures representing different deities. One was a god coming from the clouds for money. And by the way, the Chinese people figure out every conceivable way to get money.

The next room contained several different figures of women. It is supposed to be a place in which to worship "mother," but there were no inscriptions and the room was much cleaner and fresher than any other in the temple. We came to the conclusion that it was slightly used. Women make poor gods, anyway, for they are so ignorant and "hu tu," as the Chinese say. No one could tell us about this place, so we passed on to the third room.



The Empress. The People Ask Her for Healing and Sons.

This one proved to be the most interesting of all. In the central part of the room sat an idol of large dimensions. His face and hands were covered with gilt, which to the Chinese mind is an impressive sight, for they like the glitter and glare of things no matter what is on the inside. The Chinese deify their great men, and so this figure represents a man who they say lived 2,000 years ago. His name is Kwan Yuen Chan. He was a great warrior. On either side stand his guards. One is black and has great, bulging eyes, and also has eyes in his abdomen. He stands nearest the door and in his hand is a spear. His appearance altogether is such that he would strike terror to the heart of any one who would dare harm Kwan Yuen Chan. On the wall are pictures representing different scenes of his life. One is a very careful reproduction of that very room. We were told that in his life people worshiped him as they do now his image. There were the usual candles and incense. I asked if they worshiped him in order to get power, but the reply came that they asked



The Large Bell that Calls the People to Worship.

for protection and rain. They said that if he moves his sword on May 13 it is sure to rain, and oftentimes they are interested in getting his hand to move.

In the court of this temple is a great bell which is rung on the 15th and 30th days of every month. It tells the people that the next day is worship day. It can be heard for miles around. The place seems to need repairing, tho we are told this temple is in much better condition than many in China. Idolatry

seems to be on the decline, but what must they believe? Shall it be atheism, or shall it be Christ? Last winter our teacher told us that the present time is a very dangerous one for China. Her educated men have lost faith in idols and do not believe in anything. Who will help in giving them the Truth? The New China needs men, both those who are in authority and those who are not, who have the Spirit of God to give them strength to live right lives.

SOME DOINGS IN CHINA

F. H. C.

THE President is alert to any movement that will tend to arouse any feeling against the Manchus and their followers. Recently he issued an order forbidding the publishing of any book or paper that would lend to the bad feeling that might easily be aroused. This step is certainly appreciated by all the thinking class of Chinese.

The advisory council decides that there shall be in the upper house of the congress ten members from each province. The apportionment for the lower house has not been made yet.

From several of the provinces is coming to Peking the request to allow them to be self-governing. This means that many of the provinces would gladly undertake the problem of setting up a republic in their own province. If this were allowed China would be a great republic with twenty or more small republics within herself. This kind of a move does not meet with favor from the ruling class of China. Peking, with her officials, is making every effort to get the provinces to see that unless they stand united they cannot stand.

The assembly decides that the term of

office for the upper house members shall be six years and for the lower house members it shall be four years. The sessions of the two houses are to open and close on the same date.

No office holder can have more than one office at a time in the new regime in China. This is a radical change from the old ways and should be wonderfully supported. In the past one person could hold all the offices he could get, draw all the money he could, and hire a lot of unqualified underlings, who were to keep the office going and get as much money as they could for the next above them, regardless of what was being done in the office to help the people. An illustration of "squeeze" will suffice. The police officer was subject to the town mayor. When asking for pay he reported that he had one hundred and seventeen police to pay, when the facts showed less than one hundred. He drew this extra pay and divided the biggest portion of it with the official above him. At the same time this official knew how many men were on the police force. This official must have his own pay and he must pay the official above him, so the squeeze came on the

people. They are tired of this now and want the justice due a liberty-loving people.

China's minister of education is trying out a plan in the capitol this summer vacation, which, if successful, will lead to the adoption of the plan for the entire country, and will lead to a great educational Chautauqua. This plan will be handled by the government board of education and can have the advantage of not being put under certain bureaus that have for the first aim the making of a lot of money. If this goes at all it will take away the middle men and help to keep the expense down.

To one from the outside it would appear that the assembly is dealing too much with details and not attacking the real problems of the country, such as graft in high places, money, and opium. These things are at the heart of the life of the nation, and the quicker they are dealt with the sooner the country will begin to amend from its long, sick siege. The cue, while a nuisance, is not something that is sapping the life from the country, but in many places it seems to be getting first consideration. It may be that this assembly, which is only a temporary affair, prefers that the permanent parliament deal with the weightier matters.

Along with the movement for independence in the country is coming in many places a move for independent churches. Even some of the officials are agitating this and are promising support to such a movement. Some are predicting that the missionary will not have long to be useful in China. The writer feels that it will likely be at least a generation ere the church can take care of herself by the use of only native help. It is sure that if the missionary

shows himself wise and helps in the right time and place it will be but a short time till the church can make her own way, and that without outside help.

In setting the salaries for the officials they sometimes have been made so low that advocates of the new movement in many places have fears that there will be need for the old time "squeeze" by the officials to have enough to make a good living. While the new government is making every effort to lessen the taxation of the people, it is certainly to be hoped that it will not make the officials' salaries so low that there will be any need for the old way of living off the people rather than from the regular work in the office.

Mr. Tang, the prime minister of China, has announced to friends that he will very soon resign from his office. As an excuse for such an action he says he has lost the confidence of foreign powers and the support of his republican friends in China. While many will feel very keenly the loss of such a man, and possibly the President most of all, it would seem that one in his position could scarcely do the office justice if he even felt that he had lost the confidence of former friends.

The missionaries are still returning to their posts of duty and feel that there is rather more assurance for safety now than ever before in the history of mission work in China. The Brethren missionaries are all at work. The Crumpackers, with Sister Hutchison, are at Ping Ting Chou. The Hiltons are at the new station, Liao Chou, are well located and have begun work. The rest of the workers are at a summer outing place near Tientsin, hard at the language, and will come to Shansi soon.

CHINESE HOMES AND HOME LIFE

Anna M. Hutchison

THE Chinese houses that first met our view as we landed on these shores were small mud houses; the framework of which was built of reeds, covered with a mixture of mud and straw; not a very inviting or cheerful-looking home to be sure. But such, we are told, is the prevailing style of Chinese homes. Not so, however, in our own province of Shansi. Here the houses are built of brick with tile roofs. They are much more inviting and substantial-looking than the former. Shansi, proverbially, has the best houses of any province in China; a pleasing little legend being connected with this fact, which runs as follows:

"Years ago there lived a youth in this province, who, when he arrived at manhood, went out and won for himself fortune and fame. By and by the time came when his parents, being disabled by age and infirmity, needed the care and protection of this their son. Did he hesitate to give up fame and position and return to his lowly house among the hills of Shansi? Not he. And the official of that place was so well pleased with the marked, unselfish, filial devotion of this loyal son that he said that if Shansi could produce such men as that she was worthy to be rewarded, and forthwith donated large sums of money to erect the substantial houses, now to be seen all over the province."

The houses for the most part in this country are built in cities and villages—the farmers going back and forth to their farm-work in the adjoining country. One of the peculiarities of Chinese homes is the fact that they are all surrounded by a walled courtyard, varying from twenty to eighty feet square. Im-

mediately inside of the surrounding wall are built the various rooms of the home, or compound, leaving the center of the court an open space, a very desirable feature of the home. This brick-covered space serves as the yard and flower garden. It is a pleasing fact that the Chinese are very fond of flowers, and in this open court of many of even the poorest homes may be seen many beautiful potted flowers—roses, pomegranates, oleanders, nasturtiums, chrysanthemums and asters. The houses are built one story high, the various rooms facing toward the open space of the court. But few homes have glass windows. Instead, the side facing toward the court is built largely of lattice-work, over which is pasted white paper. To be sure this does not afford a very good means of ventilation, but otherwise these paper windows, when clean, are not at all unsightly, and moreover admit a large portion of God's daylight into the otherwise gloomy rooms. As one enters these rooms he is not impressed with a sense of treading on velvety carpet, but instead there meets his view an unsightly, barren brick floor, and a wall about as barren. On the walls of some of the homes, however, may be seen some pictures, photographs and curios, and usually a small mirror. There is not much display of furniture in these homes, frequently a small table and two chairs, yet many contain neither of these. In most homes, even the poorest, may be seen a large cupboard or chest, and possibly a smaller one, in which are stored bedding, clothing and treasures. This comprises the furniture of the ordinary home, but the most important feature, perhaps, in every place is the

"kang," or brick bed. This brick bed is built, as a rule, at one end and across the entire width of their narrow rooms, and about two feet high. Under this may be built a fire, which serves to heat not only the kang, but is also the only means of heating the entire room. The top of the kang is kept covered with a straw mat. On this at night is placed the bedding, which during the day is rolled up and laid to one side. The kang is also used to sit on. Unlike our friends in India, we are not invited to sit on the floor, but on the kangs. On

to the Chinaman what it does to the foreigner, being to many simply a place of shelter in which to eat and sleep. The very character itself is suggestive, being nothing more than a roof with a pig under it. In many of the homes may be found a chest or treasury which contains the ancestral tablets. We have been permitted to look into some of these chests and have seen there a great many of these tablets, which are about a foot long and have been kept in honor of the dead for generations. In front of this chest are kept several urns or vases



A Chinese Brother. Bro. Yin, Wife and Son. He Is Now a Native Worker.

one corner of the kang may frequently be seen a little broom which serves two purposes, one end being used in dusting off the kang, while the other end is used as an instrument for punishing the children when they are naughty.

In some homes may be seen very interesting curios and ornaments, and the rooms in general are neat and cleanly, while some of the poorer homes are barren indeed and contain scarcely anything to make them comfortable and inviting. As a rule home does not mean

in which are burned incense to the dead—ancestral worship being one of the principal features of the native worship. On becoming Christians, these tablets, of course, are required to be removed from the house. Another interesting object found in most homes is the kitchen god, which god is supposed to see and hear all that takes place in the home thruout the year, and then at New Year's time to carry the report to heaven as it ascends in fire and smoke. Would that every Christian home might

realize the fact that there is indeed an unseen God who is constantly making a record of every word and act that takes place in that home—to be revealed in the great day of reckoning.

The great mass of these people live, as it were, from hand to mouth, having scarcely anything to depend on should sickness or famine come. Their staple articles of diet are millet, dough-strings and vegetables, such as onions, cabbages, cucumbers, beans and pumpkins. Their food is prepared on a native-built stove made of brick. Usually one vessel suffices to cook the family meal in, the few articles of diet being cooked together in one large kettle. When eating, a table is seldom used, but each member of the family takes his bowl of gruel or vegetables and seeks a convenient seat on the floor or elsewhere, where with his chopsticks the contents are readily devoured, and with as much deftness as we use our spoons. Their usual drink is tea and hot water. The Chinese frequently make feasts for their friends and on such occasions have quite a "lay-out," often beyond their means. The home relations, as a rule, are not of that high standard and devotion that one desires to see. Frequently the father has employment a long distance away, returning on an average once a year, and even then is not supposed to manifest much devotion toward his own immediate family, others being given the preference. It is not infrequent for a husband to strike or beat his wife on even a slight provocation, and the elder brother of the husband may do the same and be acquitted. Even where unkindness is not manifested, that thoughtful deference accorded to womankind in our own country is wanting among the Chinese, being seen, perhaps, in its highest degree, in the attitude of sons toward their mother in old age. One very commendable feature of Chinese ethics, emphasized in the training of children, is that of reverence and obedience to-

ward their parents, an unfilial attitude being considered very greatly to a child's discredit. Children in general do not seem to be treated specially unkindly by their parents, though sometimes severe punishment is inflicted and children are made to bear burdens beyond their years. Frequently have we heard, even in the homeland, remarks concerning the heartlessness and cruelty of the Chinaman, but as we come in touch with these people we are inclined to disbelieve such statements. It is true they have not much control of their tempers and when once their anger is vented there is no telling what they might or might not do. But in general the Chinese impress us as a mild, peaceable, kind and tender-hearted people. We have already seen evidences of these traits time and again.

Boys are wanted in the home. Girls are not so welcome. Boys marry and bring their wives in as helpers in the home. Girls usually are engaged by their parents at an early age. During their girlhood they are seldom seen on the streets, it not being considered proper for them to thus go out in public. At the age of from twelve to seventeen a girl's espoused husband comes and pays the stipulated sum for her, marries her and takes her to his parents' home where she becomes a helper and often little better than a servant in the home; husband, mother-in-law and elder brother having, as it were, unlimited control over her. These girls are taught cooking and sewing, being adepts with the needle, not only in fancy work but they are taught to make all their clothing, both for the men and women, including not only their headdress, but their shoes, in which many American girls could not compete with them.

Otherwise the majority of Chinese girls grow up in ignorance, not being able to so much as read. But we rejoice that a brighter day is dawning for them. Within recent years a number of girls'

schools have been opened and parents and husbands are beginning to realize that it is worth while to educate their women. Since these girls are to be the future home makers of the now awakening China this need is the more apparent: a need which, if not met, will hinder the progress of this great empire. These girls are eager to learn, and as we establish schools at our own mission stations and gather them in to give them moral, intellectual, and above

all, religious training, we shall in our small, humble way, help to raise the home standards; help to elevate the country and help His kingdom come. We also are bringing these elevating influences to the older women by means of Bible classes and the opium refuge. God has a great work in this country for the single sisters who are not hindered by home duties and responsibilities, and we praise Him that we can have the joy of sharing the privilege.

LIFT UP YOUR HEADS

Emma Horning

Lift up your heads, O ye gates.

Ye city gates of China.

O let the King of Glory in.

Yes, be ye lifted up, ye everlasting doors,

And the King of Glory shall come in.

The King in all His royal power

Will walk your dusty crowded streets,

Where death germs wait at every turn.

Gladly will His holy feet

Tread your filthy lanes and streets.

But the stench no more shall rise,

Nor dread poisons fill the air,

For from his magic feet shall spring

The cleansing, purifying fount.

The nightly thieves no more shall prowl,

But peace and justice ever reign.

A fragment of heaven will drop in your town,

When Christ shall enter your gates to stay.

Lift up your heads, O ye gates,

Ye household gates of China.

O let the King of Glory in.

Yes, be ye lifted up, ye everlasting doors,

And the King of Glory shall come in.

Gladly He'll enter your narrow homes;

He'll heal your sick and comfort your sad.

The sunken eyes and sallow forms,

Who dream their lives away in smoke,

Shall find their craving satisfied

In Thee the Holy, Pure and True.

Gamblers shall cease to throw their cards,

The sickening lily feet shall change

To messengers of gospel love.

Your lawsuits and discords shall be

Lost in peace which comes from thee.

Oh, a bit of heaven will drop in your courts,

When he has entered your homes to stay.

Lift up your heads, O ye people

Ye ancient sons of China,

O let the King of Glory in.

Yes, lift them up, ye everlasting God,

And the King of Glory shall come in,

Into your sin-sick souls He'll come

Telling of salvation free;

Into your hard and darkened minds

Bringing mercy, love and light

Into your superstitious hearts,

Casting out your fears and hates.

But to your temples He'll not come.

They will fall to ruin, of neglect.

No more shall burning incense rise

To gods of wood and clay and brass;

But every heart shall be a shrine

Where daily sacrifices burn

To Thee, our God, and all mankind.

Then will heaven enter your souls

When Christ has entered your hearts to stay.

Lift up your heads, O ye Christians—

Ye Christians of the world—

O let the King of Glory in.

Yes, lift them up, your everlasting prayers

And the King of Glory shall come in.

Unto these four hundred millions He'll come,

Struggling to rise from their bondage of sin,

Dying because they have never heard

Of our Savior's great gospel plan.

Oh, send your prayers and treasures, too;

Your sons and daughters, dear, we need,

To Christianize and civilize

These heathen brothers of us here.

China's passing thru a crisis!

Mark the opportunity!

Send men rich in brain and soul!

Then will the Kingdom of Heaven come

To this great nation "God so loved."

AT THE LANGUAGE

B. F. Heckman

WE had scarcely landed in Tientsin last October until a Chinese teacher had been secured for us. As soon as we learned that we could not go to the interior we rented houses and were soon at work on the language. While it was a great disappointment for us not to go to the interior and live in our own field of labor, we were told by experienced missionaries that language study at the coast had its advantages. In fact, some missionaries whose work is in the interior remain at some advantageous place at the coast for the first year or two in order to study. At Peking there is a language school for missionaries, of which many take advantage.

In the first place, and perhaps most important of all, better teachers are to be had at the coast. Pekinese predominates the dialects spoken in the north part of China. It is the official language and is understood even by those who speak other dialects. These teachers have had training in mission schools and are well versed in their own language. Many of them are Christians and they already understand the motive the missionary has in coming to China. Our present teacher recently told me that he was glad to teach those who were preparing to teach the Gospel to his people. He is a Christian, a graduate of a Christian institution, and a splendid teacher. The first teacher we had proved his ability as a teacher. At the present time he is a member of our mission and is teaching in the Boys' School at Ping Ting Chou. We have much reason to be thankful for the good teachers we have had here. Those of our mission who have been to the interior and who

have studied under these teachers appreciate the difference.

Then, too, we are told that the foreign household is very much of a curiosity to the natives, especially where they are so few as in the interior, and that considerable time must be taken to satisfy that curiosity. Visitors come most any hour of the day and the courteous thing to do is to entertain them. We have been spared practically all of that since we were permitted to live where many other foreigners are, and thus did not become so much of a curiosity. There were other advantages, too, for we had the privilege of hearing pastors preach in Chinese. Though we did not understand much, still the ear was trained as well as the eye in study. To learn to understand the native is a little difficult, and to hear some educated man talk



Our Present Teacher, Mr. Chang, a Young Man of Ability.

means a great deal, for he speaks more distinctly and so can be more easily understood.

But with all of this there have been disadvantages, the greatest of which was the amount of English spoken on every hand. While we could make ourselves understood best in that way, still it was not conducive to learning to speak Chinese. In our part of the city even the natives spoke some English, and persisted in doing so, especially when we were a bit slow with the Chinese. They also were eager to learn English, since that would insure them more customers or a better job among English-speaking people.

But just now it is my intention to tell some things we have learned, or at least tried to learn, about Chinese, and also some of our experiences in study since that has been our principal business thus far and is likely to be for some little time to come. Chinese cannot be acquired in one year so that it may be used well, but it rather takes several years. Practically all missions have a three years' course of study, but it does not mean that study stops there. I have found the language intensely interesting, not because I have learned so much, nor because it is so difficult, but rather because it is different from any other language I have ever attempted. The characters are concreted symbols. There is no inflection for gender, person, number, case, mood or tense. Likely some would count this an advantage when they think of some conjugations they have tried to learn, but instead of these changes in the character, syntax depends upon the order and arrangement of words. Neither are the characters modified to show any relative or derivative ideas. Prefixes and suffixes, such as are used in English, are expressed in Chinese by one or more independent characters. Thus we have to learn more characters rather than the modifications.

Another interesting feature of the character is its hieroglyphic origin.

We have found the language to be of one syllable for the most part, one character representing one syllable or sound. It is rather amusing to hear a Chinaman attempt to pronounce a three or four-syllable English word, not to say anything of our attempts to pronounce the Chinese. There are about 400 syllables in Chinese, while the number of characters is several times four hundred. Thus one syllable must serve in several different senses, distinguished to the eye by the character, to the ear by the tone, or by the way it is used in combination with other words. It is just here that the tones come into play. Each has four tones. They do not modify the sense of the syllable, but distinguish one word from another, showing them to be different words. Tones are not musical notes, but rather inflections of the voice. We have nothing in English with which to compare it. They serve at any rate to make things interesting for the foreigner who is studying. For instance, we may take the syllable "chi." It has many different meanings with a character for each meaning. "Chi" means chicken, or push, or remember, or excited, or a number of other things. We may use it in combination with other words and note the different meanings. For example,

"Pu yao chi" means "do not want chicken."

"Pu yao chi" means "do not bite the chicken."

"Pu yao chi" means "do not be impatient."

"Pu yao chi" means "do not shove."

"Pu yao chi" means "do not want to make note of."

So far as these syllables are concerned they all look alike, and yet there is a large range in the difference of meaning. But each syllable has a different tone and the various combinations

go to make up the meanings. So you may imagine our first attempts at being understood when we have this sort of thing to deal with. Missionaries of experience tell us that nothing short of years of practice will give the speaker distinction of tones. One learns to talk Chinese by talking, just as one learns to swim by swimming. Recently it was my privilege to hear a foreigner preach to a Chinese audience. Some of the natives said they could understand him better than some native preachers. Upon inquiry I found out that the foreign preacher had been born in China and from childhood had spoken Chinese. He learned the language the way the natives learn it and then made careful study besides.

Another interesting feature of the character is the parts of which it is composed. The one part is especially interesting—the radical. The radicals compose the alphabet, if it may be so called. At any rate all the characters are arranged under 214 radicals. The radical is supposed to have some relation to the meaning of the character, though sometimes rather difficult to determine. It requires no little effort to learn these and they ought to be learned the very first thing.

There are still more interesting things to be said, but these have been the most prominent in study thus far. At any rate it may be seen what a great task we have before us. Although the language is hard and requires a great deal of work, we are not thinking so much of the hard study now, but of the work we hope to do when we have once learned this language sufficiently. People in need on every hand, so many who have never heard of our Jesus, some who have already heard, but need so much more teaching—all these with many more give us impetus in our study. So far as the study itself is concerned there might be more pleasant work, something that one might enjoy more, at least something that might appeal to one's selfish nature more. It is the work that is before us that makes the difference and makes what would otherwise be drudgery a pleasure for Jesus' sake. The fact that there is a message for these people and that there is only one language in which they can understand it makes us willing to do the necessary study. The fact that these people do not have Jesus and that I do have Him is motive enough to work on.

THE BOYS' SCHOOL

Anna N. Crumpacker

THE boys' school is certainly one of the most interesting features of our mission work. It creates some of the gravest problems, excites the most laughter, and at times seems to drain rather heavily on the finances, tho we wish there were more to draw upon. From it, however, we feel sure there will be a rich fruitage for the future church in China. Educational con-

ditions are such in China at the present time that we did not feel justified in starting a day school, just to teach the boys to read. There were a number of very poor children about us; children who had no opportunity to learn to read; children who were underfed and scarcely clothed at all, who were either orphans, or for various reasons could not be provided for by their relatives,



The Orphan Boys When Rescued.

and to these our hearts went out. There had been a number of inquiries concerning a school, but when the announcement was made in January, 1911, that the school would open, only two boys were brave enough to come. However, the teacher was there and the work grew from the first. The school has grown from two pupils till at present there are thirty-five.

All the boys live at the school. Those who have relatives who can pay a part of the support are requested to do so. Some pay very little; others pay more than half of the cost. One father pays about 20 cents gold a month for the three sons. Even when they are being helped that much toward their board, the children are so poorly clad that we wonder what will be done for them when winter comes. Yet we know the father is trying his best. He does not use tobacco, opium nor liquor, works whenever he has work to do, but is so very poor he cannot provide for his family. The three boys lie on the kang, with no bedding beneath them,

and have one coverlet for the three, but when a boy still poorer came into the school they offered to allow him under their cover, too. We are now facing the problem of providing clothing and bedding for a number of the schoolboys for the coming winter. We are investigating their home relations more thoroughly to determine who are able to

contribute a little at least. A number of the boys are motherless, and though the fathers are willing to contribute something toward the support of their boys, there still is need of looking after the clothing and taking the mothers' place, which is not small, even in a China home.

Keeping the boys clean is a hard task. In the first place our quarters are too small, and were infested with vermin when they were rented. Every boy that comes brings some more, and every time he returns from his home he increases the difficulty. The vermin give us a constant fight. We are praying for larger and more sanitary quarters. There is no possible way to isolate a



The Orphan Boys, When Bathed, Fed and Clothed. The Clothing Was Kindly Given by a Lady in Tientsin.

child having a contagious disease. There is no playground for the children, and tho there is more room than the children were used to in their homes, they have to be crowded too closely together for their physical welfare.

But with all the petty annoyances as well as the graver problems of discipline and health these boys bring us much of real joy. Every day they are being instructed in the Word and they are learning righteousness and learning to pray. There is a marked improvement in their physical condition. They are learning manners as well as the value of soap. They are glad for the times of cleaning up and certainly have made a wonderful improvement.

One boy was taken into the school who had a rather poor reputation, having been dismissed from two or three native schools because of his bad behavior. He was an exceptionally bright boy as well as an exceptionally naughty one. One day he smelled the native alcohol that was in the anti-vermin solution we were using, and decided to

taste the same. He became very ill, tho we used antidotes at once. We soon saw there was no danger of his losing his life, but we allowed him to suffer from fright just the same. That experience seems to have worked a wonderful change in the boy, for at the present time there is not a more genteel, more obedient, more obliging boy in school.

A few of the boys are so small that one's heart goes out involuntarily for them and wishes that they might be tenderly cared for in some good home, but they have no home at all. How they all love to be loved! Some of them are full of jokes, and life is full of joy for them. Some are rather naughty at times, and we almost wish we were not responsible for their rearing. Yet we feel that God has given them to the church here to be reared for him, and we crave from you your earnest prayers. May God give to you, dear reader, a part in rearing these children for the promotion of his kingdom.

Ping Ting Chou, Shansi, China.

ELIZABETHTOWN COLLEGE READING CIRCLE

THE meetings of the Missionary Reading Circle were held weekly on Saturday evening throughout the school year. Miss Lydia Stauffer, who is the instructor in the Bible department of the school, was elected by the Circle as teacher for the year. "The Unfinished Task," by James Barton, was used as a textbook. After this was finished a book on the lives and experiences of early missionaries was taken up. The first missionary studied was Judson. His life and experiences were quite interesting.

Several public programs were rendered during the year, in which missionary problems were discussed. The members of the Circle did some practi-

cal work in the way of visiting the homes of widows, of the sick and of the aged; also by keeping in touch with missionaries on the foreign field and praying for their needs. Several letters were received by the Circle from Sister Kathryn Zeigler, of India, who was at one time a member of this Circle.

The members of this band numbered twenty-six. The greatest number present at one meeting was twenty-five, and the average attendance for the year was seventeen. A special offering for mission purposes was taken, and was sent to the Annual Meeting offering lifted at York. The consecration meetings and the lessons studied proved a source of pleasure and spiritual strength to all.

EDITORIALS



A few months ago we made note in the VISITOR that we would like to have the names of all the churches where the VISITOR goes into the home of every family in which our church is represented. We have heard from but one church, definitely, on this subject. The Flora congregation, Indiana, Eld. A. G. Crosswhite, pastor, is the first to merit this recognition, so far as we are informed. That church is therefore "number one" in our records. What church is number two? There must be others. We want to hear from others and will print them in the VISITOR in our "Subscription Honor Roll."

"Lo, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim." Isa. 49: 12.

It is refreshing to us, as well as edifying to our readers, to present this month almost an entire number of the VISITOR from the pens of our China missionaries. The land of Sinim, so long considered by us as the remote regions of the earth, has now come to occupy a place of sympathy and interest in our hearts. And remote tho it is, the messages this month from our beloved workers will increase our sympathy, interest and earnest prayers for and in behalf of the great Chinese giant, just awakened, and now "washing his face."

Our workers in China are now beginning to get their bearings. Much

time must necessarily be taken for getting the language, and, according to Bro. Heckman's article in this VISITOR, it is a difficult language, to say the least. Lungs of leather are almost required to afford breath for the various pronunciations, both flexible and inflexible. The workers sent forth last fall have been almost incessantly at the language and will likely soon be in the interior at their stations.

The articles herein presented emphasize two needs, most strongly: the need for workers, and the vast amount of work to be done. Twelve is a small number compared to the population of this land of Sinim, but twelve with God is a multitude. That is as many in number as the sons of Jacob, and twelve in China will make their influence felt. But listen! One third of the human race lives in China. Every month in that land one million souls pass into eternity. There are one third more people there than in all the countries of Europe combined. It would take something like the letters of one hundred Bibles to represent the men, women and children of that wonderful empire. Sixteen thousand foreign missionaries are needed if there is to be one for every 25,000 of the population. Make of the population of China an army and let them pass you in review at the rate of a thousand a day and they would not pass you in a thousand years. One hundred and sixty years would be needed at last year's rate, to give every person in China even one copy of Scripture portion. To

us God has committed the destinies of the human race. "And I heard a voice saying, Whom shall I send, and who will go for Us?"

It is therefore apparent from the foregoing paragraph that our workers in China have undertaken an enormous task. They have charged against the darkness of a millennium-old empire,—dense darkness; darkness with all that the term can mean, in mind and spirit. Yes, truly, thick darkness. But they are sowing the light, and with their earnest labors in that land, what a springing up of light there soon will be! Beams of light, radiating from the throne of God, penetrating the darkened minds and still darker hearts! Our missionaries enter the darkened walls of homes, black in sin. They point to the Light of the world; their presence brings sunshine and cheer. However great the darkness, however insuperable the obstacles and difficulties by which the workers are faced, the sunlight of God will eventually break thru the darkness and gloom, and Jesus, the Light of the world, will be enthroned.

"For the darkness shall turn to the dawning,
And dawning to noonday bright;
And God's great kingdom shall come
again,
His kingdom of life and light."

While the mission in France at the present time is not accomplishing great results, Brother and Sister Mohler are busy with the language. Bro. Mohler is an optimist, and believes that a day of great religious awakening in France is not far distant. It is remarkable how the enemy of righteousness sows his seed. He makes for the hearts of the boys, the men of tomorrow. In France we are told that there is an organization of boys, numbering upwards of two millions, who have tattooed on their arms, in large print, the letters A. D. signifying Anti Dieu, i. e., against God.

And yet France is considered a Roman Catholic nation. What a commentary on the many centuries of Catholic occupation! What a challenge to organized, persistent, evangelical Christianity! What an outlook for a nation!

Bro. Graybill, writing from Sweden, states that the outlook for the work appears to be hopeful. The members have taken on renewed life since this good brother with his wife appeared on the scene, and much is hoped to be accomplished in that part of the Lord's vineyard in days to come.

September is a busy month in the life of young America. The scene of tidily-clad girls, prim and neat; of whistling boys, bustling along with books on their shoulders; of the school-bell, sounding forth both invitation and warning bodes well. It is marvellous what a school-bell will do for a boy. All this bustle and business is a sign that the activity of the winter, the busy season, has opened. And as this unmistakable sign appears with September will it not be well for pastors, District missionary secretaries, officers of Christian Workers' Societies, and members of mission societies to begin planning and mapping out their campaign of mission study for the winter? Let us do it early this year. Let us make missionary education a paramount issue in the life of our various activities for the winter. The mission rooms stand ready to assist you in every possible way in such a program.

It pains us to hear from India that several of our missionaries are being compelled to do double duty. This is done even at the expense of some of the workers laboring on with furloughs overdue. The work is there to do, the call for new volunteers has not been responded to in necessary numbers, and

this is the natural outcome. It is a burden that rests heavily upon the mission rooms and we trust rests heavily on the shoulders of the church. Especially do we hope that it is a responsibility lying close to the hearts of our young people, well along in their college courses, and those entering college and high school for the first time this year. Always there will be much work, to be sure, but will we allow our India workers to go overworked and thus cause the fields to suffer?

What can be done under such circumstances as these? The Secretary has canvassed the Brotherhood; he has looked and sought in vain. Men are not in sight, or if in sight, are deterred for a reason. We believe the secret lies in the fact that too many are praying the "Go ye" and singing "Here am I, Lord," but are neglecting to live what they sing and what they pray. May this condition be changed speedily and may there be an overplus of applications for service in the far corners of the earth.

We note that, according to the last minutes of the meeting of India's Field Committee, it is decided that each boarding-school, now operating or to be established by our workers, is to be run on the basis of an industrial educational institution. This is thought wise for several reasons: educational value in character building, training for self-support, and economy in mission expenditures. The India Christian must be taught preparation to live as well as to die; to occupy India advantageously as well as to occupy heaven providentially.

Islam seems to be awakening to the value of education. El Azhar, in Cairo, the most important Mohammedan institution of learning in the world, founded A. D. 1000, and having an enrollment of about 12,000 students, is

being modernized. A great Mohammedan university is being started at Benares, India. A Moslem school for Arabic has been founded in Sumatra, and Arabic newspapers are being started in Java. This spirit of awakening is a challenge to Christianity, and Christianity must meet that challenge, face to face, in the fear and love of God.

The last decade shows over 100 per cent advance among Christians in India as compared with less than 8 per cent increase of population. If continued this means a Christian India in less than 100 years.

The English Baptist Mission at Wathen, on the Kongo, was organized in 1889. A report of that date states: "On January 1, 1889, the Christians here met together and formed a church which numbers seven members." This had grown to 1,779 in the year past, with an aggregate school attendance of 2,645, and an average attendance on Sunday worship of 4,542. This church sends out 172 evangelists, only seventy-seven being salaried of 5 fr. (\$1) per month, wholly at its own expense. It reported at the close of a year a balance of more than \$240, after all bills were paid.

Be strong!

We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle; face it, 'tis God's gift.

Be strong!

Say not the days are evil—who's to blame?
And fold the hands and acquiesce—oh, shame!

Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,

How hard the battle goes, the day how long.
Faint not, fight on! Tomorrow comes the song.

The Little Missionary

CHILD-LIFE IN A FAR-AWAY LAND

Minnie F. Bright

(For much of the following article I am indebted to the interesting little book, "Children of China.")

WHEN the boys and girls of China are told about the beginning of the world, they hear a strange and interesting story—stranger than a fairy tale. First of all, according to the story, there was something called "khi," which could not be seen, nor touched, but was everywhere. After a while this "khi" began to turn around like a great invisible top. As it whirled round the thicker part sank downwards and became the earth, while the thinner part rose upwards and became the sky, and so the heavens and the earth were formed. And then came a great giant named "Pwanku." For thousands of years this giant worked, splitting masses of rocks with his mallet and chisel, till the sun, moon, and stars could be seen through the openings which he had made. The heavens grew higher and the earth wider, and "Pwanku" himself grew six feet taller every day. When he died his head became mountains, his breath wind,—his voice thunder, his veins changed into rivers, his body into earth, his bones into rocks, and his beard into stars that stream across the sky at night. And this is the story of the beginning of the world that the children in this far-away land hear.

China is full of superstition, and you will like to hear of some that touch the lives of the boys and girls. When boys and girls are born their fortunes are told. The baby's father gets the child's "eight characters" written down on a piece of paper. Two of the "characters" tell the year, two the month, two the day, and two the hour when the little one came into the world. This fortune-teller, who is very often blind, has a great deal to do with baby's fate. If, for instance, he says that fire enters into its disposition and some one else has a fortune connected with wood, then the child will surely bring bad fortune to that person, for fire burns wood. The people believe what the blind man says, and so the poor little baby is often given away or even put to death. When baby



Chinese Gentlemen, to Be.



Nobody's Boys. "Dying for a little bit of love."

grows older it is supposed to be in danger from wicked spirits, and so little gold idols are put in its cap to frighten away these demons, a favorite figure being that of a roly-poly bald idol, called "Fat Strength." When he gets older, a tiny round tray, food measure, and a pair of scissors are sewed on the front band of its cap for the same purpose. Coins, charms of copper and silver, and little square bags of incense powder, with the names of idols written on them, are also hung round children's necks to keep away the evil spirits.

Forklike prongs stick out from the roofs of the houses to drive away demons. Streets and roads often for no reason turn a sharp corner, and the furrows plowed in the field are awry so that the spirits may lose their way and not come along there to hurt people. They think there are spirits of the door, and spirits under the eaves, and spirits of the rafters and spirits of the bed.

Homes differ as much in China as in other lands. Some are palaces, some are poor huts, some are caves cut into the face of cliffs, some are boats upon rivers, where thousands of boys and girls learn to handle the oar from their earliest childhood. Some are in dusty villages by the roadside, others are set between stairs of green rice-fields upon

mountain slopes, or built upon flat plains among giant millet and other crops.

When the time comes for a boy to go to school, a lucky day is chosen by a fortune-teller, and young hopeful, with his head well shaved, is taken to be introduced to his teacher. In the bundle which he carries as he trots along he has a pen which has a brush, a cake of ink, a stone slab for rubbing down the ink with water, and a set of books. As soon as the new pupil has been taken into school and introduced in the proper way, the teacher asks the spirit of Confucius to help the little scholar with his work. Then the master sits down and the boy bows his head to the ground, beseeching his master to teach him letters. After this a book name, such as Flourishing Virtue, Literary Rank, Opening Brightness, is chosen and given to the lad; for a Chinese boy gets a new name when he goes to school. All parents desire their sons to get an education, yet many of the families are too poor to permit it and then the brightest son is chosen and sent to school. The Chinese people think so much of learning that they say, "Better to rear a pig than bring up a son who will not read."

But alas, for the poor little girl! She must not go to school, for it would spoil

(Continued on Page 310.)

FINANCIAL RREPORT

COMPARATIVE STATEMENT FOR JULY, 1911 AND 1912.

	July '11	July '12	Mar.-July '11	Mar.-July '12	Inc.	Dec.
World-Wide, ...	\$ 839 32	\$1,667 64	\$16,887 43	\$19,999 98	\$3,112 55	
India,	477 07	1,180 47	2,754 05	3,130 00	375 95	
China,	165 48	140 12	1,999 69	405 54		\$1,594 15
Miscellaneous, ..	34 00	6 50	91 01	18 60		72 41
Totals,	\$1,515 87	\$2,994 73	\$21,732 18	\$23,554 12	\$1,821 94	

During July the General Mission Board sent out 210,067 pages of tracts.

CORRECTIONS.

Rocky Ford congregation, Colorado, should have credit in the Conference offering with \$37.35 instead of \$3.73 as we have it. This will decrease the donations credited to loose in the hat, accordingly.

\$10.00 of the amount credited in the Conference offering to York congregation, Pa., should have been credited to Chas. King, York, Pa.

The \$2.00 given by Elder Wm. R. Phillippi and credited to Denver Colored Work in the Conference financial report should have been credited to the Colorado City churchhouse fund. We make the transfer.

In our Conference financial report, Denton congregation, Md., and Green Hill Sunday-school, Denton congregation, were placed under the District of Eastern Pennsylvania. They belong to Eastern Maryland. Denton also should have credit for \$5 given by an individual, but counted as loose in the hat.

FINANCIAL REPORT.

The General Mission Board begs to acknowledge the receipt of the following donations, during July, to the funds entrusted to her care:

WORLD-WIDE.

Ohio—\$1,086.50.
Northeastern District, Individuals.
Estate, Esther H. Baker, \$1,000; A. H. Miller (marriage notice), 50 cents,\$ 1,000 50
Congregation.
Ashland, 3 00
Northwestern District, Congregation.
Sugar Creek, 26 00
Individuals.
S. H. Vore and wife, \$25; Daniel Driver, \$5; J. W. Driver, \$5; Sarah C. Driver, \$5; Hattie E. and Della M. Driver, \$10; Lydia C. Driver, \$2; P. D. Driver and wife, \$5, 57 00
Illinois—\$88.09.
Northern District, Sunday-school.
Lanark, 48 88
Individuals.
An Unknown Friend, Elgin, \$10; L. J. Gerdes, \$5; Daniel Hoffer, \$1.04; Albert Gunder, \$1; Mrs. Eliza Wieand, \$1; Sarah Lair, 52 cents, 18 56
Southern District, Congregations.
Joint missionary meeting of La Place, Oakley, Decatur and Cerro Gordo, 19 65
Individuals.
Nina R. Ashenfelter (marriage notice), 50 cents; J. Kindig (marriage notice), 50 cents, 1 00
Indiana—\$87.70.
Northern District, Congregations.
English Prairie, \$31.20; Pine Creek, \$26, 57 20
Sunday-school.
Bethany, 10 00
Individuals.
Elias Fashbaugh, \$7.50; J. F. Weybright, \$1; L. S. Ober, \$1; D. L. Barnhart (marriage notice), 50 cents, 10 00

Middle District, Individuals.
A. M. Eby, \$2; Andrew Paul, \$1; Miss Anna Lee, \$1; C. C. Kindy (marriage notice), 50 cents; Otho Winger (marriage notice), 50 cents,\$ 5 00
Southern District, Individuals.
Mary J. Stutsman, \$5; John W. Root (marriage notice), 50 cents, ... 5 50
Virginia—\$83.86.
First District, Sunday-school.
Birthdays—Troutville, 12 08
Second District, Congregation.
Pleasant Valley, \$36.47; Sangerville, \$23, 59 47
Northern District, Sunday-school
Beahm's Chapel, 11 31
Eastern District, Individual.
Grady Shumaker, 1 00
Pennsylvania—\$70.89.
Eastern District, Individual.
Edgar M. Hoffer (marriage notice), 50
Southeastern District, Congregation.
Coventry, 29 25
Individual.
A Brother, 4 50
Southern District, Individuals,
Receipt No. 2337, \$3.75; J. C. Grove, \$1, 4 75
Middle District, Congregation.
Spring Run, 4 22
Sunday-school.
Lewistown, 3 25
Individuals.
Susan Rouzer, \$5.50; Phoebe Zook, \$1, 6 50
Western District, Congregation.
Manor, 10 00
Individuals.
Mrs. Hannah Puderbaugh, \$2.50; Harry S. Marsh, \$2; Joseph Holsoption, \$1.42; S. S. Blough (marriage notice), 50 cents; R. T. Hull (marriage notice), 50 cents; W. M. Howe (marriage notice), 50 cents; A. Fyock (marriage notice), 50 cents,-7 92
North Dakota—\$64.55.
Congregation.
Carrington, 4 55
Individuals.
F. D. Saylor, \$50; "B. G.," \$10, .. 60 00
Maryland—\$44.77.
Eastern District, Congregation.
Denton, 29 77
Sunday-school.
Blue Ridge College, 5 00
Individual.
P. M. Radcliffe and wife, 9 00
Western District, Individual.
Mrs. J. L. Vought, 1 00
Kansas—\$18.10.
Northeastern District, Individual.
J. M. Blough (marriage notice), ... 50
Southeastern District, Sunday-school.
Grenola, 10 10
Southwestern District, Individuals.
J. C. Cromer, \$4.50; Katie Yost, \$3, 7 50

Missouri—\$28.82.

Northern District, Sunday-school.	
Rockingham,	24 82
Individual.	
John H. Bowman,	4 00

West Virginia—\$20.28.

First District, Congregation.	
White Pine,	2 28
Sunday-school.	
Top of Allegheny,	7 00
Individuals.	
Joseph Rembold—Maple Spring, \$10; Mrs. Bertha Thurmond, \$1,	11 00

California—\$16.10.

Northern District, Individuals.	
J. S. Brower, \$4; D. R. Holsinger (marriage notice), 50 cents,	4 50
Southern District, Congregation.	
Holtville,	8 60
Individual.	
A Sister,	3 00

New Mexico—\$13.83.

Sunday-school.	
Dexter,	13 83

Minnesota—\$11.05.

Congregation.	
Winona,	9 50
Individuals.	
D. H. Keller (marriage notices), \$1; Bernice Ashmore, 55 cents,	1 55

Oregon—\$10.50.

Congregation.	
Ashland,	10 00
Individual.	
J. A. Royer (marriage notice), ...	50

Washington—\$6.50.

Individuals.	
Mother and Boys, \$5; "D. L. R.," \$1; C. E. Holmes (marriage notice), 50 cents,	6 50

Iowa—\$5.50.

Northern District, Individuals.	
J. D. Gnagy, \$3; E. J. Beeghley, \$1,	4 00
Middle District, Individual.	
J. D. Haughtelin (marriage notice), Southern District, Individual.	50
Lydia L. Niswander,	1 00

Louisiana—\$5.00.

Individuals.	
M. S. Bolinger, \$4; Olin Parsons, \$1,	5 00

Oklahoma—\$3.00.

Individual.	
Isaac Williams,	3 00

Michigan—\$1.00.

Individual.	
Miss Amanda Wertenberger,	1 00

Wisconsin—\$1.00.

Individuals.	
Mr. and Mrs. J. E. Zollers,	1 00
Unknown,	60

Total for the month,\$ 1,667 64

Previously reported, 18,332 34

For the year so far,\$19,999 98

INDIA ORPHANAGE.**Virginia—\$82.62.**

First District, Sunday-school.	
Troutville,	20 00
Second District.	
Bridgewater Mission Band,	20 62
Northern District, Christian Workers.	
Cedar Grove,	32 00
Eastern District, Individual.	
Mrs. A. C. Jennings—Richmond, ...	10 00

Ohio—\$83.79.

Northeastern District, Sunday-school.	
Wooster,	35 00
Northwestern District, Sunday-school.	
Primary Class—Hickory Grove, ..	7 79
Individual.	
Geo. S. Throne,	16 00
Southern District, Sunday-school.	
Brookville,	20 00
Individuals.	
J. R. and Maggie B. Halladay, ...	5 00

Indiana—\$62.00.

Northern District, Sunday-schools.	
Solomon's Creek, \$24; First church, South Bend, \$3; Bethany, \$20,	52 00
Middle District, Aid Society.	
North Manchester,	10 00

Pennsylvania—\$59.94.

Eastern District, Sunday-school.	
Indian Creek,	16 00
Southern District, Sunday-school.	
York,	23 94
Middle District, Aid Society.	
Lewistown,	20 00

Illinois—\$50.35.

Northern District, Sunday-school.	
Home Dept.—Franklin Grove, ...	34 35
Southern District, Sunday-school.	
Organized Classes—Oakley,	16 00

Kansas—\$50.00.

Northeastern District, Sunday-schools.	
Ramona, \$20; Vermillion—Richland Center, \$20,	40 00
Southwestern District, Individual.	
Mrs. T. N. Carter,	10 00

California—\$40.00.

Southern District, Sunday-schools.	
El Centro, \$20; Primary Dept.—Lordsburg, \$20,	40 00

Nebraska—\$30.48.

Sunday-school.	
Bethel,	30 48

Idaho—\$20.00.

Sunday-school.	
Twin Falls,	20 00

Maryland—\$20.00.

Middle District, Sunday-school.	
Pleasant View,	20 00

Oregon—\$20.00.

Sunday-school.	
Portland,	20 00

Michigan—\$8.00.

Sunday-school.	
East Thornapple,	8 00

Colorado—\$5.00.

Western District, Christian Workers.	
First Grand Valley,	5 00

Iowa—\$5.00.

Southern District, Sunday-school.	
South Keokuk,	5 00

Missouri—\$5.00.

Middle District, Sunday-school.	
True Blue Boys' Class—Kansas City,	5 00

Total for the month,\$ 542 18

Previously reported, 1,346 61

For the year so far,\$ 1,888 79

INDIA MISSION.**Maryland—\$59.82.**

Eastern District, Congregations.	
Frizzelburg, \$11.25; Washington, \$10.81; Monocacy, \$10.50; Mt. Airy, \$8.94; Beaver Dam, \$8.69; Woodberry, \$6.50; Fulton Avenue, \$3.13,	59 82

Virginia—\$36.00.

Second District, Congregations.	
Beaver Creek, \$33; Pleasant Valley, \$2; Sangerville, \$1,	36 00

Pennsylvania—\$23.87.

Southern District, Sunday-school.	
Mechanicsburg,	20 67
Middle District, Sunday-school.	
Lewistown,	3 20

California—\$2.10.

Southern District, Congregation.	
Santa Ana,	2 10

Michigan—\$2.00.

Individual.	
J. H. Andress,	2 00

Total for the month,\$ 123 79

Previously reported, 416 86

For the year so far,\$ 540 65

INDIA HOSPITAL.

Michigan—\$500.00.

Individual.	
Daniel Shopbell,	\$ 500 00
Total for the month,	\$ 500 00
Previously reported,	7 00
For the year so far,	\$ 507 00

INDIA WIDOWS' HOME.

Virginia—\$10.00.

Eastern District, Individual.	
Mrs. A. C. Jennings—Richmond, ..	\$ 10 00
Total for the month,	\$ 10 00
Previously reported,	44 56
For the year so far,	\$ 54 56

INDIA NATIVE SCHOOLS.

Iowa—\$4.50.

Middle District, Sunday-school.	
Old Sisters' Class—Panther Creek, \$	4 50
Total for the month,	\$ 4 50
Previously reported,	134 50
For the year so far,	\$ 139 00

CHINA MISSION.

Idaho—\$30.00.

Congregation.	
Boise Valley,	\$ 30 00

Ohio—\$27.70.

Northeastern District, Sunday-school.	
Canton,	12 70
Southern District, Congregation.	
Rush Creek,	5 00
Individual.	
A Brother—Dayton,	10 00

Oregon—\$8.71.

Congregation.	
Williams Creek,	8 71

California—\$5.00.

Southern District, Congregation.	
Santa Ana,	5 00

Michigan—\$5.00.

Individual.	
J. H. Andress,	5 00

Indiana—\$5.00.

Northern District, Individual.	
Salome Hoke,	5 00

Colorado—\$4.20.

Western District, Congregation.	
Mt. Garfield,	4 20

Pennsylvania—\$1.00.

Western District, Congregation.	
Manor,	1 00

Kansas—\$1.00.

Southeastern District, Individual.	
A. Wampler,	1 00

Total for the month,	\$ 87 61
Previously reported,	132 72

For the year so far,	\$ 220 33
----------------------------	-----------

CHINA ORPHANAGE.

California—\$41.51.

Southern District, Sunday-school.	
Glendora,	\$ 41 51

Kansas—\$10.00.

Southeastern District, Individual.	
Receipt No. 18088,	10 00

Ohio—\$1.00.

Southern District, Individual.	
A Sister,	1 00

Total for the month,	\$ 52 51
Previously reported,	132 70

For the year so far,	\$ 185 21
----------------------------	-----------

CHINA FAMINE.

Indiana—\$5.00.

Southern District, Individual.	
Mary J. Stutsman,	\$ 5 00

Oregon—\$3.00.

Sunday-school.	
Bandon,	\$ 3 00

Pennsylvania—\$2.50.

Western District, Individual.	
Mrs. Hannah Puderbaugh,	2 50

Total for the month,	\$ 10 50
Previously reported,	283 33

For the year so far,	\$ 293 83
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JAPAN MISSION.

Ohio—\$1.00.

Southern District, Individual.	
Sara Bigler,	\$ 1 00

Total for the month,	\$ 1 00
For the year so far,	1 00

CUBA MISSION.

Indiana—\$5.50.

Middle District, Congregation.	
Eel River,	\$ 5 50

Total for the month,	\$ 5 50
Previously reported,	5 00

For the year so far,	\$ 10 50
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DENVER COLORED.

Pennsylvania—\$417.93.

Wm. L. Bechtel, 50 cents; Yellis Cassel, \$10; Chas. M. Booz, \$2; John B. Shisler, \$5; B. M. Booz, \$5; J. S. Shelly, \$2; Sallie Price, \$2; August Quinque, \$2; Katie A. Price, \$2; Susan Price, \$1; A. Brother, \$1; W. H. Price, \$2; A. H. Nyce, \$1; W. G. Nyce, \$1; Mary Harley, \$1; Rosa L. Young, \$5; B. N. J. Halterman, \$5; Frank D. Moyer, \$5; John K. Ziegler, \$5; I. S. Bucher, \$1; Joseph M. Cassel, \$2; J. P. Koch, \$2; H. P. Moyer, \$2; Aaron H. Moyer, \$1.50; Priscilla Stauffer, \$1.50; Floy Crouthamel, \$1; Anna Brunner, \$3; Martha Crouthamel, \$2; Jacob A. Price, \$5; Horace Ziegler, \$5; Sarah Alderfer, \$25; William Delp, \$1; Norman Clemens, \$1; Ella Keyser, \$1; Willing Workers—Indian Creek, \$5; David Cassel, \$1; William Nice, \$2; Elmer Moyer, \$2; Benjamin Moyer, \$1; M. M. Price, \$1; Anna Cassel, \$2; Edwin Syer, \$1; A Friend to the Colored Race, \$1.20; Grace T. Moyer, 20 cents; Francis Taylor, 10 cents; Reithmyer Sisters, \$1.50; Geo. H. Light, 75 cents; Harry Moyer, 25 cents; Sarah Nice, \$2; A. S. Snyder, \$1; David Cassel, \$1; Frank Munzinger, \$3; Cassel Sisters, \$5; Sallie N. Wolf, \$2; Alice F. Kratz, \$5; Edwin Halterman, \$1; F. H. Schwartz, \$1; John Frick, \$1; Hillery Crouthamel, \$5; A Sister, \$1; P. M. Frederick, \$5; Ella S. Moyer, \$2; Emma J. Moyer, \$5; A. A. Delp, \$1; F. P. Cassel, \$10; Amanda Kratz, \$1; J. M. Booz, \$1; Katie Moyer, \$1; Art Rosenberger, \$1; J. H. Fosbenner, \$1; Lavina Kratz, \$1; J. Y. Heckler, \$1; J. W. Rosenberger, \$1; Jacob H. Crouthamel, \$5; Emma K. Hunsberger, \$1.50; Amanda Fretz, 50 cents; Milton C. Landes, \$2; B. A. Groff, \$2; J. C. Dettra, \$25; Alvin Landes, \$5; John B. Dettra, \$10; A. C. Landes, \$10; Royersford church, \$10.25; Ella Carl, 25 cents; Elmina S. Price, \$10; Alvin Harley, \$5; Degler Sisters, \$5.50; Jesse C. Ziegler, \$5; Sam F. Gottshall, \$10; Levi C. Ziegler, \$2; Horace S. Geisinger, \$1; John Ziegler, \$3; Rein Gottshall, \$1; S. H. Price, \$1; Wm. Y. Johnson, \$2; Albert H. Gottshall, \$1; Joel C. Freed, \$1; A. W. Zollers, \$2; I. L. Detwiler,

\$1; A. J. Warner, \$5; E. E. Hoffman, \$2; I. F. Cassel, \$1; Isaac Y. Cassel, \$1; Joseph N. Cassel, \$2; John G. Funk, 75 cents; Maurice Rinehart, \$1.18; C. E. Henzey, \$1; F. P. Hunsberger, \$1; Milton High, \$10; Martha T. and Allen High, \$10; A. K. Kulp, \$2; Ella I. Fry, \$1; W. E. Harley, \$10; Ida K. B. Hetric, \$10; Edward Leopold, \$5; W. W. Kulp, \$2; W. Brower, \$1; Mrs. Anna Brower, \$2; Parkerford church, \$7.50; Rebecca Dagler, \$5; Nathaniel Yoder, \$1; Rebecca K. Yoder, \$1; Martha Rentschler, \$1; Timma Rentschler, 50 cents; Henry Miller, \$1.50; Esther Naftzinger, \$1; Rebecca Chirst, \$3; Susan Reber, \$2; Edwin S. Ernst, \$1; Louisa Kemmerer, \$1; S. S. and Barbara Beaver, \$1; J. C. Reber, \$5; Daniel H. Reber, \$5; Hettie Stoudt, \$1; Emma Kline, \$1,\$ 417 93
Illinois—\$68.50.

D. L. Heckman, \$25; G. Cornelison, \$1; D. H. Garst, \$5; Levi Brubaker, \$1; G. W. Mertz, \$5; Mary Mertz, \$1; J. F. Snell, \$5; A. M. Stead, \$1; S. J. Gates, \$1; J. S. Blair, \$2; Doran Brubaker, \$1.50; Barbara Harnly, \$1; W. B. Fahs, \$5; U. M. Miller, \$2; J. M. Miller, \$2; A Brother, \$5; G. W. Blocher, \$5, 68 50
Iowa—\$10.00.

J. D. Brower, \$5; C. L. West, \$5, 10 00
Indiana—\$10.00.

West Goshen Aid Society, 10 00
California—\$8.00.

E. W. Pratt, \$5; Josephine Knee, \$3, 8 00
Nebraska—\$7.50.

Wm. H. Thomas, \$5; H. E. Thomas, \$2.50, 7 50
Oregon—\$5.00.

Geo. C. Carl, 5 00
Michigan—\$0.50.

Amanda Wertenberger, 50

Total for the month,\$ 527 43

Previously reported, 1,338 89

Total,\$ 1,866 32

Less correction, 2 00

For the year so far,\$ 1,864 32

COLORADO CITY CHURCHHOUSE.

Kansas—\$29.50.

Frank Sargent, \$27; H. L. Brammel, \$2.50,\$ 29 50

Total for the month,\$ 29 50

Plus correction, 2 00

For the year so far,\$ 31 50

CHICAGO SUNDAY-SCHOOL EXTENSION.

General Fund.

Indiana—\$10.00.

Bethany Sunday-school,\$ 10 00

Virginia—\$5.33.

Charles E. Miller, 5 33

Pennsylvania—\$3.20.

Dry Valley Sunday-school, 3 20

Total for the month,\$ 18 53

Previously reported, 207 64

For the year so far,\$ 226 17

CHILD-LIFE IN A FAR-AWAY LAND.

(Continued from Page 306.)

her and make her proud and she would not want to sew and cook any more, and so few girls are given the privilege. Yes, the poor little girls of China many times come as a disappointment to their par-

ents and grandparents and they cannot help but know it, and they have many unhappy days before them. A foreigner one time asked a Chinese mother the name of her little one, and she replied, "Not Wanted." They called her Not Wanted because she was a little girl.

Some of the names given to babies sound strange: Dust-Pan, Pock-Marked Boy, Winter Dog and One Hundred Ten. Ugly names are sometimes given in the hope that the spirits may think that babies so called are not worth bothering with, and thus may leave them to grow up unharmed. In the same way an earring is put in a little boy's ear and he is called Little Sister, to make the demons imagine he is only a girl and not worthy of their notice.

But a better day is dawning for the Chinese children in this far-away land. In many, many places both the boys and the girls are being told the true story of the beginning of the world, not only by the missionary, but many native Christians are teaching the gospel story, and superstition is giving way to truths of life and light. And instead of being homes where idols are worshiped there are now many Christian homes dotted all over this land. And then, too, there are girls' schools where the girl stands an equal chance with the boy. And now the fathers and the mothers are taught to love the baby girl as they do the baby boy. And we are glad to be in this far-away land to help the fathers and mothers, the boys and the girls to live better lives.

*Ping Ting Chou, Shansi, China,
July 12, 1912. ❀ ❀*

There are 80,000 college men in eighteen different countries in voluntary Bible classes. The members of Baraca Bible classes numbered 350,000 young men last year. The Sunday-schools of the world show 28,011,199 persons out of more than fifty nations studying the Bible.

FINGER POSTS

ON LIFE'S HIGHWAY

By JOHN T. DALE

A BOOK FOR EVERYBODY

One of the most admirable attainments in the world today is SUCCESS. What an honor it is to a man or woman when it is said of him or her: "There is a successful career"! All the world honors the man who has pulled himself up through the multitudinous temptations and pitfalls and the thousands of obstructing and degrading influences of life and can at last stand on the pinnacle of fame and be happy and contented.

Just as the traveler on a country road needs some "finger posts" to guide him to his destination, so on life's highway the traveler must have finger posts to keep him on the right path. Our new book entitled "Finger Posts on Life's Highway" shows how to succeed in life. It is just the book to guide young and erring feet. Not only that, but it contains counsel and warning for maturer minds, and calm and soothing reflection for the aged.

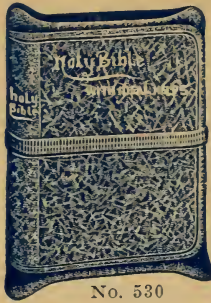
Would you want your young son or daughter to be led astray by the alluring attraction of a worldly, sinful life? Would you want your old and feeble mother to pass the remaining years of her life sad and comfortless? Would you yourself want to make some mistake now that might cause you untold misery in the future? If the answer to these questions is "No!" then read this book written by a man who has spent many years right in the midst of the busiest life of our busy country. Coming from a country home to a great metropolis, the author of this book has seen the growth and development of successful careers, the overthrow of great financiers and fortunes, and the accumulation of great wealth by men of humble beginnings.

The book contains 620 pages of maxims of wisdom, words of caution, warning and comfort. As a book for a family library it is indispensable. It is bound in cloth, and profusely illustrated. Will be sent postpaid to any address for \$1.50.

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Brethren Publishing House

Elgin, Illinois



No. 530

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As a Bible for convenience in size and weight, with print that is easy to read, and containing ideal helps for the student this has no peer. It is self-pronouncing, the proper names being divided into syllables with accent marks and the vowel sounds indicated by diacritical marks, accompanied by a key to pronunciation. The text is copiously illustrated with colored pictures.

Specimen Page of the New Nonpareil Bible

S. LUKE, 1.

The angel's promise to Zacharias.

the world, and preach the gospel to every creature.

16 He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.

17 And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if

they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

Some of the most useful helps are the following: Table of weights and measures, table showing which of the patriarchs were contemporary with each other, of kings and prophets of Judah and Israel, arranged in parallels, of the geology of the Bible Lands; summaries of the characteristics of the books of the Old and New Testaments, of the parables and miracles. It also contains a harmony of the four gospels, a tabular memoir of the life of St. Paul, and biographical sketches of the twelve apostles, an index of texts for Christian Workers and 120 pages of revised questions and answers on the Old and New Testaments; also a set of fifteen maps, and other valuable features not here mentioned.

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DO YOU KNOW?

You know that a few years ago the papers spoke of Japan taking possession of Korea. You know in a general way where Korea is, but what do you know of the country and the people, of their life and religions? Their examples in consecration since the advent of Christianity would put to shame many in our own land. A little book, "Korea, The Land, People and Customs," will put this information into your hands. It is written by Geo. Heber Jones, President of the Biblical Institute of Korea.

You know that Bro. Mahan has written of religious conditions in Cuba. In common with Cuba, South America was settled by Spanish Catholics. You who have read the history of that church will know to what extent it brings modern civilization. A brief but intensely interesting book on that part of the world as a problem for missionary workers is "South America, A Mission Field," written by Bishop Thomas B. Neely, now of Buenos Aires.

You know of the present revolution in China. Of the overthrow of the old rule which was a ruling for the rulers and the establishment of a rule for the people. But can you trace the movement to its source? The enlightening of China was at the mission schools. A view of the land and people is found in "China and Methodism" by Bishop Bashford. Some of the problems which they met are to be met by our own missionaries.

"The Way of the Lord Prepared" is a book sketching the events leading to the present foreign mission movement. Beginning with the prophecies of the Messiah and down through the ages the greatest of all movements is traced. It is written by A. B. Leonard, Secretary of the Missionary Society of the M. E. Church.

The above books may be ordered at a cost of only 35 cents per volume or \$1.25 for the set of four. All orders should be sent to the

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

THE MISSIONARY VISITOR

THE
FIELD IS THE WORLD

I AM
A WORKER

GO YE

Vol. XIV

OCTOBER, 1912

No. 10



Yuli's Leading Warrior, Africa.
From "Regions Beyond."

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

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The third Wednesday in April, August and December.

Address all communications to the

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Elgin, Illinois, U. S. A.

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Wonderfully Refreshing

In the steady search for workers for the mission field, and finding so many bright, well-educated young brethren and sisters who are suited for the field, but who do not offer to go for one reason or another—perhaps most of which will not stand the test before God—in finding here and there children who would go but their parents discourage, often forbid their going, it is wonderfully refreshing to receive the following letter. And may I say that while I have received some letters expressing hope that their children will go when old enough, never before did I receive a letter like the following:

“ Aug. 12, 1912.

“ Dear Brother Royer,—

“ We have two children who have offered themselves to the Lord for the work of the world-wide mission field, which is in harmony with our prayers. They are [a daughter], 23, and [a son], age 21. They were members of the Church of the Brethren since the ages of twelve and ten, respectively. They graduated from a four years' course of the High School, May, 1909. The Lord willing, they will be graduated from the University of, with a B. A., June, 1913. They are desirous that the Mission Board now consider them theirs, and hereafter offer them further suggestions as to their fullest and best preparation for efficient work. Both learn readily, and apply themselves diligently to any work assigned them.

“ Believing that our Father will hear this, our humble prayer, we are,

“ Your humble servants,”

(Signed by father and mother.)

The father has been an active church worker, a devout student of the Word, and his spiritual messages have been so frequent in our church periodicals that were I to give the name of the family thus bearing fruit for the Lord they would be known East and West over the Brotherhood.

Praise the Lord for such homes and for such consecrated parents, who so cheerfully return their children, so Hannah-like, to the service of the living God! How much better than the average pursuit to which so many turn their hearts and hands!

The Missionary Visitor

Volume XIV

October, 1912

Number 10

GLIMPSES OF SOUTH AMERICA

N. M. Albright

Note: The following letter, written from South America by Bro. Albright and addressed to the General Mission Board, is here printed, in part, and we believe will prove of unusual interest. Bro. Albright is in South America at the present time.—Ed.

Villa Nueva, Cordoba, Argentina,
8-6-'12.

Dear Brethren of the General Mission Board:

To some of your number I am known personally; to others, possibly not at all; and yet, being fellow laborers in the great work which our Master has begun and is since perfecting, I feel that we are not strangers. On August 19, 1911, I, in company with Bro. B. S. Trostle, of McPherson, Kans., left New Orleans for Colon, Panama. After spending some time at the canal we took passage on a small boat and sailed for the uplands of Panama, a distance of some three hundred miles by water. After landing at a small port near David we spent the greater part of three weeks in the province of Cherokee. There are many things of interest that might be said of this part of Panama, but I must not attempt even roughly to sketch what we enjoyed there; the rolling pasture lands, the herds, the dense timbers, where the sun is hidden from the sight of the traveler for hours at a time; the mountains covered with vegetation; the hundreds of streams,

sparkling clear as crystal (I forded some twenty-five in a half day's ride); the coffee plantations, the natives in their thatched-roof houses, built from cane; these things, with as many other equally interesting subjects, made our stay there one of keenest interest and unusual enjoyment.

I should have said that Bro. Trostle had taken a route very similar to the one which we followed, a year previous; and to him and his experience and acquaintances along the way I am deeply indebted for much of the pleasure which I extracted from the trip. Here I must forbear saying more regarding our stay in the little republic.

Next we landed at the port of Callao, visited historic Lima, climbed the Andean Cordilleras, via the Callao-Oroya Railroad, and did some riding on the eastern slope of the mountains. One experiences much the same conditions here that he finds in crossing the Rockies in parts of the States; from semi-tropical vegetation into the midst of a whirling blizzard is but a matter of a few hours. On our return to Lima we spent a very precious hour with Dr. Wood, of the Methodist Fraternity, who is a pioneer missionary in South America. After taking leave of Callao we remained aboard ship until Valparaiso was reached. This place, and also

the capitol of Chile, which we visited, were so interesting that we regretted the early leave which we were obliged to take. Our second crossing of the Andes was not at so great a height as the former, but a heavy storm in the upper zone buried the track beneath several feet of snow, which the workmen had scarcely removed when an earthquake of short duration shook the ground sufficiently that great avalanches rushed down the sides of the rocky peaks, carrying with them snowsheds, rails, road-bed and all, in places. This caused us some delay. Once, however, the ridge was crossed, we soon found ourselves within the temperate zone, and surrounded on every side by scenic beauty.

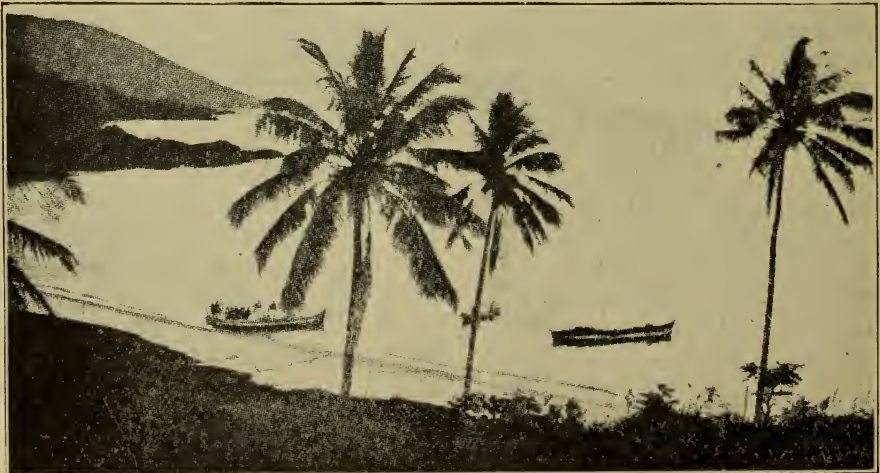
The Andes, though almost devoid of timber, shrubbery or vegetation, are rich in the picturesque beauty of their craggy nakedness.

Our first stop in Argentina was at Mendoza, in the province of the same name. The city and surrounding district are sustained almost entirely by irrigation, and are the center of the grape-culture industry. Our stay here was short. We crossed the province of San Luis, and arrived at Rio Cuarto, in Cordoba. This is the city where Bro. Yoder, of the Progressive Brethren, is working. Almost a fortnight we spent in his home, and a more kind or more Christian-like welcome than we received would be difficult for me to imagine. Bro. Yoder and his wife are tireless workers, and although they have met with many discouragements, their persistent efforts are winning out, and I have been lately informed by Mrs. Webb, an associate worker, that they are soon to begin the construction of a house of worship. A few weeks ago I was invited to attend their communion, but was sorry that I was unable to do so. I believe they have a membership of about twenty; this the result of something less than three

years' work. The difficulties, however, that they have encountered at their place of work are not to be met with in anything like the same force in many other places. Rio Cuarto (or Fourth-River) is an old town, and one of the strong seats of Romanism. Every inch of the way where the missionaries have prospered there had to be fought for; open opposition, press-slander, personal insults, disturbances at services, all of these things were encountered and endured, and in spite of them all Protestant Christianity is getting a firm grip. But at Villa Maria, a thriving little city but a few leagues to the northeast, conditions are entirely different. For several months I have been making my home with C. A. Ulrey, who is also from the States and a former student at Mt. Morris College. We often speak of the ones who have done work at this school as well as at McPherson, at which place Mr. Ulrey is also well acquainted. Mr. Ulrey's home is in Villa Nueva, a small village just over the river from Villa Maria. The former is one of the oldest settlements in the province, has very little business or thrift and is decidedly Roman Catholic. The latter has sprung up during recent years, is a railroad center and quite enterprising for this country. Knowing this, you will of course at once realize that Romanism has lost much of her influence in this place; the people are much more liberal-minded: in fact, so much so that many of them wish to appear to be non-religious. During the first part of the present year the Plymouth Brethren, who in so many ways are not unlike our own Fraternity, conducted a protracted meeting at the above place. The services were held in a large tent, near the center of the town, and were exceptionally well attended; better interest I think I never saw manifested at home. The preaching was done by several different Brethren, who volun-

teered their services, some of them coming from towns a hundred miles distant. Since then a mission hall has been built, and a few have been admitted to church fellowship; others have applied for baptism, but the workers are careful about having their applicants well instructed, and have asked them to pray over the matter that they may be thoroughly conscious of the step they are taking. In addition to the regular Sunday services, they have a prayer-meeting, Sunday-school, Bible class, and during the warmer months, an outdoor service. Very little opposition has been encountered here from the Roman church; aside from a small pamphlet printed and circulated denouncing Protestantism, and a personal visit from the priests to some who had been attending the services, warning them that purgatorial judgments awaited all Catholics who would countenance such gatherings, little opposition has been met with. I have met and formed the acquaintance of quite a few of the Plymouth Brethren, and have nothing but praise for their conduct and their work in general. I have met the secretaries of both the American and British Bible Societies, have spent several days with missionaries

who have been in this land the greater part of twenty years, have done some traveling in eight different provinces of the republic, a few hundred miles having been made by stage, horseback and auto, have spent some time in the homes of the natives, and in addition have consulted with not a few men of finance; and whilst it would be the height of presumption for one who has been here such a short time to imagine that he knows much of the country, yet on the other hand there are some facts which are patent. First, Argentina has a variety of climates, many of which are delightfully healthful. Second, she is one of the leading agricultural nations of the world, and is fast becoming the leading purveyor of bread and meats to the European continent. Third, she has multiplied thousands of leagues of fertile land yet unworked, though not unclaimed. Fourth, many of these unsettled districts are being threaded with railways, and along these lines the country is giving birth to villages, towns, cities, by far the greater number of which are without a Christ as the Protestant world knows Him. Fifth, there are scores of opportunities to establish missions in many of these places, which would soon



From "South America."

Along the Seashore, East Coast of South America.

thrive, become self-supporting and aggressive. On the other hand, the land is not without its drawbacks. In many parts, moisture is uncertain; there is danger of the langostas (locusts) taking the growing crop in sections; much of the land is owned and held in large tracts, with an indisposition on the part of the holders to sell except at fabulous prices. A very common method of disposing of the large holdings is for the owner to colonize the lands. Once the colonists have arrived, he grants them a small credit, they trade at his stores, build their own brick or mud houses, the results of their labors, whether from the timber or fields, are held by him in payment of their obligations, and many of the more unlearned and ignorant find themselves, after a few months' hard work, to be virtual slaves of the landlord. A few days ago I was visiting a newly-formed colony in the Chaco Province; the acting manager fairly outdid himself in attempting to make my stay a pleasant one. I allowed him to worm from me the information that I might be induced to buy some land if the outlook was favorable, and he at once began telling me of the lands they were selling to the colonists at sixty pesos per hectare, or approximately \$10.50 gold, per acre. But when he found that I had information regarding the country and prices, equal to his own, he spoke of cutting the selling price in two, and after spending a few days in the vicinity I found that plenty of choice land, both wooded and prairie, could be bought for less than twenty pesos per hectare. This is but a very common instance of the advantage taken by those who are owners of immense tracts of land; fraudulent titles, cutthroat contracts, uncertain surveys are some of the others. I give one instance of the latter. Imagine five square leagues of land lying in a single stretch. The dimensions would be approximately three miles

wide and fifteen miles long. A. owns league one and two, B. owns four and five; through an agent whose headquarters are in Buenos Ayres, league three is sold to a third party, who is none too well acquainted with prevailing methods there. He makes a payment of one-half the purchase price, and with a shipment of implements and horses, arrives to begin work in earnest upon his property, only to find that A. and B. have entirely extended their lines across league three, and that a litigation is now pending in the courts regarding the placing of their dividing line. The third party finds that his property has disappeared from the map as completely as if the earth had opened her mouth and swallowed the farm and then overlapped her jaws in closing. For the owner to attempt to win his rights by lawing would be financial suicide. Of course the action of A. and B. in the courts is only a pretense. They simply pay some attorney a few thousand pesos to hold the case as a decoy. This case, with many others that I could speak of, is not an imaginary one, but an actual happening such as occurs frequently. Among some of the other undesirable conditions existing here one might mention an inferior banking system (a bill is now before the senate for the improvement of this), excessive import duties on articles not produced or manufactured in the republic, and the marked difference between the man who works and "gets worked" and the man who does not.

Another issue I will mention and then I shall leave off with this part of the letter. Almost all English-speaking Christians with whom I have conversed, have told me that their greatest drawback in this country was the conduct and deportment of their fellow-countrymen, who have come here for the express purpose of acquiring possessions, or because it was better for

their "health" here than in the home land. Scores of instances which prove the truth of their statements have come under my notice.

But I must hasten to close this letter; though I have not yet begun to make mention of the many things which call loudly to the sojourner in this land: the broad, rolling prairies; the immense tracts of land cultivated to alfalfa, where multiplied thousands of cattle and horses are standing knee deep in the rich, juicy forage; the extensive fields of wheat, now a rich green, but at harvest time turning in reality to a harvest of gold; the wide expanses of land devoted to the growing of flax, which fields, when in bloom, form an ocean of blue, stretching on

and on past the compass of the human eye, and in extent seem equaled only by the azure blue of the vaulted dome above; the corn fields, the timber belts in the north, the prairie lands in the northeast, which I have lately visited, where deer, gama, and guanaco roam in herds, where the surveyor's chain has not yet been stretched, and where the ostrich, robed in his rich plumage, stands guard over his nest, and frustrates the attempt of the wily fox, who is anticipating a rare feast—these things, with many others, I neither have the time to relate, nor you to listen to.

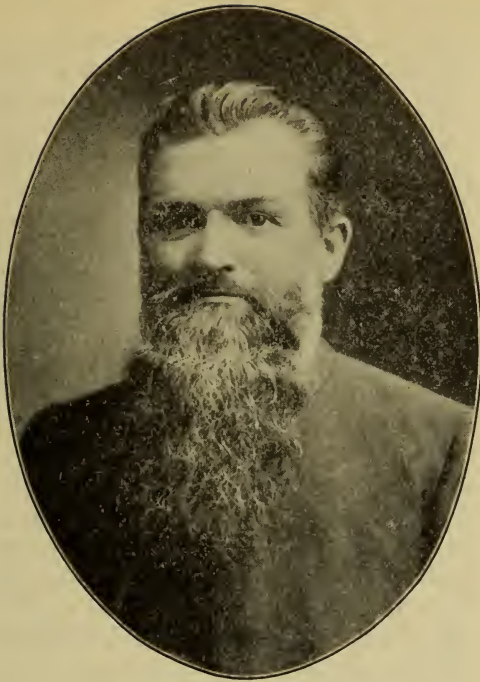
In a word, I am decidedly in favor of beginning missionary work in this land.

HIRAM WILLIAM KRIEGHBAUM

September 18, 1846 -- June 11, 1912

WILLIAM KRIEGHBAUM was of sturdy German stock and a prosperous farmer living near Akron, Ohio. He was a Lutheran in church relationship and sought to instill a devout spirit in all his children. His wife, Rufina Markel, also was of German descent and a devout Christian of the United Brethren church. To them were born two sons and four daughters. Hiram was the eldest son. From the farm in Ohio the family moved to another near Elkhart, Ind., arriving there on April 1, 1852. The country was new; plenty of wild game; the Lake Shore Railroad had preceded them but a year and the shriek of the engine whistle was not familiar. But few stores gave small enterprise to the little village of Elkhart. In this new country sickness was very common. During the fall of 1855 typhoid fever broke out in the family and three of

the children, including Hiram, had it. Then the mother, also, took sick, and she passed over March 16, 1855, and left a broken-hearted family. The father was tender to his little ones and kept them together. Besides farming, the father was a blacksmith by trade and that imposed still heavier burdens on Hiram on the farm, but he was equal to them. In the winter he attended district school in the Baugo school-house, some winters three months and others four months, until he was eighteen. At twenty, while back in Ohio on a visit, he attended a musical institute and had his ambition stirred to be a leader of music. He not only became a leader in his own community, but his fame went farther and he answered calls from adjoining counties. He enjoyed this service to his fellows and grew rapidly into leadership and influence in a large circle.



Elder Hiram W. Krieghbaum.

When about twenty-five years old, through marriage he left his parental roof and settled on a farm near South Bend, Ind. At the time the city had a population of about 7,000 (now 63,000), and through having a large milk route he learned to know nearly every family in the city. Diligence marked his every day; his farm produced well; his milk route was profitable, and Hiram increased in goods rapidly. It was only a few years (1879) until he was able to purchase a good farm of 355 acres south of South Bend. He also had a sawmill and the combined interests made him plenty of work and a good income. But he was equal to the hardest task of labor, enjoyed it, and was genial with those with whom he dealt and soon enjoyed a large circle of acquaintances. Finally, in 1895, they retired from the farm, and built for themselves a splendid home on Vistula Avenue, in the Wenger addition to South Bend. This home overlooked the St.

Joseph River, and beyond a beautiful river bottom. Here Bro. Krieghbaum resided until his death. In 1900 he was elected treasurer of the Wells-Krieghbaum Mfg. Co., their product being extension and parlor tables. Preferring a less strenuous life, in a few years he resigned and devoted himself more fully to his own affairs and the progress of the congregation over which he was bishop.

On April 4, 1871, he was married to Marietta W. Wenger, the only daughter of Martin L. Wenger, a pioneer of northern Indiana who once owned the 160 acres on which a part of South Bend is located. Bro. Wenger was a brother-in-law of Henry Studebaker, the founder of the Studebaker Wagon Manufacturing Company of international fame. Hiram's home was blessed with three children,—Ivo, the eldest, who lived till August 14, 1899, and left a widow and three sons; Hiram C., living in South Bend and engaged in the undertaking business; and Mrs. Christina Rosenberger, in Syracuse, N. Y. Her husband is a son of Dr. A. S. Rosenberger, of Covington, Ohio. In all there are five grandchildren, all sons, in the family.

The influences of his pious home prompted Hiram to be catechised and received into the Lutheran church when he was fifteen years old. Later he sought closer fellowship with Christ and was baptized by Bishop P. R. Wrightsman in the Church of the Brethren on April 1, 1877. This step quickened within him earnestness about his Master's business. In 1880, when the St. Joseph congregation thought it proper to keep a record of her proceedings, Hiram was elected first clerk and held that office for nine years. In that time he missed but two council meetings and attended forty-seven. The congregation soon marked him for the ministry and in 1882 he was called; the call of God had pre-

ceded this, and so faithful did he prove himself that in October, 1889, he was ordained to the bishopric and given the oversight of the St. Joseph congregation, now called the First Church of the Brethren. He proved a father to the membership; the smallest detail of the least member received his serious consideration; he sought to enlarge the borders and build up the congregation, and thus continued an able and faithful shepherd until the end. He loved to be with the brethren in their assemblies and hence was usually found at all the councils and communion meetings within reach, a regular attendant at District and Annual Meetings. Here his voice was not so much heard as the voice of others, but no bishop in northern Indiana enjoyed a larger circle of friends or mingled among his brethren more freely and was welcomed more heartily. As Bro. I. L. Berkey says of him, "He was an excellent mixer with the officials of the

District, and thus became a very useful factor in the work of the District. I never knew him to oppose any measure the District passed, but he always helped to move it forward. Though having a good deal of this world's goods, he was always ready and first to sacrifice time and interest for the best of the cause of Christ and ready to support her work farther than most brethren were. He was an all-around Christian that we will miss much in the District."

He was a member of the Ministerial Distribution Committee of Northern Indiana, and where care and forethought were required he was well fitted. His services for committee work were much sought after, because he had the knack of adjusting and directing rather than stirring and enlarging difficulties. He enjoyed especially constructive work in the church and would make splendid progress in this line. Bro. Lafayette Steele, who often vis-



Bro. Kriegbaum's Home in South Bend, Ind. Bro. Kriegbaum Standing on the Steps.

ited in his home, says, "He was a careful, kind, wise counselor. I never failed to receive encouragement, help and sound advice when I called on him, which was often. His cheerfulness, bright hopes and kind interest in my work were always an incentive to faithfulness and greater earnestness. As a minister he was not so great an exegete, and yet he knew his Bible well and always had a message for his audience that carried sympathy, encouragement and courage to every heart."

But a closer look through the eyes of Bro. Clyde Horst, the pastor of the congregation, when Bro. Hiram died, is full of interest: "His interest in the welfare of the church induced him to make much sacrifice for her work. He opened council meetings once with tears in his eyes as he exhorted us to 'keep Zion's good in view.' His patient nature served to enhance his influence as an elder. He believed in forbearance. He often said, 'I would rather err on mercy's side than be too strict.' He was a great father in the church. His advice was always full of common sense. He was a great friend of the young people. The boys on the street revered him. Hearts to be united in one called him to the hymeneal altar; hearts that were bereaved, though separated from him by distance or creed, called him to their homes to administer the balm of Gilead. He certainly made full proof of his ministry."

His last sickness was long and somewhat painful; yet he bore it all patiently. He had planned his funeral carefully, to the extent that even surprised the family when they came to carry it out. The transition was a welcome event, his only concern towards the close being that he might live past the time of the York Conference, so some who were present there would not be

called home to attend the funeral before the meeting was over.

Besides the immediate family—Sister Marietta Krieghbaum and the children previously mentioned—four sisters, Mrs. Henry Studebaker, of South Bend, Mrs. D. S. Moyer, Mrs. John Larne, Mrs. Samuel Bostwick, and one brother, Frank Krieghbaum, all of Elkhart, were present at the funeral.

No greater mark of esteem could have been noted than the funeral occasion. The churchhouse where he labored so long and well did not hold half the people that sought admittance to mourn with those who mourned. Officials of the church from the District were present, and in becoming solemnity, not marked by any outbursts of grief, he was laid to rest in the cemetery not far away, amidst the scenes of his labors and in the God's acre where he had so often led and comforted others. His sleep is till that morning of all mornings when he with others shall come forth to a glorious resurrection of those who lived by faith in the Lord Jesus Christ.

This sketch should not close without Bro. Krieghbaum's own witness to interest in the welfare of the church at a time when she was not yet wide awake to the opportunity in the Sunday-school. In 1889 he wrote thus: "The question arises, 'Why are so many of the Brethren's Sunday-schools closed during the winter?' There are a number of excuses offered. We have heard the remark that the days are so short and the weather is so often too stormy for our children to attend, that it is discouraging to the officers and teachers when the attendance is declining! O dear brethren and sisters, it is an easy thing to be a soldier for Christ when everything is moving along prosperously and pleasantly, but when trials come and Satan tells us it is not necessary that we put forth such great

effort—that it is too much trouble to run a Sunday-school during the winter seasons—we feel, perhaps, sorely troubled. . . . Will the Lord hold us guiltless for neglecting those whom He has

given into our care? These little children we are commanded to bring up in the nurture and admonition of the Lord.”

G. B. R.

SHALL AFRICA HAVE THE GOSPEL?

John R. Snyder

A BUSINESS man whose home is in Africa and who was recently visiting in this country, near the close of an address which he was making, said: “Now I know many of you are asking the question in your minds and many have asked it of me: ‘Does mission work in Africa pay and does it do any good?’ As a business man and a resident of that great continent I can only say that we are desirous of having the highest type of citizenship in that country. It adds to the material wealth, it makes our homes safer and better; it increases the desirability of that country as a place to live, and from every angle a high class of citizenship is to be desired above everything else. Then I look about to see where this citizenship is to come from. I look at the native tribes of Africa, steeped in ignorance, sin, slavery, tradition and centuries of heathen practice, and I say that they cannot lift themselves out of the pit into which they have fallen and there is no hope of their making good citizens without the aid of some one else. I look to the north and I see the hordes of Mohammed coming down upon them with their Christless religion, and at the point of the sword they are driven deeper into the pit. Then I look across the waters and I see the highest type of civilization where the cross is uplifted and the Christ is honored. Then

as a business man, as a citizen of Africa, when I see what God hath wrought, I say that it is this civilization and this religion that will lift Africa out of the pit and place her feet on the mountains of righteousness. But then as a Christian, as a believer in the Lord Jesus Christ as the only Savior of the world, I must see the proposition at another angle. There is no alternative. The Lord of Hosts has given the command, scarcely out of the shadow of the cross, that I, and you, as followers of His, ‘Go ye into all the world and preach My Gospel to every creature.’ There is nothing else for me to do but to obey. Yes, friends, missions do pay, not only in the rescuing of multitudes from the degrading influences of heathenism, into the light of the Lord of Glory, but it pays in the higher type of citizenship, in the material development of the country, and makes a nation a more desirable place in which to live. Every dollar spent in Africa missions pays manyfold in this world and in unmeasured values in rewards in the world to come.”

This is a splendid tribute to come from a man whose home for more than thirty years has been among the heathen tribes of South Africa, not a missionary, but a man of business, whose main purpose has been to look after his material interests, but who at the same time has kept his eye open to the influence of the Gospel. Africa is not



An African Child-bride.

an easy field to work. It is not as conveniently located as some of the other nations. It has not as high a type of civilization as India or China or Japan. Its superstitions and customs and traditions are, if such a thing could be, more degrading than any of the nations named. But there it is virgin soil. They have scarcely any religion and are naturally worshipful creatures. The idea of a great God appeals to them and when once the truths of the Gospel are planted in their hearts they bring forth some of the most shining examples of the modern martyr spirit.

Africa is a great country, a wonderful continent; almost four thousand miles in length and three thousand in width at the widest point. Natural re-

sources that are inexhaustible and a land of perpetual sunshine; a climate as varied as could possibly be imagined, from that of Edenic brightness to that as deadly as the miasma of the pit itself. It has been known as the graveyard of the missionary, and scores, yea, hundreds have given their life as the toll of service to the down-trodden and degraded sons of Ethiopia. There are about two hundred million souls within its borders, and to them has the light shined but dimly. Only in isolated sections has the Gospel been given, and the results have well repaid the cost. The people are, or were before the advent of the missionary, almost entirely without a written language, and added to the missionaries' ordinary duties was that of reducing the dialect or language to the written word. An impossible task, you say, not worth the cost. Yet it was for these sons of Ham that the Lord died on Calvary, just as much as for you and me, and the cost, however dear, cannot measure to that which He paid for your redemption and mine.

Africa is a historic land, measured by the standard of God's dealing with men and by His Record. He has ever held that land as the hiding place of His great leaders. When He wanted to raise a leader for Israel He permitted Joseph to be made a slave and taken down into that land. There he built the granary that kept the sons of Jacob from starving and gave to them the substance of life. It was there in the royal courts of Pharaoh that He had Moses trained to leadership that he might be ready to take the land promised to Abraham centuries before. It was there He sent the Babe of Bethlehem when He wanted Him kept from the hand of Herod and that prophecy might be fulfilled, "Out of Egypt have I called My Son." Into every block of stone of the great pyramid God has indelibly carved the secret of His pres-

ence, and who knows but that when the great secret of the sphinx is given it will be found that He has used "the foolish things of this world to confound the mighty"?

Africa for Christ! What a mighty slogan for the church of the Living God! It is the Divine message from the sun-kissed brow of Olivet. It is the torch which will light the way for those who bring to the feet of the Carpenter of Nazareth a great stone for the building of the church triumphant. The call to other lands is loud and insistent, and the work so well begun there must not be allowed to drag. It must go forward. But there is this great "neglected continent." Ten thousand lives are sacrificed every day on the altar of cannibalism. Humans feeding on the flesh of their brothers! Yes, there yet are twenty million cannibals in Africa. Why? Because they have

never been taught any better; they know no different. The shame of it all is that if the church would awake to her duty and do as God expects they would have been told.

Will they receive the Gospel? God's Word says they will. We read in the Sacred Volume that "princes shall come out of Egypt and Ethiopia shall soon stretch out her hands unto God." The prophet Isaiah also looked to the south and with prophetic gaze given him by the Spirit of God said: "For I am the Lord thy God, the Holy One of Israel, thy Savior: I gave Egypt for thy ransom, Ethiopia and Seba for thee." Africa is included in the plan of redemption and we are falling short of our duty if we do not help to carry the message of salvation to her darkened millions.

Bellefontaine, Ohio.

ELDER L. M. KOB

Jemima Kob

ELDER L. M. KOB, son of Philip and Christena Kob, whose portrait accompanies this article, was born in Dauphin County, Pa., on Christmas Day, 1834. When but six years old he moved with his parents to Henry County, Ind., where he grew to manhood, and in 1857 was joined in marriage to Miss Anna Wimmer, of that locality. They at once started West, with ox team, to find for themselves a "home," settling in Decatur County, Iowa, where he resided ever after until his departure to his home on high, June 26, 1911.

An organized Church of the Brethren was already established at this place when they arrived. I do not know how long it had existed. They had no

churchhouse, though, till 1874, when one was built adjoining the Franklin cemetery. Prior to this time meetings were held at the members' houses; also in school buildings, here and there.

At least two resident ministers were then here, namely, Harvey Spurlock and S. A. Garber. Among the members were the Heastons, Paytons, Harshbergers, Hendricks, Chandlers, Sears (of whom our worthy Eld. A. L. Sears is a descendant), Paces, Guyers, and others. All, so far as I know, have passed from labor to reward.

After about one and a half years Eld. Kob and wife (with sixteen others) united with the church. Three or four years later they were called to the ministry, and were advanced in a very

short time, and ever tried to serve the church faithfully. True, Eld. Kob, with joys intermingled, met with many trials and discouragements, but his faith in Christ our Savior never wavered.

In the early days of his ministry he traveled much on foot and horseback, later by wagon, then with a single open rig, through heat, rain, mud, snow, and cold, seldom failing to fill his appointment. The writer well remembers a trip with him, in open buggy, to Nodaway County, Mo., when the thermometer was 20 degrees below zero. On our return trip a heavy snowstorm set in, through which we traveled nearly all day; then stopped with a dear sister in Christ, and family, where we had to remain several days on account of the deep drifts, still some forty miles from "home." So anxious were we to get there that we had the "pleasure" of breaking the roads much of the way, when we did resume our trip.

Another time he went alone, in open rig, to Mercer County, Mo. A fearful snowstorm set in. He left his conveyance and started for home on his faithful beast, riding through tunnels dug in the snow, over fences, through fields, any way to reach his little family. During this experience his helpmate was struggling to get along with chores, etc., through the deep snow. What part will she have over there?

Let these two instances suffice to show some little of what he underwent for the great cause he loved to well. All his work was done with but little recompense, so far as this world goes; but the



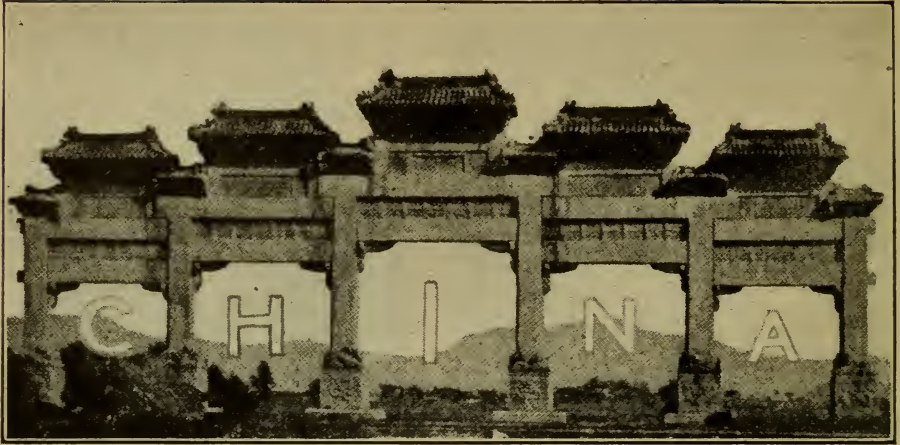
Eld. L. M. Kob.

record was kept "up yonder." He often said, in late years, when advised by friends to stop and give the work over to younger ones, "Better wear out than to rust out." His motto was, "Spend and be spent."

He was called on to perform the marriage ceremony for about one hundred couples and to conduct the funerals of nearly two hundred people. The last service he held away from home was the funeral of a friend on April 10, 1911. He kept the family altar burning brightly as long as he was able to set up any. His form is gone from us, but surely his "works do follow him."

Leon, Iowa.

You have cramped your life; you have made it small and narrow. But never dare to think that this was God's plan for your life. He drew its architecture on a lordly scale. He built you to be temples of the Holy Ghost."—Phillips Brooks.



NEWS GLEANINGS FROM CHINA

F. H. C.

NOT long ago some of China's critics were accusing the president of desiring to become Napoleononic or despotic. The president was not slow in replying to this. His reply shows him to be not only republican but very patriotic to the new regime.

The prime minister, Mr. Tang, has resigned and his successor has been appointed. Several other cabinet members have been wanting to resign. The president insists that they hold their positions till the elections in the fall, which will bring into office men who will be representatives of the people a little more fully than the present staff.

The loan situation seems to make things look a little gloomy at the capitol. Critics are saying that some of the powers, especially Japan and Russia, are trying to make it a political grab, or are rather taking opportunity just now to make some grabs. Whether this can be definitely founded on truth or not one can scarcely say.

A very profitable movement is on foot in England and has its representatives in China. It is arranged to meet all the Chinese girls at the wharf and help them find good homes to be in while they are in their school work. It also arranges to furnish them with opportunities to meet other people who can be relied on as friends. How differently this sounds from the work that is going on so effectively in New York! I refer to the professional girl-deceiver who lurks about, offering help to the Eastern girls who come unaccompanied to our shores. These poor girls soon find that they are in a house of shame, with apparently no way out. The educational move will certainly encourage the Chinese girls to go abroad for education.

The new prime minister is making it a part of his first work to call on the representatives of the principal powers represented in Peking, with a view to getting their home governments openly and regularly to recognize the republic of China. One can scarcely see

their reason for not making an open recognition of the same. We who are on the field certainly hope that there will be recognition soon. It will mean so much toward making the affairs of the country assume a stable condition.

China is doing wonders in developing her telegraphic service. New lines are being built and better equipment is being put into the old offices, and the lines generally are being repaired. In the face of all these repairs, they are making the rates lower. This makes people anxious to use the wires more. Then in this same connection they are trying to establish wireless stations at two or three of their outlying territories, such as Thibet. This will bring these far-away places in closer communication with Peking.

The new government seems to be taking advantage of her age to establish some very helpful rules in regard to receiving the consuls and representatives from other countries. Instead of beginning at the largest country they begin with the number as they would appear alphabetically on their lists. In this way the little country of Belgium is about on an equality with the larger countries, like England and the United States.

People who claim they know, are declaring that the crops of China are better than in several years. The damaged portions along the Yangtze-Kiang are not a full crop, but the people are reaping some crop in most of the places, even in the flooded portions along the Yellow River where there have been three years of famine. In these famine-stricken parts the crops are all too inadequate and there will be much suffering and many deaths when the winter comes on. The Central China Relief Committee has not yet abandoned the work, but is in a position to continue to distribute funds where it has them to distribute. The

Chinese are getting in earnest about making such repairs in the dikes along the river as will prevent the floods from recurring. But this cannot be done quickly and a generation may starve before they get the dikes repaired.

In places in China the officers are not enforcing the ruling that opium shall not be grown, and the people are growing it, to the damage of themselves, their country and their relation to other countries. Again in this one can see how much depends on the local officials as to whether the directions from Peking are carried into effect.

A month ago the affairs in the provinces showed a spirit a bit hostile to Peking, but this month the provincial governments are coming in line splendidly, for their loyalty is shown in a substantial way. During the last few weeks the government at Peking has received from the several provinces several millions taels. This speaks well for the provinces and arouses hope in the management at the capitol.

The reform in cue cutting is taking great leaps and bounds in some places while in others there is a real opposition to the move. In the South it has become universal. Travelers tell us that one going south on the railway that extends from Peking to Hankow will find themselves coming to a place about half way down the line where they cannot proceed further if they have a cue unless they consent to have the cue, then and there, taken off. If they will be trimmed of the appendage they are given a cheap straw hat and can proceed by the same train. If they refuse they are detained till they consent or can get a train going back toward the north. That sounds like it is getting rather universal in the South. In our own town of Ping Ting Chou the decree is posted that cues must come off. Some are obeying; others are refusing. What is

to come of it remains to be seen. We are glad to see them going.

A new means of raising revenue. This is in the form of a stamp that must be placed on every form of written agreement that is presented to the official for seal. The value of the stamp is

in proportion to the amount of the transaction involved.

Reports come from south China that plague has again broken out and that people are dying by the thousands. The place having the most deaths is Amoy.

A PECULIAR INVESTIGATION OF MISSIONS

WE do not believe in advertising what we have reason to consider a fraud, but at times attention should be called to frauds already widely advertised. "Pastor C. T. Russell" has been posing before the Christian people of the United States and other countries since 1886. His publications were issued at first under the somewhat ostentatious title "Millennial Dawn" from "Zion's Watch Tower," Pittsburgh, Pa. Then he removed to Brooklyn, N. Y., whence his publications now come forth under misleading titles like "People's Pulpit of Brooklyn," "Brooklyn Tabernacle," "International Bible Students' League," etc. The teachings of Mr. Russell have been shown to be "a mixture of Unitarism, Universalism, Second Probation, and Restorationism."

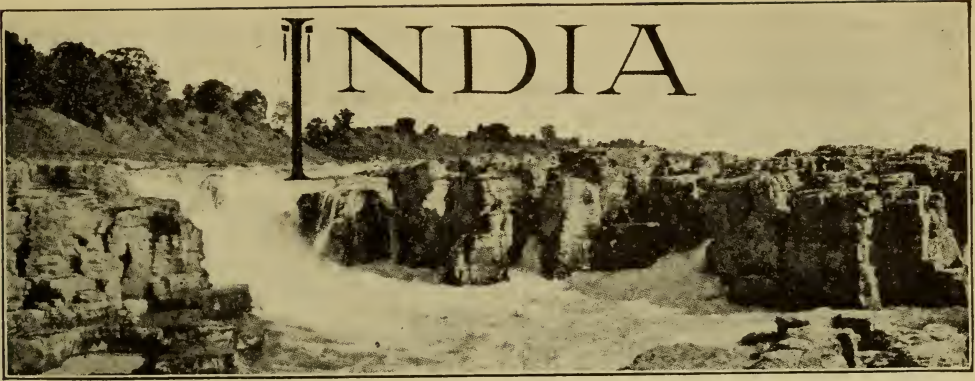
Lately this much-advertised speaker started upon an "investigation" of missions under the auspices of the "International Bible Students' Association." The report of this so-called investigation has been published in secular magazines and papers, but no friend of Christian missions should be misled by such an "investigation."

Dr. J. L. Dearing, of Japan, calls attention to the fact that the party arrived in Yokohama on December 30. The next day Mr. Russell preached in

Tokyo at the Y. M. C. A. Hall, which had been secured under misrepresentation by some advance agent. The audience was very small. On Monday, January 1, the party started by an overland express journey to overtake its steamer at Kobé, whence its members sailed for China, presumably to "investigate missions" there, and so on around the world.

It is positively stated that Mr. Russell did not meet a single missionary in Tokyo, while, if his purpose had been genuine, he could have stayed until January 3, when a hundred of the leading missionaries of Japan met in the annual conference of the Federated Missions of Japan. At that conference he could have learned something from the missionaries about their work and its outlook.

Advertising is an art, and the financial success of many a "fake" business enterprise is due to extensive and skillful use of printer's ink. Pastor Russell is a great advertiser, and has deceived many good people into thinking him a great teacher. His record in Pittsburgh has been exposed by the Brooklyn *Eagle*. His teachings are exposed in a recent pamphlet published by C. C. Cook, New York, and in *The Fundamentals*.—*Missionary Review of the World*.



INDIA NOTES

Alice K. Ebey

ASK of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."—Psa. 2: 8.

Adah Elnora Ebey, born July 27, at Anklesvar, is the latest addition to our Mission family. She will have her home with her parents at Karadoho, via Dahanu.

Rain! Rain! Rain! Water, rushing rivers—these are the items of news coming from all sides and God's children bow their hearts in grateful praise to the true God Who so bountifully provides for India's needy ones. The delay of the monsoon had caused much anxiety and the people watched and waited for the clouds to gather and the heavens to give rain. Many were the sacrifices offered to idols and the ignorant worshipers cried day and night to their gods, who can neither hear nor help. Quietly, trustingly Christians prayed to the real Giver of rain to reveal Himself, and at last the windows of heaven were opened and torrents of rain were poured out upon the parched and thirsty earth. In the famine districts the rain was doubly welcome and

the people rejoiced with exceeding great joy. May the hearts of many turn to the Lord and learn to rejoice in spiritual gifts as well as in temporal.

From the Dangs our missionaries write: "In eleven hours more than eleven inches of rain fell. It seems as though these hills would be washed down into the sea. For a whole week the postman could not go nor come on account of the high water." But this rainfall is a boon to them, too. In the hot season the mission well is dry. Water must be hauled up a steep hill, and even then it is difficult to procure clean water for drinking and cooking purposes. So this abundant rainfall is very welcome indeed.

Heavy rains washed away bridges and railway tracks in places. The river near the bungalow at Karadoho, being a mountain stream, soon swells into a great rushing flood when heavy rains fall. Logs, trees, the bodies of cattle, and, one day, the bodies of two dead women, were carried down the stream. At Bulsar also the high water caused the death of several women and children. The people of three vil-

lages near Palghar had to flee for their lives.

Bro. Limbaji Sasane, who has charge of the work at Pimpalner during Bro. Long's absence from the field, had a narrow escape with his life. He had been at Karadoho on mission business and was returning to his home. Pimpalner is thirty miles from the railway and he was making the journey in a bullock cart. When crossing one of the large streams the waters came with a sudden rush, carrying away Bro. Limbaji, cart and all. Bro. Limbaji and one of the men escaped death. The driver was drowned. His body was carried down stream many miles. The bullocks broke loose and got out. Baggage and the Pimpalner Mission account books were lost.

Sister Sadie J. Miller spent a few weeks with Sister Quinter at Jalalpor. She assisted in giving the Sunday-school examination, and then gave instruction in Bible and sacred song to the little church there. She also visited in some of the heathen homes and was given a welcome almost wherever she went. Sister Sadie has the happy faculty of giving encouragement and help wherever she goes and she is always welcomed in every mission home.

July 20 the All-India Sunday-school examination was held for the year. This covers the lessons for the first and second quarters. The same graded questions are supplied in the different languages. Questions for the written work are prepared in five grades and for the oral work in two grades. A number of Christians from our mission took this examination at each station and some of the out-stations. Some of our sisters who can neither read nor write give very intelligent oral answers to the questions and the missionary feels more and more that it pays to teach the Word even to the simple and

ignorant. Lloyd Emmert, aged five, was the only one to take the examination in English. He passed a very creditable examination in the oral primary.

Bro. A. W. Ross was chosen examiner of all the Gujarati papers in the senior division. Sister Eliza B. Miller assisted in the grading. Out of 231 candidates there were seventy-seven failures.

Sister Ida Himmelsbaugh finds plenty of medical work to keep her hands busy. During this current month she has thirteen in-patients in her hospital at Anklesvar and two cases in the town where she makes two calls daily. Besides, every day many patients come for medicine and treatment. Buildings and equipment are insufficient and funds not as much as desired, but Sister Himmelsbaugh, like every true missionary, seeks to do all that can be done. During the year she has pulled about fifty teeth, and today received her first fee for tooth-pulling, two cents. Let us look forward to the time when much more can be done and pray for our sister as she labors among the sick night and day.

July 9 and 10 most of our missionaries met at Bulsar for the regular quarterly committee meeting. Much important business was considered and the Christian fellowship and mutual spiritual encouragement was refreshing to the soul. Perhaps few in the homeland fully realize what such seasons mean to the busy missionary who is sometimes separated from his fellow-workers for many weeks.

Sister Josephine Powell has been granted her furlough for 1913, with the privilege of sailing either in the spring or the fall.

Brother and Sister Lichty recently made a trip to Mukti Mission, Khed-

gaon, taking with them two of their farmer boys for the purpose of securing suitable wives for them. The choice was made, the marriage ceremony performed, and the evening of the same day they were on their way home, to Umalla. Unfortunately in our own mission girls are fewer than boys, and the problem of securing Christian wives has been no small one. However, in a few missions there are more girls than boys and some of our boys are being provided for from neighboring missions.

Pandita Ramabai, the founder and director of Mukti Mission, Khedgaon, has been devoting much of her time for several years to the translation of the Marathi Bible. She is recognized as one of the most scholarly of India Christian women and seems eminently fitted for this work. Recently advance copies of the Gospels and Acts have been sent out to Marathi missionaries for criticism. The style is very simple and surely the common people will be glad to have the Gospel in words that they can comprehend. It is hoped that this new translation may fill a long-felt want.

"Please, I have come to see the new baby," were the words of blind Prembai, as her companion slowly led her upstairs. "Come in," said the mother, "but how can you see without eyes?" "Oh, I see with my hands." And she touched the baby's cheek and held its little hand and said, "What a nice, sweet little baby she is!" Tears welled up in the mother's eyes as she recalled Prembai's bright eyes before blindness came upon her. Then a talk followed, and together they praised the Lord that when the eyes no longer see, the hands may see, and best of all, the spirit may see better things than eyes ever behold.

Plans are being completed for a

second bungalow at Anklesvar. It is to be begun as soon as the heavy rains are over. Sisters Himmelsbaugh and Ziegler are to occupy this bungalow for the present.

Bro. S. Mahadev, who has been carrying on medical and evangelistic work at Palghar, twenty-one miles south of Dahanu, has now and then some unpleasant experiences with his high-caste neighbors. Recently one of these men died of cholera, contracted in Bombay, and the dead man's relatives and friends came to Bro. Mahadev's house with all sorts of threats, claiming the gods were angry because a Christian teacher was living among them, and therefore the scourge of cholera might destroy them all. Finding that their threats did not unsettle the Christian workers, they retired to their homes, doubtless waiting for another opportunity to cause trouble. But shortly after this another man came in haste, begging the Christian doctor to bring medicine and save the life of his brother, who was dying of cholera. Hurriedly they went, the Christian praying as he went and as he gave the medicine. The man recovered and the mouths of high-caste opposers were closed, and the Lord's work at Palghar goes on.

One hundred years ago the first missionaries from America landed in Calcutta. The British authorities did not permit them to stay, so Adoniram Judson and wife went to Burmah. Rev. Gordon Hall and Rev. and Mrs. Samuel Nott came to Bombay and founded the American Marathi Mission in 1813. A celebration of the one hundredth anniversary of the coming of the first American missionaries has been planned to be held in Bombay, Nov. 7 to 10, 1913, and in Ahmednagar, Nov. 12 to 16.

There are four colleges for women in

India: Woodstock College, at Mussoori; the Isabella Thoborn College of the M. E. Mission, at Lucknow; the Sarah Tucker College of the C. M. S., at Palamcottah in Southern India, and Bethune College, a government institution at Calcutta. Now the need of a first-class college for women in Bombay is being urged and government will likely take steps toward the establishing of such an institution in the near future. Mohammedan, Hindu and Parsee gentlemen unite in urging government to provide for female education. What a change has taken place in the attitude toward female education since

the beginning of the century! When the lady principal of the first girls' high school in Bombay Presidency called on the mamletdar (mayor) of Ahmednagar to invite his daughter to the school, he said, "You may take my female donkey which is tied at the door, and when you have given her an education you may come back and get my daughter." This was less than a century ago, and now everywhere enlightened Indians are anxious to have their daughters educated.

Karadoho, via Dahanu, India, August 9, 1912.

FROM THE EARTH'S CORNERS

W. B. Stover

A GAIN one of our boys at Bulsar won the medal for being best in his grade in all the Sunday-schools of Gujerat, India.

The Uganda Railway last year netted a profit of 135,000 pounds sterling to the stockholders.

The rains in India continue, so that there can be no possible question of the present agricultural outlook.

On the evening of Sept. 3 a group of twenty-eight Chinese students arrived in Chicago, on their way to various colleges in this country. This is the fourth year of the indemnity students.

Mr. Bryan, in his recent speech at Winona Lake, said that the church should exercise more the spirit of brotherhood, for the lack of this is what gave rise to the clubs. The missionary spirit exalts the spirit of brotherhood.

We ask the prayers of all for our dear Bro. Steven Berkebile, who stands ready to return to the India field, but cannot, on account of present health conditions.

The Chinese indemnity students remain in this country seven years, get all they can of the good which is at work here, and then go back to the old country. They are allowed \$960 a year while here, for all purposes.

Not long ago some native preachers were preaching on a public square in Calcutta, when they were seriously interfered with by a group of Mohammedan rowdies. It ended in a dozen or more arrests by the police.

Dr. Pennell died some months ago of blood poisoning, away in the north of India on the frontier borders of Afghanistan. It is said of him that he did more towards peace along the border among the tribes than a whole regiment of soldiers.

"No time to pray!
Are we so charged with this world's care
We cannot utter one good prayer
Each passing day?"

The words of Keshab Chandra Sen are freighted with meaning to all of us: "None but Jesus ever deserved this

bright, this precious diadem—India. And Jesus shall have it.”

In Calcutta there are altogether 40,511 Christians, of whom are Europeans 14,640, Anglo-Indians 14,469, and natives of India 11,402. Of these again there are Anglicans 15,934, Roman Catholics 15,920, Baptists 2,586, Presbyterians 1,943, Methodists 1,412, and Congregationalists 1,290.

Chief Justice Chandavarker says there are many beggars in his country, India, but many poor people who will refuse any charity you may offer them. He says, “The former are the degradation and the latter the dignity of Hinduism—the dignity of its householder, not of its hermit.”

“From an old English parsonage, down by the sea,
There came in the twilight a message for me.
Its quaint Saxon legend, deeply engraven,
Hath, it seems to me, teaching from heaven.
And on through the hours the quiet words ring
Like a low inspiration: “Do ye nexte thyng.”

It is said that one out of eleven deaths in America are from tuberculosis. The governor of Bombay in council recently, sanctioned for a period of three years, beginning April 1,

1912, a grant of 10,000 rupees a year to the Anti-tuberculosis League.

In southern Ohio one-tenth of the total Christian population is in the Church of the Brethren. It would be interesting to know if any District can report better than that.

In millions, the religions of the world stand about as follows: Christianity 477, Confucianism and worshippers of ancestors 256, Hinduism, 207, Mohammedanism 177, Buddhism, 148, Polytheism 118, Taoism 43, Shintoism 14, Judaism 7.

We are accustomed to think of Shanghai as a Chinese city, but it is not so. It is occupied by Europeans and ruled by them, and within its precincts Chinese law does not maintain. There are a number of such cities all over the world.

“We are living we are dwelling,
In a grand and awful time;
In an age on ages telling—
To be living is sublime.”

One business man criticised another for wearing a flower in his buttonhole, saying it wasn't businesslike. He answered, “I buy a flower and wear it, you buy a weed and smoke it. Which is more businesslike? I glorify God in the flower He has made.” There wasn't anything else to say.

NAILING A FRAUD

The following, received at the Mission Rooms in the form of a personal letter, from Bro. Quincy A. Holsopple, who went to India last fall, we deem is too full of general interest to allow to go unpublished. —Ed.

ABOUT the first of July two men came to see me about a company located at Ahmedabad, which advertised itself as aiding men to go to America and secure positions of various kinds for them. I had merely heard of such a company. I wrote to the

American consul at Bombay, thinking that he would know if such a company was in existence and if it was reliable. He answered, saying that he had heard of none, and that such a movement would receive no encouragement from any American office. At the same time I wrote Bro. J. M. Blough for information, and he happened to know that about twenty men, some Christian, had placed the necessary five rupees in the company and had had no further in-

formation concerning it. He considered it a fraud. Of course I discouraged the men and they did not register. I sent a little more information to the consul, and he asked permission to use it in making an investigation. Of course he received it.

Later I was at Anklesvar and found a poster which the company circulated, in which they set forth most wonderful claims. I also learned of a specific case in detail, and about a hundred cases in general, in which the clients invested five rupees, and when they became worried by hearing nothing further, and after receiving inquiries concerning it, were threatened to have their names removed from the company's list if they continued to trouble the company. I sent this additional information to the consul.

About the seventh of August there was an article in the *Times of India* exposing the company and warning all people in Western India against having anything to do with it. This was copied in some other papers. It was said that the company claims to have aided large numbers of clients to remunerative positions in various parts of the

world, but that investigations failed to show of any having passed the initial five-rupee-deposit stage. A letter from the consul, dated August 12, contains the following:

"Dear Mr. Holsopple: With reference to the 'New Bhathavsari' (the company's name) it may be some satisfaction to you to know that through your correspondence this organization has been suppressed. The information which you furnished to this office was placed in the proper hands with the result that further investigation satisfied the authorities that it should not be continued. This is but to advise you as to the result of your letters. . . .

"In this connection I do not suppose it is necessary to inform you that any organization which encourages emigration to the United States is not in any manner, shape or form authorized by this consulate. Should any organization claim to be so authorized I trust you will request those to correspond with this office, and also that you will discourage anyone who is inclined to give credence to the report."

It is needless to say I am pretty well pleased with this deal.

GROWTH OF FOREIGN MISSIONS DEPENDS UPON GROWTH IN THE HOME FIELD

Peter Brower

AS we look back over the last decade and see the glorious and rapid strides forward that our missions have made both home and foreign, we feel to praise the Lord. We find man is a dependent being, dependent on each other, and above all dependent on God, from Whom all blessings come. In the different commodities of life, one nation depends upon

other nations for many things for its sustenance and welfare. More especially is this true with relation to mission work among foreign nations. Nations and people who have not been taught, and do not live under the benign influence of the Gospel, are not aware of their needs and their condition. France, India, and China were not aware of their real condition, until the

Light was brought to them so that they could see, hence sentiment had to first be aroused in the home field.

We are not concerned so much for the other fellow until we know that he is really in great need; then our sympathies are aroused for him, and his welfare. Consequently our people first had to learn; then our sympathy became aroused to such an extent that a meeting was called in Northern Illinois, and a few were sent to the field, which then seemed almost out of the world. The Rocky Mountains at one time seemed an impassable barrier between the Pacific and Atlantic Oceans, but as we learned more of the Pacific slope, and men and women traveled back and forth, the obstacles were largely removed; so in our foreign mission work, when we become thoroughly aroused to a sense of our duty, and the great needs of the people there will be something doing, and just as sentiment is aroused, or in the same proportion, so will it affect the foreign work.

The workers must, at present, largely come from the home field. The foreigner not knowing of the true God could not teach the people about anything he did not know, therefore just as our dear brethren and sisters are willing to say, "Here I am Lord, send me," "I am willing to go where You want me to go," just in such proportions will the foreign field flourish, and that all depends upon how much consecration we can get into our lives and means, to His service.

Again much of the preparation must largely, for the present, be in the home field. The environments and conditions are not yet such in the foreign field that the foreign Christian can prepare as he should. The foreigner when he wants to fully prepare as he should

comes to the home field; they have neither the means nor literary conditions as yet in the foreign field to educate workers, as we have at home.

Then we see that the means must largely come from the home field, and as we said before, one nation depends upon the other. We do not supply our people with near all the commodities they consume, so we supply it from other nations with our moneys. God is wonderfully blessing and prospering this nation, and just as the Holy Spirit moves upon the hearts of His people, and they loosen their purse strings, and give "As the Lord has prospered them," will they prosper both spiritually and temporally. Oh, for a more thorough awakening along this line! There is nothing so degenerates a man, or a nation, or people, like becoming close fisted and selfish, neither seeing nor concerning themselves about other people's needs. God's people have never prospered, spiritually, as they will when they become aware of their responsibility to their God and fellow-man.

The blessings are to the home field, as well as to the foreign. "God loveth a cheerful giver." Therefore we have His special favor resting upon us by giving freely of our means, and this means much to the Christian. Again "The liberal soul shall be made fat." Thus we have the assurance that the liberal person shall be prospered through his liberality. Oh, that men and women would more fully trust God and take Him at His word, that we might see the most wonderful spiritual growth, both home and foreign field, that many souls would be born into the kingdom.

South English, Iowa.

I use the Scriptures, not as an arsenal to be resorted to only for arms and weapons, but as a matchless temple, where I delight to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe and excite my devotion to the Deity there preached and adored.—Boyle.

Eyes that see not, Ears that hear not

HOW MANY ARE HELD BACK BY THIS?

I could never consent to that. If you want me, you must stay at home.

WON'T YOU BE A MISSIONARY'S WIFE AND GO WITH ME TO HELP THE HEATHEN?



The great need of the world.

EDITORIALS



The General Mission Board at their meeting in Elgin, August 24, sanctioned the establishment of an orphanage in China. As was mentioned some months ago the number of the orphans in the orphanage at the present time is between sixteen and twenty. The support for each of these orphans has been fixed at twenty dollars per year. Should any of our readers, Sunday-schools or Christian Workers' Societies desire to support any of these, please write to the Mission office at Elgin.

The mid-week prayer meeting of Long Beach, Cal., which has grown in the last fifteen months from an attendance of less than a dozen to sometimes as high as forty, seems to have adopted a plan which wins. Under the able leadership of their pastor, Bro. A. L. B. Martin, they began in October to study the book of Romans. The pastor says: "As we entered upon the vision of the book pertaining to doctrinal instruction, and the class caught a vision, yea, a burning vision, that the heathen cannot be saved without the Gospel of Christ, a certain member of the class handed to me, the following Sunday evening, an envelope with the following contents: 'My denomination is ten, I am going to carry the Gospel to the heathen. I want nine of my brethren of the same denomination to go with me. Who will let them go?' It is needless to say as the study of the book went on, accompanied with

earnest prayer, that God did hear and answer prayer. . . . So we are glad that we can by the grace of God forward to you at this time \$101 for work among the heathen." This might be an inspiration to a good many languishing prayer meetings in our Fraternity.

Bro. J. F. Graybill, in Sweden, is very busy and does not write much for the VISITOR, still the following glimpse of his work, taken from a letter to the Board, will show that he is in earnest: "The 18th we arrived at Vanneberga. I had priorly arranged with Bro. Jonsson to visit all the members there before the council meeting. Bro. Jonsson informed me that I must follow the work with a bicycle. A cycle was procured and soon we were on the wing. In fourteen days we cycled over 400 miles, visited all the members, preached seventeen times, had a council meeting and a love feast. Though tired at times I enjoyed the trip very much. It did my soul good to see how glad the members were and how heartily they welcomed us. They showed their hunger for the Word of God by walking long distances to the meetings. One dear sister, seventy years old, walked seven miles to the meeting in the afternoon and the same distance back in the night through a heavy rain. She was so thoroughly drenched she was obliged to take off her shoes and go in her bare feet, but she said she enjoyed all very much."

Accompanying a check for fifty dollars from a consecrated brother in North Dakota was a letter from which we glean the following testimonial of God's care: "These fifty dollars represent the cost of an operation by a specialist for hemorrhoids and fissure. I declined the operation and was healed in answer to prayer. The Lord's work gets the fifty dollars instead of the Minneapolis doctor. Praise His Name!"

We are glad to see the District Mission Board of Middle Iowa awake to the value of education, and we would commend their example to the Boards of all our Districts. This year, in sending out their appeal for funds, this District sent along a nice letter in which is outlined the work that has been accomplished during the past year. There are members in every District who are unable to get to the District Meeting each year, who do not come in contact with Mission Boards, nor with the needs in isolated places, and hence do not see the need for so much money as is often demanded to keep the work, already started, going and to open new fields. We can hardly expect them to respond liberally unless the facts are presented. It may be that the reason why all of the Lord's treasuries, both District and General, are not full is because the people are not supplied with complete information of what we are doing and what we propose to do.

Word comes to us from Bro. J. S. Secrist, Treasurer of the District Mission Board of Washington, that practically all the churches of the District have paid their year's assessment of \$2 per capita for District Mission work. If all the Districts of our Brotherhood gave for home missions as this District the Lord's cause would not suffer so much either in city or country. Our Mission Boards could go forward and

missions would have interest in more prayers as well as pocketbooks. We are glad also to report that Washington affords an argument against the objection to giving to foreign missions. Washington ranks tenth—well up—in giving to foreign mission work, in the list of State Districts.

July records the passing of two noted men in mission work, though in different fields. Dr. Griffith John, one of the foremost leaders in the making of New China, passed to his heavenly home, from London, on July 25. His work has been epoch making. Born in 1831, he began preaching at the age of 14 years. He was set apart for mission work in 1855 and sailed for China, and with the exception of a few years his whole life since that time has been devoted to mission work in the Celestial Empire. The *Missionary Review* says of him: "In statesmanlike understanding of the mission problem in China and in aggressive and constructive generalship, Dr. John unquestionably must stand in the first rank of the greatest men whom the church has sent to the Orient."

The other saint who has gone is Rev. Samuel Jessup, of the Syria Mission. He was born in 1833, graduated in 1849, entered business, but gave it up in 1854 to become a missionary. Spent time in Yale College and was at Union Theological Seminary, 1858-1861. As he was about to start for Syria the Civil War broke out and he was detained and went to the field in 1862. Dr. Jessup was one of the most devoted and strongest leaders on the Syrian field.

We note the going home of these two strong veterans, and we repeat for our own land what Dr. Wardlaw Thompson said of Wales, at the funeral of Dr. John: "May God raise up from Wales many young men and young women

fired with the same spirit, and blessed with the same grace, to carry the same Gospel wherever it is required."

There are some good things in store for the readers of the VISITOR. In our next issue will appear the biographies of our workers who sail for India. A large portion of the December issue has been promised to the District of Oklahoma and will be prepared by the brethren there. The January issue will be prepared by our India missionaries and promises to be an excellent number, as we already have the program in our hands. The February number will be a special number on tithing, as was the February issue of this year. If any of our readers desire extra copies of any of these it will be well for them to ask in plenty of time.

The France mission has been closed. This fact is possibly known to our Brotherhood long ere this, the General Mission Board having so decided at the August meeting. But the Board deliberated long and carefully before they reached this decision. The field was discussed from every angle. Bro. Paul Mohler and his family are on the ground, have advanced well in learning the language, much money has been spent in that field, and much effort has been given to make the work go, and coupled with this is the great need of godless France. But, on the other hand, previous workers there have proven false, the members gathered have been scattered because of the false workers, seemingly beyond the hope of recall, and since Bro. Mohler had recommended that the work should be opened at a different place than Oyonnax, if opened at all (and we believe his recommendation was wise), the Board felt that the question before them was rather a question not of continuing the work in France, but

whether we shall open a work in France. They hesitated over the decision and delayed the vote over night before casting the same. Then on the following morning the vote was taken prayerfully and by ballot, the result being to close the work.

Oftentimes we hear the complaint from our people that their prayer meeting or Christian Worker Meeting is poorly attended and elicits but little interest from those who do attend. We are forced to wonder in such instances if the proper means are supplied for making the meeting interesting. To be sure we supply all with a song book; but that is only good for singing. Do we always supply them with a Bible? Not always for usually we bring only one with us, there are but few stray Bibles left in the church and so we cannot supply them. Here is often where we fail in educating our people. We would have poor singing without song books; we have poor reading and study without Bibles.

To meet this need the Brethren Publishing House has made arrangements by which they can at small cost supply our churches with a durable Bible at a very low price. This Bible, known as the Topical Helps Bible, is bound in cloth, printed in large, clear type, American revision, contains Topical Helps,—helps that will surely be clear and help,—a reliable chronology, besides other special features that will assist in Bible study.

These Bibles can be supplied at 75 cents postpaid, in lots of ten or more at 50 cents, cartage extra.

If we wish our young people to study the Bible, the strangers within our gates to feel welcome and one with us, and our prayer meeting to take on new interest, do not hesitate in supplying the tools, and we would commend this new Bible to our many churches.

The Little Missionary

HENRIETTA'S VISIT

S. K. Hutton in Moravian Missions

I HEARD somebody coming up the steps to the front door. That is nothing strange, for the tramp of feet easily sounds through the whole of a wooden Labrador building.

I expected to hear the footsteps come into the passage, and to see my door gently opened; but no, this was a shy somebody, for the footsteps stopped at the porch, and I had to get up and open no less than two doors before I found my visitor.

It was Henrietta. Now Henrietta is a shy old Eskimo woman, who does not come very often, and I had to ask her twice before she would come in; she would have preferred to stand at the door. But I brought her in, and gave her a seat, and there she sat, smoothing her hair and blinking at the lamp-light.

"Aksunai," said I. "Ahaila, aksuse," said Henrietta. So far, so good; the customary greetings were over. But there the conversation came to a standstill. Surely there was some cogitation going on in that old gray head; a visit from Henrietta usually means something wanted. Well, it is for her to make the first move, thought I; so I waited, while she looked around the room. Presently she seemed to gather her thoughts together, for she spoke.

"I have sad words for you," she said.

"That is bad to hear," said I. "What is the trouble?"

"You know Ernestina?"

Yes, of course I knew Ernestina, the poor girl whose limbs are stiff and paralyzed, Henrietta's granddaughter.

"Well," said Henrietta, "today I washed Ernestina's clothes, so that she might have clean things for church on Sunday. She still goes to church sometimes, for she can walk slowly if I lead her, and she starts in good time so as to be there before the bell stops ringing. So I washed her clothes, and hung them out to dry. And I heard a great noise, and I went out; and, ai, ai, there I saw that the dogs were eating Ernestina."



An Eskimo Girl.

tina's clothes. Eh, the bad dogs! I drove them away, though I am only a poor weak old woman, but I only saved some rags. Most of the things were eaten, and now Ernestina has got nothing and cannot go out and go to church. What shall I do?"

Well, thought I, of all things for the dogs to do! I have known them to eat things made of skin. Once they devoured my wife's Sunday boots; several pairs of sealskin gloves have suddenly gone when I have been so unwise as to put them down; I have seen my fur cap swallowed at a gulp; but I have never before heard of clothes fresh from the wash-tub as a diet for dogs. No wonder Henrietta felt that her words were sad! She is old—well on towards seventy—earning a few shillings by hammering the oil out of seal-blubber. How was she to find new clothes for the crippled girl?

I can promise you that she left my room that night with a smile on her wrinkled face, and with a big bundle bulging in the hood of her sillapâk—and Ernestina was in church next Sunday.

I have written this little incident down because there are friends across the sea who send parcels of clothing—shirts, and skirts, and stockings, and hoods, and shawls, and other useful things—and I thought that they might like to know of this one case out of many where those parcels have proved a Godsend.



Children, how would you like to visit Sister Kathryn Holsopple in India and go with her to see the monkeys that are so numerous there? Here is what she says about them in a recent letter home:

"The other evening we went for a walk, and about half way between the bungalow and the station there is a great big banyan tree. We stopped and I think there were not less than

thirty monkeys in it; all sizes and ages and in every stage imaginable. Mamas with tiny babies; papas with little boys just old enough to be naughty; medium-sized ones into everything, and I tell you it was interesting. One little 'heathen' about half grown was hanging to a root that dropped down from the branch about ten feet and was swinging back and forth as nice as you please. They spank, make faces, kiss, and pet their babies almost like real folks. It is very interesting to say the least. I do not suppose we will ever get used to them."



THE LITTLE CHILDREN IN JAPAN.

The little children in Japan
Are fearfully polite;
They always thank their bread and milk
Before they take a bite,
And say, "You make us most content,
O honorable nourishment!"

The little children in Japan
Don't think of being rude,
"O noble, dear mama," they say,
"We trust we don't intrude,"
Instead of rushing into where
Their mother combs her shining hair.

The little children in Japan
Wear mittens on their feet,
They have no proper hats to go
A-walking on the street;
And wooden stilts for overshoes
They don't object at all to use.



WHAT JOHNNY GAVE.

Johnny gave a cent to missions,
One whole cent—how large it seemed!
Johnny felt himself a giver
As upon the plate it gleamed.

One bright cent from Johnny's pocket,
Where a nickel and a dime
And three other duller pennies
Were reposing at the time.

"I should like to go for missions,"
Said the nickel, looking glum;
"But I know too well I'm booked for
Cigarettes or chewing gum!"

"Well, we wish," the three cents murmured,
"Johnny would have let us go;
But for marbles, cakes or taffy
We'll be quickly spent, we know."

Financial Report

COMPARATIVE STATEMENT FOR AUGUST, 1912.

	August, 1911	August, 1912	Mch.-Aug., 1911	Mch.-Aug., 1912	Increase	Decrease
World-wide,	\$1,017 60	\$ 859 67	\$17,905 03	\$20,859 65	\$2,954 62	.....
India,	314 94	337 47	3,068 99	3,467 47	398 48	.....
China,	94 60	153 92	2,094 29	558 46	.....	\$1,535 83
Miscellaneous,	1 00	64 35	92 01	82 95	.....	9 06
Totals,	\$1,428 14	\$1,415 41	\$23,160 32	\$24,968 53	\$3,353 10	\$1,544 89
Total increase,					1,808 21	

During August, 1912, the General Mission Board sent out 71,485 pages of tracts.

CORRECTION.

Maple Grove congregation, Northern Indiana, was credited in the Conference offering with donations of \$2. This was a mistake, as the church should be credited with \$20. This decreases the amount "loose in hat" by \$18.

FINANCIAL REPORT.

The General Mission Board acknowledges the receipt of the following donations for the month of August, 1912:

WORLD-WIDE.

Indiana—\$358.93.

Northern Districts, Congregations.

Union Center, \$38.22; Yellow River, \$35.19; Turkey Creek, \$25.66; St. Joseph Valley, \$22.11; Shipshewana, \$15.25; Second South Bend, \$11.70; Elkhart Valley, \$11.37; First South Bend, \$11.27; Blissville, \$11,\$ 181 77

Individuals.
M. H. Shively, \$8; Mrs. Katherine Kannel, \$2; John G. Bollman, \$1.50; Mrs. Nora A. Whitmer, \$1; S. C. Perkins, \$1, 13 50

Middle District, Congregations.
Spring Creek, \$41.77; Mexico, \$29.75; Eel River, \$24.73; Prairie Creek-Sugar Grove, \$17.13, 113 38

Sunday-schools.
Convention of Huntington Co. Brethren Sunday-schools, 2 53

Individuals.
Estate of John and Louisiana Priser, \$1.50; Otho Winger (marriage notice), 50 cents; S. S. Blough (marriage notice), 50 cents, 2 50

Southern District, Congregations.
Indianapolis, \$13.25; Summitville, \$8; Kilbuck, \$3, 24 25

Individuals.
A Brother, \$20; S. M. Thomas, \$1, 21 00

Ohio—\$149.40.

Northeastern District, Congregations.
Chippewa, \$7.18; Ashland, \$1, 8 18

Individuals.
Reuben Martin, \$1; Henry Pontius, \$1, 2 00

Northwestern District, Congregations.
Sugar Creek, \$9.40; County Line, \$5.66, 15 06

Sunday-school.
County Line 6 58

Individuals.
Christian Leedy, \$10; Eliza M. Niswander, \$5; Virginia C. Miller, \$5; S. J. Leedy and wife, \$5; J. F. Weaver, \$5; N. C. Beery, \$5; G. W. Eavey, \$4; Ethel Farly, \$3.23; Perry Miller and wife, \$2; Mary Landis, \$2; Mary E. Ralston, \$2; M. C. Smith, \$1; S. P. Early (marriage notice), 50 cents, .. 49 73

Southern District, Congregations.
Brethren and Friends, Trotwood, \$30.53; Covington, \$17.32; Pittsburg,

\$17,\$ 64 85

Individuals.
Lydia B. Smith, \$1; John H. Rinehart, \$1; Miss Ruth Delk (marriage notice), \$1, 3 00

Pennsylvania—\$121.91.

Eastern District, Congregations.

Ridgely (Md.), \$47.62; Peach Blossom (Md.), \$17.91; Conewago, \$10, .. 75 53

Sunday-school.
Ridgely (Md.), 23 07

Individuals.

Anna M. Brunner, \$5; H. B. Yoder (marriage notice), 50 cents, 5 50

Southeastern District, Individual.

One Tenth, 7 00

Southern District, Individuals.

Wm. C. Koontz (marriage notice), 50 cents; B. F. Masterson (marriage notice), 50 cents, 1 00

Middle District, Congregations.

Lewistown and Dry Valley, 6 81

Individual.

Fred K. Stern, 1 00

Western District, Individuals.

John J. Mishler, \$1; S. M. Fullem, \$1, 2 00

Maryland—\$105.21.

Eastern District, Congregations.

Middletown Valley, \$38; Pipe Creek, \$30; Denton, \$21.21, 89 21

Individuals.

W. H. Swan, \$1.75; John W. Wolfe, \$1, 2 75

Middle District, Congregation.

Beaver Creek, 13 25

Washington—\$31.00.

Individuals.

D. B. Eby, \$30; George Birman, \$1, 31 00

Canada—\$21.00.

Sunday-school.

Sharon, 21 00

North Dakota—\$12.15.

Congregation.

Receipt No. 18246, 5 45

Individuals.

A. H. Jones, \$5; Geo. M. Clapper, \$1.70, 6 70

Louisiana—\$10.36.

Congregation

Roanoke, 10 36

Missouri—\$10.00.

Middle District, Individual.

Lulu Fahnestock, 10 00

Kansas—\$9.57.

Northeastern District, Individuals.

James Brandt and wife, \$2; Mrs. Hiram J. Smith, \$1; J. F. Hantz (marriage notice), 50 cents, 3 50

Southeast District, Individual.

W. W. Peebler, 3 00

Southwestern District, Congregation.

Slate Creek, 2 57

Individual.

J. J. Yoder (marriage notice), 0 50

Iowa—\$8.00.

Southern District, Congregation.

English River, 6 00

Individuals.

Simon Arnold, \$1; A. H. Brown, \$1, 2 00

Oklahoma—\$7.64.	
Congregation.	
Washita,	\$ 7 64
Illinois—\$3.50.	
Northern District, Individuals.	
A Sister, \$2; D. L. Miller (marriage notice), 50 cents; O. D. Buck (marriage notice), 50 cents; Galen B. Royer (marriage notice), 50 cents,	3 50
California—\$2.50.	
Northern District, Individuals.	
Andrew Blickenstaff (marriage notice), 50 cents; Jacob N. Gwin (marriage notice), 50 cents,	1 00
Southern District, Individuals.	
Mrs. W. H. Neher, \$1; Joseph W. Cline (marriage notice), 50 cents, ..	1 50
Virginia—\$2.00.	
First District, Individual.	
M. G. Rieley, Botetourt	2 00
Nebraska—\$2.00.	
Individual.	
Mrs. Elizabeth Smith,	2 00
Michigan—\$1.00.	
Individual.	
Miss Mary J. Main,	1 00
Wisconsin—\$1.00.	
Individuals.	
Mr. and Mrs. J. E. Zollers	1 00
Idaho—\$1.00.	
Individual.	
L. H. Eby (marriage notices), ...	1 00
Colorado—\$1.00.	
Western District, Individual.	
D. M. Mohler,	1 00
Texas—\$0.50.	
Individual.	
J. A. Miller (marriage notice),....	0 50
Total for the month,	\$ 859 67
Previously reported	19,999 98
For the year so far	\$20,859 65

INDIA ORPHANAGE.

Virginia—\$60.00.	
First District, Individual.	
Mrs. T. C. Denton	\$ 20 00
Second District, Aid Society.	
Middle River,	20 00
Northern District, Aid Society.	
Flat Rock—Cedar Grove,	20 00
Indiana—\$40.00.	
Northern District, Sunday-school.	
Maple Grove	10 00
Southern District, Individual.	
Mrs. Rachel Rarick	30 00
Michigan—\$20.00.	
"A Sunday-school,"	20 00
Pennsylvania—\$17.00.	
Southern District, Sunday-school.	
York,	12 00
Individual.	
Trostle P. Dick, Antietam,	5 00
Kansas—\$5.17.	
Southwestern District, Congregation.	
Slate Creek,	5 17
Total for the month,	\$ 142 17
Previously reported,	1,888 79
For the year so far,	\$ 2,030 96

INDIA MISSION.

California—\$77.50.	
Southern District.	
The Pastor's Mid-week Bible Study Class, Long Beach, Isa. 55: 9,	\$ 50 00
Individual.	
Albert Crist,	25 00
Congregation	
Santa Ana,	2 50
Ohio—\$36.79.	
Southern District, Congregations.	
Bear Creek, \$25; Greenville, \$11.79, ..	36 79
Iowa—\$22.89.	
Middle District, Individual. ...	10 00
A Brother,	10 00
Southern District, Christian Workers.	
English River,	12 89

Indiana—\$13.30.	
Middle District, Congregation.	
Ft. Wayne,	\$ 13 30
Virginia—\$1.32.	
First District, Sunday-school.	
Birthdays—Bethel (W. Va.),	1 32
Total for the month,	\$ 151 80
Previously reported,	540 65
For the year so far,	\$ 692 45

INDIA NATIVE SCHOOLS.

Indiana—\$30.00.	
Southern District, Individual.	
A Sister in Christ,	\$ 30 00
Iowa—\$3.50.	
Middle District, Sunday-school.	
Old Sisters' Class—Panther Creek, ..	3 50
Total for the month,	\$ 33 50
Previously reported,	139 00
For the year so far,	\$ 172 50

INDIA WIDOWS' HOME.

Indiana—\$5.00.	
Southern District, Individual.	
A Sister in Christ,	5 00
Washington—\$5.00.	
Individual.	
Libbie Bates,	5 00
Total for the month,	\$ 10 00
Previously reported,	54 56
For the year so far,	\$ 64 56

CHINA MISSION.

Kansas—\$29.42.	
Southwestern District, Christian Workers.	
Larned,	\$ 29 42
Iowa—\$15.00.	
Middle District, Individual.	
A Brother,	15 00
Indiana—\$5.00.	
Southern District, Individual.	
A Sister in Christ,	5 00
Missouri—\$2.50.	
Southern District, Individual.	
A Sister,	2 50
California—\$2.00.	
Southern District, Congregation.	
Santa Ana	2 00
Minnesota—\$1.00.	
Individual.	
Mrs. Bernice J. Ashmore,	1 00
Total for the month,	\$ 54 92
Previously reported	220 33
For the year so far	\$ 275 25

CHINA ORPHANAGE.

California—\$51.00.	
Southern District.	
The Pastor's Mid-week Bible Study Class, Long Beach. Isa. 55: 9,	\$ 51 00
Indiana—\$20.00.	
Northern District, Individual.	
Sarah Gump,	20 00
Illinois—\$20.00.	
Northern District, Individuals.	
M. R. Myers and wife,	20 00
Iowa—\$5.00.	
Middle District, Individuals.	
"Raidy and Orvil,"	5 00
Michigan—\$3.00.	
Aid Society.	
Chippewa Creek,	3 00
Total for the month,	\$ 99 00
Previously reported,	184 21
For the year so far,	\$ 283 21

DENMARK AND SWEDEN.**California—\$10.50.**

Southern District, Christian Workers.
Pasadena,\$ 10 50

Arizona—\$2.85.

Christian Workers.
Glendale, 2 85

Total for the month,\$ 13 35

For the year so far,\$ 13 35

SOUTH AMERICA.**Ohio—\$1.00.**

Southern District, Individual.
Ruth Bigler\$ 1 00

Total for the month,\$ 1 00

Previously reported 1 00

For the year so far,\$ 2 00

WORK AMONG THE ARABS.**Illinois—\$50.00.**

Northern District, Individuals.
A Brother and Sister, 50 00

Total in this fund,\$ 50 00

DENVER COLORED.**Pennsylvania—\$456.90.**

A Brother, \$5; Reuben E. Myer, \$1; James H. Moore, \$2; Abraham R. Myer, \$5; Abraham B. Hess, \$2; A. Brother, \$1; Maria Grabill, \$5; Lizzie Bard Sheaffer, \$2; Joel Buckwalter, \$2; Leah Sheaffer, \$1; Elizabeth Myer, \$2; Conestoga church, \$3; Hershey Groff, \$5; R. H. Myer, \$5; John E. Myers, \$1; M. R. Bushong, \$5; Anna Landis, \$2; Samuel R. Wenger, \$2; S. M. Wenger, \$2; Amanda Myer, 50 cents; Reading church, \$19.50; Christ B. Groff, \$1; Clayton Kreider, \$1; S. N. Wolf, \$1; David Snader, \$1; S. K. Witters, \$2; H. B. Wolf, \$1; A. B. Eschelman, \$3; A. F. Longanecker, \$2; Geo. B. Wolf, \$1; John P. Snader, \$1; W. B. Stauffer, \$1; Lincoln Hummer, \$1; J. M. Bollinger, \$1; John Bollinger, \$1; Henry Bollinger, \$5; Clayton Groff, \$1; Mrs. Susan Risser, \$1; Elizabeth Bollinger, \$1; John D. Bollinger, 50 cents; John Myer, \$1.50; N. G. Hess, \$1; A. L. Kreider, \$2; A. G. Kulp, \$1; Anna Withers, \$1; A. Brother, \$1; John S. Zug, \$2; W. M. Zook, \$5; Jacob B. Hertzler, \$2; J. W. G. Hershey, \$2; John R. Gibbel, 50 cents; Alice Young, 50 cents; Anna Minnich, \$1; Anna Becker, \$1; H. H. Royer, \$3; G. D. Schreiner, \$3; Henry R. Gibbel, \$5; E. B. Brubaker, \$10; Jacob Wissler, \$1; E. B. Markley, \$1; J. M. Markley, \$2; Jas. R. Royer, \$2; Mrs. Frank Bentz, \$1; Cyrus R. Gibbel, \$1; Edward Wenger, 25 cents; Stella Balmer, 25 cents; Henry Bingham, 50 cents; Henry Hess, \$1.10; W. H. Smith, 50 cents; Elias Wolf, 25 cents; I. N. Musser, \$10; Amos H. Herr, \$2; E. M. Royer, \$1; George Eckert, \$1; I. W. Taylor, \$1; M. G. Forney, \$5; Lovina Dombaugh, \$5; Mary A. Bassler, \$5; D. K. Grube, \$2; E. S. Young, \$1; A. Brother, \$5; A. Brother, \$1; H. S. Sonon, \$5; E. H. Webber, \$5; Brother. Sister and Friend, \$3; A. L. Hostetter, \$1; H. B. Hollinger, \$1; R. L. Miller, \$3; J. H. Musser, \$5; Miriam H. Raffenger, 25 cents; Mary G. Young, \$1; H. M. Kolp, \$1; Emma Mahorn, 50 cents; Sarah H. Seitz, \$1; Ella S. Shank, \$1; John H. Herr, \$1; Ira M. Herr, \$1.50; Amos Hiestand, \$3; W. N. Zabler, \$1; Joseph Bender, 25 cents; H. R. Bender, \$4; Jacob F. Herr, \$1; Herman Ginder, 50 cents; Benj. G. Musser, \$10; Cyrus W. Sword, \$5; Daniel

S. Neff, \$25; Harry Gerlach, \$2; Joseph Gerlach, \$1; Fannie Gerlach, \$1; Eliz. Breneman, \$5; Lizzie M. Herr, \$2; Mary Manning, 50 cents; H. K. Shank, \$5; Alice Ehrhart, 75 cents. Jonas Witmer, \$3; Henry M. Herr, \$4; Jacob Bowers, \$15; S. A. Honberger, 4 cents; Mary E. Keller, \$1; Emma H. Lutz, 10 cents; Cora Reinhold, 25 cents; Jonas Martzell, 50 cents; Emma Hilderbrand, 50 cents; Mrs. Geo. Kilhefner, 25 cents; Mary Ann Wenger, \$1; James Eckert, 50 cents; Ella Shirk, 5 cents; Rebecca Keller, \$1; W. H. Hertzog, \$1; Susan Kurtz, \$2; Amanda Muth, \$1; A. Sister, 50 cents; H. G. Mentzer, \$1; Ephrata church, \$18.86; Daniel Noll, \$2; Lem-on Witmyer, \$1; Eliz. Landis, \$10; Mary Trego, \$10; Israel Keller, \$1; Sam K. Kilhefner, \$1; Catharine Fishburn, \$1; H. S. Gible, \$10; J. M. Neff, \$1; Hettie Weidman, \$1; Lydia Dubbs & Son, \$1.25; Lizzie Kilhefner, \$1; Anna Royer, 50 cents; Mrs. Isaac Eberly, \$2; Mrs. Elmer Shirk, \$1; Lizzie Ruth, \$1; Anna A. Price, 25 cents; Kate Jurell, 25 cents; Lizzie W. Keller, 25 cents; A. Sister, \$1; E. F. Rotenberger, \$1; I. D. Shaffer, \$2; S. S. Lint, \$3; T. M. Norris, \$1; Amanda Price, 25 cents; Mary Price, 50 cents; David Kratz, \$3; H. S. Bucher, \$1; A. F. Landis, \$5; Benjamin Hottel, \$20.00; Milton B. Moyer, \$1; John Ackerman, 50 cents; Essie P. Holsopple, 50 cents; Malinda Allison, 50 cents; Lint Sisters, 50 cents; Ida Steiger, \$2; John Funk, \$3; Henry D. Trumbower, \$1; Daniel Booz, \$2; Jacob, \$2; Rachel G. Fox, \$5; Mrs. H. K. Bergey, \$2; Naomi F. Kulp, \$2,\$ 456 90

Indiana—\$15.00.

Elizabeth Troup, \$10; Bert Neff, \$5; 15 00

Illinois—\$12.00.

Edith Gerhart, \$10; Roy A. Frantz, \$1; Amos Wolfe and wife, \$1, 12 00

California—\$10.

Walter R. Jones, \$5; Bettie F. Strole, \$5, 10 00

Michigan—\$3.00.

Whyella Tousley, 3 00

Total for the month,\$ 496 90

Previously reported, 1,864 32

For the year so far,\$ 2,361 22

COLORADO CITY CONGREGATION.**Kansas—\$34.50.**

H. A. Turner, \$2.50; R. F. McCune, \$5; Mrs. Annie Snyder, \$2; A. J. Beckner, \$15; J. V. Baldwin, \$2; Catharine Eisenbise, \$5; W. H. Miller, \$2; Rebecca Miller, \$1,\$ 34 50

Total for the month,\$ 34 50

Previously reported, 31 50

For the year so far,\$ 66 00

CHICAGO SUNDAY-SCHOOL EXTENSION.**General Fund.****Illinois—\$1.96.**

Lamotte Sunday-school,\$ 1 96

Total for the month,\$ 1 96

Previously reported, 226 17

For the year so far,\$ 228 13

Building Fund.**Ohio—\$6.00.**

Upper Stillwater S. S. 6 00

Illinois—\$3.27.

Lamotte Sunday-school, 3 27

Total for the month,\$ 9 27

Previously reported, 250 49

For the year so far,\$ 259 76

THE LIFE OF ELDER R. H. MILLER

By Otho Winger

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The interview of Archippus and his sister with Onesimus, their sympathy and decision to help him.

The account of Onesimus running away, and his voyage to Rome. His accidental meeting of Epaphrus, a minister from Colosse, through whom he finds Paul. His sister is sold to Philemon, how Onesimus becomes a useful member in Paul's home, who persuades him to return to his master. The answer of the prayer of Prudentia, his sister, for his return.

The return of the family, the meeting of master and slave, the family feast.

The church meeting. Onesimus received into the church and becomes a helpful coworker.

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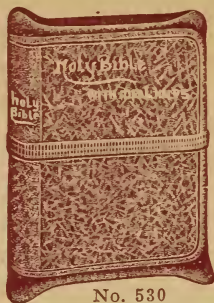
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The angel's promise to Zacharias.

the world, and preach the gospel to every creature.

16 He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.

17 And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if

they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

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THE MISSIONARY VISITOR

Vol. XIV

NOVEMBER, 1912

No. 11

W H E N ?

*WHEN will our hearts be filled with
yearning love,
Akin to Christ's, Who, watching from
above,
Yearns over those who still in darkness live,
And pleads with those who have the light to
give?*

*When will the Master cease to plead in vain,
For laborers to tend His golden grain
In far-off fields, where lies unplanted soil
That would, at harvest, pay for years of toil?*

*Ah! surely not until we seek to see
Our heavenly Father's world-wide family
As Jesus does, with tenderest, longing gaze,
That speaks of pain and death endured to raze
The barrier that divided heaven and earth
And hid from man his soul's immortal worth.*

—O. M. Robbins.

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

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The Missionary Visitor

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November, 1912

Number 11

ALL THE EARTH SHALL PRAISE THEE

A PSALM OF PRAISE AND THANKS- GIVING.

OLORD, thou art a God full of compassion and plenteous in mercy.¹ Thou visitest the earth and waterest it: Thou greatly enrichest it. The pastures are clothed with flocks; the valleys are covered over with corn. Thou crownest the year with thy goodness.²

Sing unto the Lord, O ye saints.³ Praise ye the Lord for he is good.⁴ Enter into his gates with thanksgiving, and into his courts with praise.⁵ Sing his praise in the congregation.⁶ Ye that fear the Lord praise him.⁷ Let the people praise him; let all the people praise him, and come before his face with thanksgiving.⁸ Let the righteous be glad; yea, let them exceedingly rejoice.⁹ Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen.¹⁰

1. Psa. 86: 15. 2. Psa. 65: 9, 11, 13. 3. Psa. 30: 4. 4. Psa. 106: 1. 5. Psa. 100: 4. 6. Psa. 149: 1. 7. Psa. 22: 23. 8. Psa. 67: 3, 5. 9. Psa. 68: 3. 10. Rev. 7: 12.

J. G. Royer.



THANKFULNESS TO GOD.

EVERY child of God will survey the blessings that come to him from our great Father and will unite with David in his expression of gratefulness

to God as expressed in Psa. 103: 2, where he gives vent to his feelings: "Bless the Lord, O my soul, and forget not all his benefits."

What are some of His benefits? (a) He has blessed us with a fruitful year, in field, orchard and garden. It is thought the crop of the year is worth \$10,000,000,000. It is without precedent. (b) No epidemic has been permitted to visit us; but the health has been fairly good. Some of our homes have been visited by death, and our hearts made sad; but how thankful we are that "we need not sorrow as those who have no hope"! (c) The peace sentiment that our church has steadily labored and prayed for is growing. (d) The many open doors that are calling for the bread and water of life among the heathen.

W. R. Dieter



THANKSGIVING AND PRAISE.

THE psalmist and holy men of the Old Testament dispensations were very zealous and earnest in their thanksgiving and praise. We, of the gospel dispensation, enjoy far superior advantages and blessings. Much, very much more should we thank and praise Him. Especially we, of these later years of great opportunities,

should realize and utilize the special blessings that come to us. As a nation we are especially blessed, and should be very grateful. Upon the righteous largely devolves the preserving, thanksgiving and praise of the nation.

As a church we owe thanks and praise to God for national clemency and protection of our distinctive and peculiar principles, but, much more, for the blessings of the Gospel, the influence of the Holy Spirit, and the fellowship of the church. The greatly increased facilities for communication and transportation make the nations of the earth our neighbors. They enlarge the perspective of the great commission, "Go ye," and give us "the heathen for an inheritance."

Personally, I thank and praise God that I have been permitted to appear upon the scene and labor in the church during the time of this great transition.

"Praise the Lord, O my soul." *Psa.* 146: 1.

J. D. Haughton



THE GIVING OF THANKS.

THANKSGIVING — what do we mean by it? It is not a thing that we can pick up and give away at pleasure. It is a condition of mind and feeling that is made known by facial, verbal and physical expression, and, biblically speaking, is always addressed to God. The feeling and condition are of satisfaction, appreciation, joy and gladness, and originate in a real cause. In the Bible we have many beautiful expressions of thankfulness, especially in the Psalms, where it is said, "It is a good thing to give thanks unto the Lord." Such is the experience of every true child of God. It is a good thing, because the goodness of God fills our

hearts with just such feelings; and, when our hearts are so filled we cannot help but give expression to our feelings in some way. It is generally supposed that the lovely fall season should be a special time for thanksgiving, and because of this the governors of our States and our President have made it their custom to set apart a day to be, in a special way, devoted to expressional thanksgiving. With the Psalmist we can say, "It is a good thing to do." Not that we should be the less thankful on other days of the year, but the specially good thing in the setting apart of a special day, is that because our attention, our minds, are questioned as to the propriety and reason for observing the day. As we are thus made to think, our minds and hearts soon find not only sufficient, but wonderfully great reason for thanksgiving. Not only on Thanksgiving Day, but every day we live God is good to us. Praise His Holy Name!

There are many ways by which we may express our thanks: By giving Him the vintage of our hearts; a full tollage of our talents; the cream of our influence and the very best of our energies and devotion. God and His Son have done so much for us and we have done so little in return that we ought to be supremely thankful that They are willing to accept the little we give as our best.

H. M. Brubaker



THANKSGIVING AND PRAISE.

"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."—*Psa.* 16: 6.

Our God, Who reigns in heaven above,
And all the earth surveys,
Invites us, with His smile of love,
To offer Him our praise.
We trace His footsteps o'er the land,
In blessings full and free;
Our every want He has supplied,
That we may happy be.

When sin's dark curse hung o'er our race,
And left us in despair,
He sent His Son to ransom us,
That we His love might share.
He left the realms of bliss above,
And in our nature came;
His all He sacrificed for us,
And God received the same.

His service now is our delight,
It fills our souls with peace;
We sing our songs and plight our vows
And earth-born passions cease,
We praise Him for His mercies past,
And His dear name adore;
And, while we plead before His throne,
We humbly hope for more.

Lord, when we look to heathen lands,
And see their sin and shame,
We feel constrained to send relief,
And go in Thy great Name.
We bring our gifts and lay them down,
The best we know to do,

And crave Thy blessings to attend,
That only good ensue.

Our hands are weak, but Thou art strong;
We come, dear Lord, to Thee;
With grateful hearts we freely give
To make the heathen free.

We ask Thy presence to sustain
The workers in the field,
And help us all Thy will to know,
And error freely yield.

And when at last our journey's done,
And we shall all come home,
We'll shout Thy praise with priests and
kings,

And fill thy temple's dome.
Thy name is worthy to be praised
By all in earth or heaven;
And unto Thee, and Thee alone,
Will all our praise be given.

Jas A. Bell.

WHAT CAN WE SAY TO WIN THEM?

By the Editor

THIS being the VISITOR, of all the issues of the year, that draws us closest to our Master in thanksgiving, that makes us feel our gratitude to Him, that enkindles our devotion for His goodness, that pulsates our whole being with rapture for our divine connection and kinship, it seems almost out of place, and certainly is out of tune with the spirit of Thanksgiving to reprint and discuss the following letter that we have received from an interested brother and an earnest Christian worker. But since he is seeking to inaugurate a plan of systematic missionary giving in his congregation what issue of all issues would be more appropriate for the discussion than this one? The letter follows:

"We have had some grand success with those who want to give the Lord His portion in secret and on the first

day of the week. Unfortunately there is a larger percentage of adversaries than advocates. Too often these adversaries are in the ministry. No wonder that our congregation is not a giving church, much less a missionary church. What scriptures can I present to refute such arguments as, 'It's following other churches'; 'I get joy out of giving the old way' (i. e., by collections and solicitors); 'The salvation is without money and without price'; 'We have enough to care for right in our own locality'; 'The Lord does not prosper us the same each week'; 'I won't do it for my conscience's sake'.? Such was met in two of our preachers."

Now we have never thought but that such a letter about some people might well and truthfully have been written, but about our ministers! We draw a

pall about us as we endeavor to speak of these arguments that are offered by those who have been sacredly commissioned to "feed My lambs," and whose endeavor should be to lead us into sweetest fellowship with Him Who "leadeth us in green pastures beside still waters."

We rejoice in one thing about the foregoing letter, and that is that few occasions present themselves for such. We do not have so many churches with that kind of shepherds, for three reasons: First, because such churches do not live very long; second, are scarcely heard from; third, because there is life within that church which flourishes in the affairs of the kingdom in spite of those who should be the leaders in "every good work." However, for the encouragement of that life which desires to give systematically and accurately, and wishes to render faithful stewardship, we append a few remarks on each of the foregoing questions that have been propounded to us:

"It's following other churches." What! Can we, who have so long and faithfully maintained that we are the New Testament church, we who take for our motto, "The whole Gospel for the whole world," thus openly accord to other denominations first place in systematic weekly giving? Can we, who have faithfully stood so long for New Testament principles, admit that others have taken place before us in obeying that command of giving so earnestly and faithfully enjoined by Paul in 1 Cor. 16: 1? And are we to refuse to follow Paul because others are obeying his injunctions? Does their obedience render 1 Cor. 16: 1 void for us? For what gospel reason is the negation? And is our sacred mission such that we must steer clear of all things that other denominations do? Whence the source and where the logic of such a peculiar position?

"I get joy out of giving the old way," i. e., by collections and by solicitors. To be sure, there is joy in such giving. All giving to the cause of our Master produces joy. But that joy is spasmodic occasioned by spasmodic gifts. It produces spasmodic results. Systematic giving produces the same joy, in full measure, at all times, constant and abiding. The flow of love from our heart to the Father heart is unbroken, we begin the new week with an expression of love, an admission that all we have is His, and all we are comes from Him. The joy is not intermittent. It is steady and never failing.

But "the old way of giving." There is the error. Paul's way is the old way. When were the offerings raised in New Testament life by solicitors? We do not say solicitors are wrong. Godly men and women labor earnestly and prayerfully to collect funds for the Lord, and in our church they do well. But speaking about age, was not Paul before us? Was not his plan inaugurated long ago? And long before the "new way" of solicitors there were those happy old churches who tasted, —not tasted, but feasted—continually on constant, never-ceasing communion with their Master and God, through the systematic, weekly plan of laying by of their incomes.

"Salvation is without money and without price." Salvation is priceless. It is above the wealth of worlds and worlds combined; more to be desired than gold; yea, than much fine gold. And, too, it is the gift of God. But to disclaim responsibility is to cheapen our ideal of salvation, both in our own mind and in the estimate of the world. God does not need our money very badly in carrying forward His divine plan, but He does need His own money that He has entrusted to our care. Through His chosen people, and through the pen of His servant Paul

He has opened the doors of heaven sufficiently for us to catch a glimpse of the method He would have us employ in returning to Him that which is His own. But we do not catch the glimpse? Are we too busy singing, "I'm glad salvation's free"?

"We have enough to care for right in our own locality." Jesus could have found sufficient to keep him busy had He remained at Jerusalem all His life; or in Galilee. Each of us may have kinsfolk, unsaved, in such numbers that we can use our whole energy on them, without assisting our neighbors. Our own immediate family may have needs that will necessitate neglecting some of our own kinsfolk. The argument of neighborhood needs, if employed in season and out of season, contracts our charity until, "really it cannot leave our own hearthstone." Love assists those at home and is sufficiently expansive to enclose all men.

"The Lord does not prosper us the same each week." In this there is sometimes an honest reason and argument. There is a difference in the income of the farmer who markets his crop only occasionally and the workman who draws his weekly wage. But in such a case many of our farmer brethren lay by their tithe whenever they market their crop and disburse it systematically, the same as though it came regularly. There is but little difference in the long run, so far as wages are concerned; for when the farmer markets his crop he gets his wages that have accumulated during the summer. To him it should be a peculiarly precious joy to lay by proportionately each week of that with which the Lord has prospered him

from the fruits of the earth and which he has gathered with his own hands.

"I won't do it for my conscience's sake." This is not an argument. It degenerates rapidly into an excuse. It is the court of last resort. It is the favorite lair in the darkest recesses of the impenetrable forests of our being. It is surrounded by an immense labyrinth of arguments, reasons and excuses; but once intrenched behind "conscience's sake" it is impregnable and the pursuers might as well turn back in despair; for very likely—most probably—the love of money, has "fixed" the conscience and bought its vote and decision on this very important question.

It is peculiar what Paul meant in 1 Cor. 16: 1, when he bade the members of the church lay by on the first day of the week, if he did not mean that they should "lay by," and further that WE should "lay by." In the same book he gave an injunction to the Corinthians regarding the appearance of women in worship, and we say, since he gave that injunction to them, we ought also to do likewise. This being true—and we verily believe it—then when came the transition? He was writing to the same people in the same letter, possibly on the same day. Why obey one thing and why be blind and disobedient to the heavenly vision in the other? The word "ought," in Matt. 23: 23, regarding the tithe, is a stronger expression of obligation in the original, than the word "ought" in John 13: 14, regarding the washing of feet. If that is stronger then why not give 1 Cor. 16: 1 at least an equal place with the eleventh chapter of the same epistle?

BUT WHAT CAN WE SAY TO WIN THEM?

OUR RECRUITS TO INDIA

ANNA EBY

Laura M. Given

IT was on a farm near Dayton, Ohio, Sept. 16, 1886, that the home of Josiah and Emma Eby was first blessed with children: Robert S. and Anna Mary. For six happy years the children were together; then God called Robert home. As the parents gave him back to the Father to serve Him in glory they prayed more earnestly that grace might be given them to bring up the one left in their charge to serve Him fully as his very own.

Growing up on the farm as the only child she early became accustomed to hard work and it is to this she largely owes her health and vigor. She missed a great deal from her childhood life in not having other children in her home with whom to associate, but this was partly compensated for in the companionship of her parents and her Grandma Eby. The tie binding them together is very close, but her parents willingly give her to the Lord's work, though it has cost them a severe struggle to do so. The Lord had partly prepared them for this in sending into their home another daughter seven years ago.

Sept. 3, 1899, has a halo around it for Anna because that was the day she accepted Christ. As she went down into the baptismal waters the audience was singing:

"Lord Jesus, look down
From thy throne in the skies,
And help me to make,
A complete sacrifice."

That was her prayer then and it has been her prayer many times since. The Bear Creek church has always been her home church, and it means much to her that it has taken upon it-



self the responsibility of supporting her upon the field.

She attended the public schools near her home for eight years. During this time J. Homer Bright was one of her teachers. She owes her success as a student to her determination and hard work. Then, too, even when a child she prayed over her hard lessons. She owes much to her mother in this early teaching her the power in prayer and the need of prayer in the small affairs of life.

Then she finished the four years' high school course in Dayton. It means something to attend high school as the only member of our church, and often as Anna started out her mother, watching her, breathed a prayer that she might be strengthened and the Father

heard and answered the prayers. She worked hard during these four years. She thoroughly enjoyed studying mathematics and Latin, but had to make herself get her other lessons.

She finished high school determined to teach. Her father had been a successful teacher for nineteen years, so Anna's ambition along this line seems perfectly natural.

Better to prepare herself for her chosen work she spent one year at Manchester College, and while there received inspiration better to prepare

quate working knowledge of the Bible and in deepening her own Christian character. Her life has been a blessing to dozens of lives with which she has come into contact here: in her practical work in the primary Sunday-school, home Bible class work, Jewish work and Chinese Sunday-school; in her work this last year as chairman of the social committee of the Christian Workers and leader of the Volunteer Band, and in many little ways of which only the Father keeps a record.

Anna is a true friend. She is not



Sister Eby's Home, Near Dayton, Ohio.

herself for the Master's service, though it was to be as a teacher, she still thought.

After three years of teaching near her home she was called by the Father to make further preparation for His work, and gladly, but with regret at having to give up her loved work, she responded. The fall of 1908 found her in Bethany Bible School, where she spent four years, receiving a diploma from the Bible teachers' and mission training department this spring. These years have meant much in preparing her for service by giving her an ade-

quately working knowledge of the Bible and in deepening her own Christian character. Her life has been a blessing to dozens of lives with which she has come into contact here: in her practical work in the primary Sunday-school, home Bible class work, Jewish work and Chinese Sunday-school; in her work this last year as chairman of the social committee of the Christian Workers and leader of the Volunteer Band, and in many little ways of which only the Father keeps a record.

Anna is a true friend. She is not afraid to praise her friends when they deserve it, nor do that which is harder, reprimand them when that is needed. She has a winsome disposition, is a leader, can cheerfully adapt herself to trying circumstances and to trying people as well, is not afraid of hard work, is neat and methodical about her work, and is conscientious almost to a fault.

It is always interesting to note what led our workers to go to the field. Even as a child Anna had thought of the foreign field as the place for her to serve the Master, but during her first year at Bethany the needs of the

home field were so vividly brought to her mind she felt there was a large work for her to do in her home district, but the Lord gradually unfolded His own plan for her during the next years. In her own words, "Here at Bethany as I studied the open Book I received a vision of God and His great redemptive plan for a world lost in sin, and as I lifted up my eyes and looked on the fields and beheld them white unto harvest I heard the Lord calling for me to put in the sickle and I accepted. It was not on any special occasion; it was not any special address or sermon that brought decision, but a constant pleading of the Holy Spirit and a revealing to me of His will in the quiet hour as I prayed for guidance and placed my life upon the altar to be used of Him at any time, at any place and at any cost."

She has unreservedly surrendered her life to the Master. As an instance of this: she had felt China was the

place where the Lord would have her serve Him, but when the Board appointed her to India she willingly accepted the call. She said, "We have been praying for the Lord to guide the Board and I believe He has, and I am just as happy in preparing to go to India as I would be if I were preparing to go to China." It was hard for the Chinese brethren she had been teaching when they heard she was not going to China to teach their own people of the Savior. One of them, in talking to her, after using all the other arguments he could think of said, "But you have friends in China." (She and Minerva Metzger were roommates the year before Sister Metzger went to China, and she is intimately acquainted with most of the others.) "Yes," said Anna, "but Jesus will go with me wherever I go and He is the best Friend." We believe Sister Anna is going to do great things for the Lord, and to Him be all the praise.

S. OLIVE WIDDOWSON

WE are indebted to Pennsylvania for several of our missionaries, who go out to the field this year. Sister Widdowson was born in Indiana County, Pa., and has been a resident of that State practically all of her life. Her father and mother were members of the Church of the Brethren, and from them she has received those deeply religious impressions that count for much in the life of devotion to the cause of the Master.

In the spring term of 1899 Sister Widdowson entered Juniata College and united with the Church of the Brethren at that place during that time. After having taught a year in the common schools she graduated from Juniata in the normal English course with the class of 1902. Thereafter she took



(Continued on Page 356.)

GRACE NEDROW HEISEY

Herman B. Heisey



AUGUST 4, 1887, a baby girl, called Grace, was born into a home nestled among the mountains of the southeastern part of Westmoreland County, Pa.

The parents whose hearts were gladdened by the birth of this baby girl bear the names of John M. and Mary A. Nedrow.

To be born into such a home as this is indeed a blessing. The religious atmosphere is so felt that its impression is lasting. In this home have been reared three who are now serving as ministers of Christ's Message, two of whom are pastors.

The school career of Grace began when she was five years old. She attended the township school which was three-fourths of a mile from home. In all kinds of weather, no matter how severe, she could be found in her seat at school. And during the first three years of school she missed no more

than two days. This regularity at school in the beginning of her school days bespeaks the earnestness of her desire for truth; and this same earnestness in whatever object it may be centered continues in her life. As a scholar she was true to the name.

About the age of thirteen it seemed to her as if Jesus were whispering into the ear of her heart. By the time she was fourteen, she opened her heart and enthroned Jesus there. She was baptized, and since she has been growing in the sweetness and strength of the Christian life.

At the age of twenty she went to Pittsburgh. While there she was active in church work, and acquired a very helpful religious experience along lines of city work. Her interest in the church at Pittsburgh is but natural when we remember that she was very regular in her attendance at Sunday-school and church, back in the country.

Perhaps from seeds sown by her mother there grew up in her, missionary sympathies. At times these burned brightly and then dimmed a little, but after hearing one who had given her life to serve in India, a strong sense of desire and duty throbbed in her heart that she ought to be a foreign missionary.

Having often wished to go to college, her hope finally became a reality, and she became a student at Juniata College. She first entered the normal English course and later was a student in the English Bible course.

It was at college that she met her life companion. To him she was married in May.

A sweet disposition, and strength of character such as but few have, is her possession. In helping others she is a true friend.

HERMAN B. HEISEY

HERMAN BIEVER HEISEY was born December 10, 1890, on a farm in Dauphin County, Pa. He came from that German ancestry which has done so much in the shaping of our church history and in preserving it as it is. When he was three years of age Herman's mother died, and with his older brother and father he moved to town. But much as the loss of a mother was to his young life, he was called upon at the age of five also to give up his father, who was called to the life beyond.

At the death of his father Herman was taken into the home of an uncle. There he was surrounded by every kindness. Religious influences continued to come into his life. While the uncle's family was Lutheran, yet there was also a grandmother who helped to make religious impressions upon his mind. She was a member of the Church of the Brethren. At the age of fifteen or sixteen years he became conscious of an impression which constantly deepened, that God wanted him to become a preacher of His Gospel. Being a reader of missionary literature the impression gradually began to take on the form of a call from God to be a foreign missionary. It became a burning desire in his heart. The desire is mother to the act, and that burning desire is taking our dear brother into the great needy field of India.

After carefully studying the doctrines of the Brethren church Herman came to the conclusion that her principles accorded most closely with the teachings of the Bible. As a result of this conclusion he became a member of the Church of the Brethren at the age of seventeen years.

At the age of nineteen he was elected to the ministry by the Huntingdon church, and one year later was ad-



vanced to the second degree of the ministry. The summer of his first year in the ministry was spent in Lebanon where, for three months, he preached every Sunday but twice. Coming thus early in his ministry this experience was very valuable to him.

After graduation at college he became pastor of a church in Saxton, Pa. In his short career in the ministry he has held several series of meetings with good results, and this summer filled the pulpit of the church at Pittsburgh with good favor. The Lord has blessed him with a good memory, a studious mind and rich voice. These qualities, combined with deep consecration, have made him effective as a minister of the Word of God.

Along industrial lines he has had various experiences. During public school vacations he worked in the steel works at Johnstown, Pa. His chief

work there was car tracer and later, weighmaster.

Along educational lines he attended the city schools of Lebanon and Johnstown, and also took a course in the International Correspondence School. After city school work he entered Juniata and took the sacred literature course, graduating in this after three years. After this he became a student

in the bachelor of divinity course, and about the close this preparation gave his name to the General Mission Board as ready for the India mission field.

Pennsylvania has produced a large number of our missionaries, and we praise God that she sends another of her sons this year for effective service.

INDIA NOTES

Alice K. Ebey

"I must work the works of Him That sent me while it is day: the night cometh when no man can work."—John 9: 4.

SISTER SHUMAKER has finished the second year's course in language study and passed a very creditable examination. She completed this course three months before her full two years. This she accomplished by very close application to study; for since last December she has had charge of the Girls' School at Bulsar. The Lord has kept her in good health during these strenuous months and we all join in thanksgiving.

Bro. and Sister Kaylor are happy and busy in their home at Vada. They are anxious to master the Marathi language, so they may tell the gospel story to the people round about them who need it so much. Bro. Kaylor is having a daily Bible class with his Marathi workers, and often goes out to the villages in addition to his regular language study.

Bro. and Sister Holsopple are making good progress in the study of Gujarati. Heathen pandits asked high wages and did poor teaching, so they secured a Christian teacher, a well-educated Brahmin convert who was recently baptized, and he seems to know

something about teaching. Bro. Holsopple is able to conduct the daily worship in the vernacular and begins to speak readily. Sister Holsopple has an interesting Sunday-school class of Gujarati children.

Recently twelve were baptized at Pimpalner. Bro. Pittenger has the work in charge there since Bro. Long has gone on furlough. It is a long and difficult journey from Ahwa to Pimpalner and he cannot visit the workers as often nor give the work the close supervision he desires, and yet the Lord has blessed the work. Pimpalner is a hopeful field and we trust it need not be left without a resident missionary for any length of time.

There will be a rupee and a half crop of rice this year the people say. This means a half more than a full crop, and surely the fields of beautiful grain just coming into head seem to justify the prophecy. Farther north, about Anklesvar, people feared the heavy rains would almost ruin the growing cotton, but Bro. Lichty writes that all crops in their vicinity look fine. The Lord has graciously sent the rain and the hungry ones will have bread to eat. God has also provided spiritual bread for India and His stew-

ards are kept busy dealing it out to hungry souls.

Cholera has been unusually severe and widespread this year throughout Bombay Presidency. A number of cases have been reported in the Bulsar Bazaar. However, our missionaries and the schools are located some distance away and are in no special danger. The superstitious Hindu believes cholera to be an arbitrary visitation of one of their gods. It is an established fact that cholera is not contagious, like smallpox or measles, nor can it be contracted indirectly by the bite of a flea or mosquito like plague or malaria. The cholera germ is virulent only when swallowed. So when drinking-water is carefully boiled and contaminated foods rejected, safety is practically insured against this fatal and swift-working malady.

Rev. V. S. Azariah is the first Indian to be elevated to the Anglican bishopric. His consecration is to take place in St. Paul's cathedral, Calcutta, on Sunday, December 29, in connection with Episcopal Synod. Indian Christians are proving capable and trustworthy of important positions in the churches, and more and more responsibility falls upon them.

Bro. J. M. Pittenger and Bro. A. W. Ross, with their families, are arranging to sail for furlough March 15, and expect to reach New York the latter part of April. Each leaves a large and interesting field. With the few missionaries now on the field their places are not easily supplied. But they have been in India eight years and they need their furlough. These will be busy months for them as they prepare to leave their work. May the Lord give them a year of refreshment, both physical and spiritual, and grant that the little flocks of Christians may not be left without shepherds during their absence.

At the present time there are about two thousand American missionaries connected with the various mission societies in India. How many have come to India from the first (1813, when Judson, Nott and Hall came) until now is not known, but many lives have been given to the promulgation of the Gospel in this land. Sometimes missionaries and mission supporters think that too much money and labor are expended when a certain field does not yield returns quickly. But during the first twenty years after the first American missionaries came to India more missionaries died than native converts were gathered in the church. Did these early missionaries give up the struggle? Not they! Had they joined in with the cry, "It doesn't pay!" where would be India's Christians and what would be India's social and educational condition? "Be not weary in well doing; for in due season we shall reap if we faint not."

Karadoho, via Dahanu, India, Sept. 6, 1912.



[We were compelled to omit the following news from India from a former issue, and insert them here.—Ed.]

INDIAN girls are proving themselves capable of achieving success in educational lines in spite of the long-standing theory that girls lack in mental capacity. Recently Miss Taxini Gupta, daughter of the head master of Bethune College, led the list of successful candidates for matriculation in Calcutta, having obtained 618 marks out of a possible 700. This is said to be the highest mark obtained by any candidate since the examination was instituted.

The Mission Hospital at Miraj, under the direction of Dr. Wanless, is one of the most remarkable institutions in Western India. During the year 1911, 1,735 inpatients were treated, and the

total numbered 23,771. This missionary doctor's fame is widespread and patients come from great distances to receive medical assistance from the Christian doctor. The sick in this hospital are daily taught of the great Spiritual Physician Who is eager to heal their souls. Jesus Himself set the example and gives the inspiration for rendering help to suffering humanity.

On the evening of June 20 fourteen brethren and sisters surrounded the table of the Lord and partook of the love feast at Vada. It was an impressive service, and thoughts came of other missionaries and workers who had spent their strength to build up the Lord's work here and are now far away, and of some who have passed over the river. Some who seemed about ready to enter the kingdom looked on. After many interruptions and hindrances the work round about Vada appears encouraging. Pray for the work and the workers at Vada.

Last week the monsoon rain began to fall and there was much rejoicing among all classes of people. They plowed their fields and planted their grain and now everywhere green is seen. When rain is delayed, or when there is a break in the monsoons, people are filled with great anxiety. Indeed, slack rain means suffering among the poor. Yet in their poverty they have not learned to look unto the true God, Who sendeth the rain and giveth bread to the hungry.

Cholera has been raging in Bombay and hundreds have died. Water has been scarce and many people had to use filthy water to drink. Now as the abundant rains come and the earth is washed of its filth and plenty of clean drinking water is available, it is hoped that this terrible disease may be speedily stayed.

The people of India are great travelers. During the past year 390,000,000 tickets were issued by India railways,

an increase of 18,000,000 over the preceding year. This increase may be accounted for by the Delhi Durbar. The average fare paid by passengers of all classes was a little less than half a cent a mile. The safety of travel on India railways probably makes a better showing than the railways of any other country. One passenger in 33,000,000 was killed by causes beyond his own control.

Widows in India live indeed a sad life, without comfort or hope. Yet they are slow to come out of their bondage and accept the consolations of the Christian religion. Sister Quinter has a home for these unfortunate ones, where they are provided for both temporally and spiritually. Christian widows are glad for this refuge, but heathen widows hesitate to leave their wretched homes and relatives, who often mistreat them most cruelly. Several times widows who are widows indeed have consented to come into this home, but when arrangements were completed they had not the courage to break caste. In other instances relatives who hitherto had failed to provide for them hid them away and hindered them from coming into this home. But the Gospel does find its way to a few of these wretched women, and we confidently believe that the Lord will claim many more as the Good News is faithfully carried to them.

There is, perhaps, no other country in the world so highly civilized as India that has such a large number of professional criminals, who openly and without shame plunder the people. Peaceful villagers and farmers often supply these marauders with food and gifts to induce them to move on without inflicting further injury. Government has dealt sternly with these criminal tribes, holding in prison as many as 50,000 at one time in the different jails of the country. They have also employed them in road-making and public

building at good wages, in order to overcome their roving and thieving spirit, but to little avail. Recently the Salvation Army has attempted to reclaim these tribes. They have been given land to farm and are provided regular religious training. The Gospel is accomplishing some remarkable results. The task of reforming character is a difficult one and is done only through the grace of God. But the Salvation Army believes that God has created all men for usefulness and for God's glory, so they courageously undertake reforms that others deem useless.

June 11 a simple Christian wedding took place in the Mission Home at Karadoho. The groom had been a teacher of the Mohammedan religion, and while studying the Christian religion in order to oppose it was convicted of the truth in Christ. He was baptized a few months ago and the bride, a convert from Hinduism, was also baptized during the present year. A little company of Christians and a few Hindus witnessed the ceremony and listened with wonder to the solemn promises of lifelong faithfulness, and to the earnest prayers in behalf of the new home to be established. The Hindu can scarcely conceive of a wedding without feasting, liquor drinking and dancing. Much useless expense, debt-encumbered families and unhappy homes are the result of these pernicious marriage customs. Christian marriage rites will be a great boon to India's people.

Another ingathering of some twenty souls at Vyara some weeks ago causes the hearts of God's children to rejoice. Also at Anklesvar, six were baptized recently. Of these two were Bhil women, wives of Christian converts. Both at Anklesvar and Vyara the recent converts are men, and now the problem is, how to win the wives of these converts. They are timid, igno-

rant women and the work of teaching and winning them for Christ depends chiefly on the women missionaries and their women helpers. Some of our sisters have been going in and out of these simple homes, enduring the heat and many discomforts, for the sake of the souls of these women, and we are sure that their labor is not in vain in the Lord, and that in due time these wives will be won and the children will be trained for Christ. Not only at Vyara and Anklesvar, but in every one of our mission stations, is a great and effectual door opened for work among women. Truly the harvest is great among India's women and the laborers are few. May consecrated sisters be speedily sent forth to help gather in this precious harvest of souls.

Karadoho, via Dahanu, India, June 28, 1912.



OUR RECRUITS TO INDIA.

(Continued from Page 350.)

a year's additional work at Juniata, and during four years of teaching took courses in psychology, pedagogy and English at the University of Pennsylvania.

In 1909 she entered Dr. W. W. White's Bible Teachers' Training School in New York City and graduated from this school last spring in the course of religious pedagogy.

While teaching, Sister Widdowson's church home was with the Royersford brethren; while attending the training school she was with the Brooklyn church, and goes out to the field from her home congregation, the Manor congregation. Sister Widdowson goes out to the field with the full confidence that the vocation she has chosen has been chosen through the medium of the Holy Spirit.

NOTES FROM AHWA

J. M. Pittenger

THE scene is a little village nestled away in a spot so sequestered as to be seldom visited by either trader or traveler, and so little thought of, by outsiders, as to occasion but few or no remarks as to whether anything might or might not be transpiring within its borders. Despite its isolation, this little village has its dwellers who have their wants, their needs, their likes and their dislikes as all the rest of humanity.

No one individual or community of individuals can become so separated from all other individuals as never to have any contact whatsoever with them. So this village, so little noticed, did have its occasional visitor. And the errands of each and all passing are as varied as the individuals making them.

Among these is a herald of the cross, remarkable, not for fine clothes or excellent speech, but because of his message and manner of life. His message is so new to the villagers. They never heard one like it before. It is so simple, so full of love and life. Among the listeners is a man who shows the deepest interest. The story, so simply told, touches him as no words ever did before. He knows not why at the time, nor did he learn till a number of years later. The story is but a picture of his own and his fellow townsmen's pitiable condition and how they might be helped out of it. It caused him to wonder why he had never seen his real condition before. Had not he and others of the villagers often talked together of their extremely poor and wretched condition? Had they not seen how little of life's real peace and happiness they enjoyed? Yes, they

had at least understood a bit of this; at least enough to understand that there was something better to hope for.

But the cause of their condition and the way out of it had never been considered by even the most thoughtful of them. Had not fate thrust it upon them? So what could they do but accept it and go wearily on till death removed them from it?

But the message given by this stranger had a charm about it that gave all of them courage, and to the man in question it appealed so strongly that he thought of it by day and dreamed of it by night. His former hopeless life changed into one of hope real enough to lead him to know that there were better things in store for him did he but become willing to search for them.

Now comes a picture so much like the one given in the fourth chapter of John's Gospel that it seems useless to add words to describe it. The place and scenes, while not exact counterparts of those given in this chapter, are so nearly alike as to make them the same in outline.

Other travelers had come and gone from this village. They had conversed with the villagers, either socially or perhaps on matters commercial, and then gone away, soon to be forgotten. This traveler, like his Master of blessed story, left the Message of Life and it did not fall on unfruitful soil.

The Samaritan woman, and at least some of her townsmen, heard and accepted the message the same day it was given. In this secluded village not even the one most deeply impressed accepted the same day he heard—at least not as the Samaritan woman. And

I have over and over, again and again, wondered why. The message was the same in both cases. The messenger, the manner of delivery and the parties or party to whom the message was given were all different. So in one of these three facts or in all must be found the explanation for the delay of acceptance by the villagers of this little out-of-the-way hamlet.

It is not the purpose here to show whether one or two or all three of the above-mentioned facts had their influence in bringing about the delay. Will not the reader stop a bit as he or she reads and consider what each one of the above-named facts had to do with his or her conversion? Then, if time and space permitted, a picture of these dwellers of this lonely hamlet as to ancestry, present environments and mode of life would help you to see in a new and blessed way what the Lord has done for you.

Years go by. Occasional visits are made by the Lord's servant to the lonely little village, and his coming and message are always welcome—eagerly awaited, indeed. Hopes grow stronger and blossom into a living, working faith which produces joy and peace instead of the old-time utter carelessness and despair, so long the curse of these villagers. Could they ever have learned of the new and better life without a teacher? Could they ever have heard the message had not this messenger heard the call to go to them, even into their lonely village?

How blessed it is to be called of the Lord! Who denies this but him who knows not nor wants to know Him who saves to the uttermost? But it is infinitely more blessed to go, to serve whenever and wherever He may send! In other words, we are called twice. He who hears not the first certainly can not hear the second, for the second of any two consecutive facts never

precedes the first. To put it more simply, we never look for fruit on a tree before it has borne its flowers.

Simply to hear the first call and renounce the world and its sins may bring but little fruit into the life of the one who hears it and little or none, maybe, into the lives of others whose lives should be blessed by the life of him who hears the first call. The "hundredfold in this life" comes most surely in hearing and obeying the second call, which means to go and do, to serve as well as be served. It is first, "Come," and next, "Follow me."

What an endless round and what a variety of duties claim the attention of a missionary! I used to think that a missionary did nothing whatsoever but what is commonly meant by the word "preach." The condition and surroundings of those to whom the missionary goes make the missionary's preaching as varied as the duties that come to him. Today he may be able to preach an eloquent sermon by helping some poor, disabled man to repair the roof of his hut, or even build it entire; to show another man a better way to plow and cultivate his crop; to help a third care for his sick bullock, whose death would be the means of bringing him into still deeper distress and poverty; or to go with a fourth man and help him get justice before an unscrupulous magistrate. So, day after day, the life of the missionary is filled with duties so varied and yet so blessed.

And how disappointing it often is to know that of the many things to be done, he is able to do but a few! I suppose this is why Jesus said, "The harvest truly is plenteous, but the laborers are few."

There is rejoicing in heaven over the coming of those who come from a life of sin to the light. The rejoicing on earth among His own must be of the

same sort but, most probably, not so intense. Recently we had the joy of seeing three men with their wives taken into the church here. They had had their persecutions before renouncing the world. Two of these men had been fined for going to hear what Bro. Long taught them and for having various business relations with him. They paid because they felt they had violated the law, and then for a long while were most careful not to offend this magistrate, so pure of heart and purpose if his word be taken as true in regard to himself.

Deception always kills and buries itself, and so it proved in this case, and these two newly-made brethren discovered this fact with great joy. Now they and their companions are rejoicing in the Way with us.

The third man is totally blind. He was severely hurt by a pair of runaway bullocks when only a boy, and later through ignorance and negligence he became blind. He lived in the village from which the first convert in the Dangs came. This first convert was an aged man, whose eldest son was baptized with him. The dreadful persecution inflicted on these first converts will never be fully known or understood by us, because we have never undergone anything that would compare with it. All this persecution this blind brother witnessed. He may even have helped. I have never asked him and do not care at present to know. If he was a persecutor, he isn't now—and we rejoice as does he.

Death is an untiring reaper and he comes to wield his sickle in our little flock here in the forests. Last April, while we were away on the hills for a change of climate, the old brother and his son, referred to in the preceding paragraph, were stricken with severe fever and died. They had not passed the stage of childhood, spiritually. Indeed, they were mere babes in Him. They had not been true at all times to what we had taught them. They had come short of their privileges in as well as their service for Him. But He knew them and still knows them.

This year there has been a bounteous rainfall. Never since records began to be kept of rainfall in Dangs has there been so much. The year 1909 gave a record of 64.55 inches, and 1903, 63.22 inches. The record of last year is the lowest, being only 42.67 inches. The fall in July of this year was 53.83 inches—almost one foot more than for the whole of last year. The erosive effect of such a downpour is most marked. It will be of interest to know that during the last twelve days of July 45.98 inches fell. On the 22d, 11.35 in., on the 23rd, 7.22 in., and on the 24th, 8.92 inches fell. This is the way it rains occasionally. On Sept. 14, 1904, a fall of 14.66 inches was recorded. That is the greatest for any 24 hours yet recorded here.

The outlook for a bounteous harvest is most promising at present. We praise Him for His unnumbered spiritual as well as temporal blessings.

¹ Now I am no prophet nor the son of a prophet, but one thing. I can predict, that every one of our new converts who goes to studying his Bible, and loves this Book above every other book, is sure to hold out. The world will have no charm for him, he will get the world under his feet, because in this Book he will find something better than the world can give him.—Moody.

PROSPECTIVE MISSIONARIES AND THEIR LOVE AFFAIRS

J. M. Blough

YOU will pardon me for referring to a subject which is so delicate, yet at the same time so important that it must not be passed by silently. I am aware that it is not often written upon, and perhaps censure will attach to the author of this article for attempting to say anything about it now, yet we feel it worth while to call attention to a few points.

Lest I be misunderstood I would like to say, first of all, that I consider love very sacred. No one's affections are to be trifled with, neither carelessly nor thoughtlessly to be lavished on any one. Truly to love a worthy person and be loved in return is to be richer than Cræsus. Engagements, too, are sacred,—made not to be broken but to perfect true love in marriage. It is unnatural not to love nor to be loved.

No doubt every Mission Board has met this subject often, yet they have not said very much about it, for they are helpless in it, so pass it by. I quote a paragraph from the *Baptist Missionary Herald*, which brings us face to face with the facts:

"It is a sober statement of a most sorrowful fact to say that a large number of candidates have to be refused by missionary societies because of premature or unsuitable engagements. A man who is strong and fit, well trained and promising, offers himself, and passes the physician, and then, to the dismay and disappointment of all, it is found that he has pledged himself to marry a lady, who is delicate, and would only find life in a tropical climate a misery. The physician reports

that to pay all the expenses of outfit and passage and settlement of this lady as a missionary's wife would be waste of money. She would either have to be brought back again, or she would soon die on the field. Even if she managed to live abroad, it might be only as a permanent invalid, the care and anxiety for whom would certainly cost the missionary more of his time and strength than would be fair to the mission that appointed him. The young man who is betrothed feels himself bound in honor to give up the missionary calling if his fiancée is rejected; and in this way our own society has, especially during the last two or three years lost many otherwise excellent candidates."

I am sure we believe that God calls men and women to foreign work. I can scarcely conceive of a greater trial than such an one has when he finds himself at the time bound by an unfortunate engagement. For one reason or another the other party to the engagement is wholly unfitted for foreign work. Now what is to be done? Shall the engagement be broken, or shall the called one stay off the field? This is not an easy question, and every one must answer this question conscientiously on his knees before God. On this point I give a paragraph from the *Evangelical Christian*, which reminds us of our relation to Christ and His work:

"That there is work in the mission field and in other directions that calls for self-denial today there can be no doubt. Whether called upon to make this sacrifice or not, it is most surely

true that the affections which are lawful and right, yea, God-given, should be under the control of the Divine Spirit, and made subject also to the highest interest in His work. Many a young man and young woman today is being side-tracked from the path of service, and robbed of their ministry for Christ, because they fail here. That Christ demanded that natural affection take the second place to allegiance to Him is clearly seen in His own utterance: 'If any man love father or mother,' etc., 'more than Me, he is not worthy of Me.'"

In such a crisis what a relief it would be if the unfitted party could recognize the call of God and willingly release the other from the engagement and with prayer and blessing say, "Go to the Master's service and I will not stand in your way, but pray for you and work. God bless you." And can you think of a greater sacrifice? It is greater than the mother makes who gives her only son or daughter. Breaking an engagement in this way is not a sin, neither a shame, but a glorious sacrifice which only a few are willing to make. I ask, is it right for a lover to keep his or her beloved from the mission field? Is natural affection a sufficient excuse to refuse God's call? Of course I realize it is hard sometimes to sharpen the conscience on the matter of God's call, and Satan makes every effort to drown God's voice.

Some of you no doubt have read the most interesting series, "Love Stories of Great Missionaries," printed in the *Sunday School Times*. There are six articles telling the stories of Judson, Gilmour, Livingstone, Moffat, Coilard and Martyn, and they are true. The writer started an investigation of the question, "Are Love Affairs Robbing the Mission Field?" and she found that many who had felt God's call to some heathen land stayed at

home because the fiancée or fiancé was unwilling to go or unprepared. In twenty-five years the Student Volunteer Movement sent out over 4,000 missionaries, but has undoubtedly been robbed of many useful lives because of their love affairs.

And I would be glad for an investigation (please excuse me) of the volunteers of the last ten years in our own colleges. Where have they all gone? I think less than ten per cent of them are on the field. How many are at home because they were unwise in love? I am conscientiously of the opinion that a true volunteer has no right to set his affections on a person who refuses or is unfitted to go to the mission field. Of course if the volunteer is himself rejected I have no more to say. Volunteers, how careful you need to be! Will the ones on whom the affections are placed be a help or a hindrance in the work? Do they also have the call of God? Have they ability to acquire a new language? Can they stand a trying climate? Are they congenial, so as to get along with other missionaries? All such questions are paramount and I beseech you to use your judgment well before you love, for you may lose your judgment later and conscience, too. And do not forget to pray about it. I pity the Christian who is ashamed to bring this matter to God. If God cannot find the proper person for you no one else can. Some of the greatest missionaries in the world prayed much for a suitable companion and God heard them. It is not beneath your dignity—it is the only worthy thing for you to do. Many, also, who are not going out as missionaries do the same.

In the "Love Stories" series the bright side is presented for the most part and there is plenty of romance in them. Judson won his noble wife in the homeland shortly before sailing;

Gilmour went to the field alone and his courtship was carried on entirely by letters, and he never saw his bride until she landed in China a few days before the wedding. He had asked God for a wife. Livingstone went to the field single and found his bride, Moffat's daughter, waiting for him in Africa. Moffat left his promised wife at home in England because her parents would not give her up. They finally changed their minds and she followed him—extremely happy. Coillard went alone, but wrote to one at home who refused him because she did not know him well enough. Two years later, after seeking counsel of God, he wrote to her again and she accepted and went. Martyn's career was sadly marred and cut short by the unwillingness of his fiancée to go with him. He went alone and died early and she lost the honor of being his wife. These facts are given to show the sacrifice and courage and faith of these great men. And these stories are not silly.

The conclusion is that it is best for men missionaries to be married. They may go to the field single, but later on for their own welfare and for the sake of their influence among the people they should marry and establish an ideal Christian home. Mission Boards are sending out many single women, and experience has proven the wisdom of this course. But I wonder how many of us stop to think of the sacrifice

they make. God bless them for their courage and consecration. They ask not for pity, but do not forget to pray for them and make life as pleasant as possible for them. Theirs may be the brighter crown.

I cannot help but express a word of pity for those who feel they ought to be missionaries but cannot on account of their family relations. Do all the mission work where you are and God will bless you, I am more than sorry for those who had the call and purpose early enough but made a poor choice and cannot go to the field. Our own Mission Board has lost and is losing good workers right along because of unsuitable engagements or marriages. With such we must leave it to circumstances and their consciences. Remember God's call if you had it; also your purpose if you had one.

But my hope and purpose is for those who are free, before whom the way to the mission field is not closed, whose affections are in control and may yet be centered on a suitable person. Pray God to help you choose a wife or husband that will help you fulfill God's call in His chosen field. Do not be hasty nor anxious. Use your judgment and trust Him. If God's service is a delight to you and His call a joy, then let nothing tempt you to step aside.

Anklesvar, India.

Never say, "It is nobody's business but my own what I do with my life." It is not true. Your life is put in your hands, as a trust, for many others besides yourself. If you use it well, it will make others happy; if you abuse it, it will harm many others besides yourself.—James M. Pullman.

THE BIBLE AND MISSIONS

A . W . R o s s

THE Bible is a record of the creation and fall of man, and his redemption through Christ Jesus.

Missions are the agencies for making known the news of salvation to all the nations and teaching them to observe the commandments.

Creation of Man. "So God created man in His own image." ". . . men, which are made after the similitude of God."—Gen. 1: 27; James 3: 9.

His Creation Most Wonderful. "Ask from the one side of heaven to the other, whether there hath been any such thing as this great thing is, or hath been heard like it?"—Deut. 4: 32.

Created to Glorify God. "Even every one that is called by My name; for I have created him for My glory."—Isa. 43: 7.

The Fall of Man. "Because thou . . . hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; . . . in the sweat of thy face shalt thou eat bread till thou return unto the ground; . . . for dust thou art, and unto dust shalt thou return."—Gen. 3: 17-19.

Condition of Fallen Man. "Having no hope and without God in the world." "Dead in trespasses and sins." "Filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, back-biters, haters of God," etc.—Eph. 2: 12; Eph. 2: 1; Rom. 1: 29-32.

Groping After God. "Oh that I knew where I might find him! that I might come even to his seat!" "That

they should seek the Lord, if haply they might feel after Him and find Him."—Job 23: 33; Acts 17: 27.

The Folly of Idolatry. "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they but they see not; They that make them are like unto them; so is every one that trusteth in them." "They have no knowledge that set up the wood of their graven image, and pray unto a god that can not save."—Psa. 115: 4, 5, 8; Isa. 45: 20.

God's Love for Fallen World. "The Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee." "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—Deut. 23: 5; 1 John 3: 1; John 3: 16.

The Great Redemption. "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." "Who was delivered for our offenses, and was raised for our justification." "In Whom we have redemption through His blood, the forgiveness of sins."—Rom. 5: 19; 4: 26; Col. 1: 14.

Price of World's Redemption. "For ye are bought with a price." "When we were enemies, we were reconciled to God by the death of His Son." "Unto Him that loved us and washed us from our sins in His blood."—1 Cor. 6: 20; Rom. 5: 10; Rev. 1: 5.

The Call to Salvation. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet,

they shall be as white as snow; though they be red like crimson, they shall be as wool." "Come unto me all ye that labor and are heavy laden, and I will give you rest."—Isa. 1: 18; Matt. 11: 28.

Revelation of His Will to Redeemed. "As My Father hath sent Me, so send I you." "Then opened He their understanding, that they might understand the Scriptures, . . . that repentance and remission of sins should be preached in His name among all nations. . . . And ye are witnesses of these things."—John 20: 21; Luke 24: 45-47.

Authority for Gospel Propagation. "All power is given unto Me in heaven and earth." "The Father loveth the Son, and hath given all things into His hand."—Matt. 29: 18; John 3: 35.

The Great Commission. "Go ye therefore, and teach all nations [preach the Gospel to every creature.—Mark], baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."—Matt. 28: 18-20.

Enduement With Power. "Behold I send the promise of My Father upon you; but tarry . . . until ye be endued with power from on high." "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses"—Luke 24: 49; Acts 1: 8.

The Everlasting Promise. "Whosoever shall call upon the name of the Lord shall be saved." "For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him." "And whosoever will, let him take the water of life freely."—Rom. 10: 13, 12; Rev. 22: 17.

The Inevitable Sequence. "How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"—Rom. 10: 14, 15.

The Unavoidable Obligation. "Necessity is laid upon me; yea, woe is unto me if I preach not the Gospel." "I am a debtor both to the Greek and to the barbarian, both to the wise and to the unwise." "Freely ye have received, freely give."—1 Cor. 9: 16; Rom. 1: 14; Matt. 10: 8.

Consecrated for the Master's Service. "So as much as in me is, I am ready to preach the Gospel to you that are at Rome also." "The Holy Ghost witnesseth . . . that bonds and afflictions abide in me. But none of these things move me, neither count I my life dear unto myself," "For I am ready not to be bound only, but also to die. . . . for the name of the Lord Jesus."—Rom. 1: 15; Acts 20: 23, 24; Acts 21: 13.

The Ever-Present Help. "We then, as workers together with Him." "We are laborers together with God." "And lo, I am with you alway, even unto the end of the world."—2 Cor. 6: 1; 1 Cor. 3: 9; Matt. 28: 20.

The Never-Failing Reward. "It is more blessed to give than to receive." "The liberal soul shall be made fat, and he that watereth shall be watered also himself." "Blessed are they that do His commandments, that they may have a right to the tree of life, and may enter in through the gates into the city."—Acts 20: 35; Prov. 11: 25; Rev. 23: 14.

Vyara, Surat District, India.

Those sent out in prayer will be likeliest to return in triumph.—C. S. Robinson.

A SICK GOD

T. Maigur, Hindu Pilgrim, in World-Wide Missions

THE name of the God Jaganath of Puri is a household name in all India. He is a favorite god not only of Brahmins, but also of people other than Brahmins, as the caste distinction does not hold sway within the precincts of this most famous Hindu shrine. In order that we might have a vision of this most excellent god and become personally acquainted with the history of the place, we started from Hyderabad and traveling by the Khoor-da Road Junction we reached Puri at 3 A. M.

When we arrived at the Puri station and saw the innumerable company of "Pandais" (priests) who swarmed about us, and listened to their jumble, we conceived utter aversion to them. These Pandais were originally the Pandits. But this progeny of Pandits having neglected the improvement of their minds, have lost their prestige and have degenerated into mercenary "Pandais." Such are the local preachers of the Hindu religion. The confidence of the present day Hindus, that could dream of upholding their faith by means of such ignoramuses, must be colossal. We were besieged on all sides by the clamorous "Pandais," some of whom were speaking in Hindu, some in Gujarati, and some in Marathi.

The most famous temple at Puri is that at Jaganath (which being interpreted means Lord of the Universe). We heard it said at the Khoorda Road Junction that Jaganath was ill and was not to be seen by anyone. But we could not believe it to be true. How is it possible that the god would fall ill and would not be seen by any man? As this news seemed to be false we continued our journey to Puri. After arriving at Puri the Pandai Maharajas

confirmed this strange story. "Jaganath," they said, "is out of sorts and will not be accessible to visitors for ten or twelve days." Even this report, coming as it did from persons who had anything to do with Jaganath, did not seem to us to be true.

The image of Jaganath is made not of stone as most idols usually are, but of wood, and we must confess it has a most hideous form. This our opinion is shared by other pilgrims who saw it.

We were at our wit's end to know how an idol of wood could fall ill and refuse to receive visitors for a fortnight. How is it ever possible for stone or wood to be ill? If Jaganath were god he could never be ill. God is a spirit and as such is free from all the infirmities of the body. If Jaganath is a man, it is possible he will sometimes be ill. It is impossible for wood or stone or God to be ill. We could not make out the trick of the Pandais.

As soon as it was daybreak we went to a neighboring tank to bathe. A great number of fellow pilgrims had gathered here. We told them the strange story and asked them to account for it. They all replied with one voice: "Bhagwanjee bimar hai," which in plain English means "God is ill." Upon inquiry we found out that Jaganath usually falls ill for a fortnight or so every year, and that during his illness he does not allow anyone to see him. How he gets this annual spell of illness is a mystery of mysteries. Having finished our bath in the tank, we began to stroll around the temple. The temple doors were actually closed, and no one was allowed to see the god.

We said to many of our fellow pil-

grims, "What does all this mean?" They all replied: "Eh Bhagwanjeeki agadh leela hai." (This is an inscrutable freak of Bhagawan.) What a consummation of credulity and ignorance! If such notions are considered to help intensify our reverence for God, then pray tell us what blasphemy means.

That god falls ill, and that he stands in need of medical treatment, are thoughts suggestive that death will claim him sooner or later. Man has made gold in his own image.

As we had with us a box of homeopathic remedies we began to make further inquiries from the Pandais with a view to administering medicine to the god. Some said, "He has diarrhea," others said, "He has cholera," some said, "This is the usual annual indisposition." But they all added, "No one need be anxious about it. It is not very serious." They all called it the Leela (sport of god). We can not help thinking that it is not the "leela" of god, but the "leela" of the Pandais, at whose mercy this god is. We had a pity for this poor god.

These Pandais do not at all care for the comfort of the pilgrims who come from long distances and spend at least ten or twelve days there and pay the Pandais their dues. The masses of

the people that visit such places are credulous. That is why the tricks of these people are not exposed but tolerated.

There seems to be, however, a very substantial cause for the illness of Jaganath. He is fed eight times a day. It is no wonder that a person so addicted to gluttony should suffer from indigestion once in a while. But the wonder of wonders is that our Hindu brethren are not afraid thus to blaspheme God. All this tomfoolery is due to idol worship. The idol has a human form and all the inherent qualities of man are ascribed to it. As man needs food, drink, baths, rest, so does the idol also. This is impossible in the case of those who worship God in spirit.

Jaganath is said to be too ill to see anybody. To whom then shall we pray for his recovery? The advocates of idolatry and the Purannas should take up the gauntlet. Those who believe in one God know that it is impossible for a divinity to be ill.

Who is the Lord of the Universe that can be ill? If the devoted disciples of Hari can explain to us the why, the wherefore and the how of the illness of Jaganath, we shall be very thankful.

BAGANDA GIRLS

THE education of the Baganda girls is still in its early stages. It has been said that a nation can go forward only as fast as its women. If this is true something more must be done for the Baganda girls. A great deal more time must be devoted to the actual mental and moral development of the woman of the future.

"Undeveloped" describes well what

they are. There is much good in them, they are capable, kind and intelligent. Unfortunately the atmosphere of their homes is not, to say the least of it, inspiring. There they are considered of little account except to till the ground and cook food. Even the most advanced women are not taken into the confidence of their husbands, and indeed if they were so trusted they would

neither understand nor respond. This state of affairs is not altogether the men's fault. They are ready and often anxious, but the women are peculiarly slow and perverse towards them. If the man is rich his wife will expect him to give her an enormous amount of clothes, etc.; her rôle is always to get as much as she can out of him, and the more she gets the more she idles her time away. In many cases the wife of a rich chief in Uganda does nothing but sleep or recline, and by her example and precept leads her daughters to a life of useless indolence and selfish sloth. "My children are the daughters of a chief; why should they work?" is often asked. "They must sit still and look after their hands and complexions." Some years ago Sir Apolo Kagwa, the Katikiro, in one of his speeches at a boarding-school function said that the girls were deteriorating and the chiefs were anxious they should be educated so that they should not think only of their hands and letting their nails grow long.

The younger girls are energetic, playful, smart and alert. At about the age of fourteen they begin to be afraid of using their talents, in case it might entail too much exertion. After that there is no more energy, no more willing obedience, no more play even, no quickness of any kind. They are slow, moreover, not as we English understand it, but slower than the very slowest we can think of. And the slowness they affect is not only in physical movement (it is bad form for a grown-up girl to walk quickly), but in mind also. Can the mind develop whilst the body moves so slowly? What is to be done with these girls to quicken their bodies and their minds? They want to be learned without learning; they want to have knowledge without the trouble of acquiring it; they do not know it is going to cost them some energy; in their ignorance they think

it is going to be a kind of wonder-working miracle. They want knowledge to be imparted to them as a gift without exertion on their part. Responsibility they steer clear of at all costs; it entails a large amount of trouble which they are not prepared to give. So they must be taught that responsibility is a good and not an evil thing. This will materially help them in many ways; for instance, in their views of punishment, their consciences will become more acute, and so punishment, the best kind, will come from within.

At first punishment is necessary, for having as it were declined personal responsibility, they say, "The teacher is responsible for our actions and if she does not punish us it is not our fault; unless we are compelled we will not obey, and so if she does not compel us it is her responsibility if we fail." It is not that they do not know right from wrong, but because they need an outside agent to make them do right. It is the same in a woman with regard to her husband. They may be fond of each other and yet the husband has to keep the wife up to the mark, even to the extent of beating her when she rebels. The men as a rule are just and fair and would not beat their wives for a mere mistake; but rebellion, and especially the rebellion which prevents the cooking of the meal, entails chastisement. The woman, having been considered merely as goods worth so many rupees or so many cows, and having been downtrodden for years, may take advantage of the new order of things to assert herself; she may, for example, consider it time for her to have a new garment, and hence a series of rebellious acts ensues, with an amount of obstinacy characteristic of an ignorant mind.

Such being the type of women and girls, it is little wonder that we find them somewhat antagonistic to teaching. They are timid and easily dis-

couraged, especially if they fear that more will be expected of them than they will be able to do. It is necessary, therefore, not to put the goal too far off. Patience and perseverance, real sympathy and painstaking care is what they need from their teacher. To be successful, whether in Sunday-school, day school or boarding school, a teacher must not only know her pupil and her subject, but must also have acquired the art of imparting her knowledge and developing her pupil. For although these African girls are slow, yet they have great aspirations and are really interesting as pupils, and they do respond to careful and steady efforts to educate them with the definite aim of the formation of their characters.

We find it well to begin with their capable hands, teaching them handicrafts, and after a time they like them and are industrious over them. To sewing they take at once, but we do not teach them at first to make an entire garment. Then we teach them the alphabet and other rudiments of learning, and encourage them at the same time to bring their newly-awakened thoughts to bear upon their manual work, the garments they want to make, etc. The commonsense and even initiative that they will develop over needlework is surprising. We find that their minds and their fingers must be educated *pari passu*. They are singularly inept at deducing facts and are remarkably dull at problems in arithmetic; for example, they are quite incapable of applying a given rule, they must have concrete examples. Then, too, we recognize that physical culture must not be neglected. The girls must learn that to be dignified and graceful it is not necessary to walk slowly and that it is not unwomanly to be active. They also need very careful teaching how to live the Christian life. Superstition, old wives' fables, doubtless the

results of the animistic heathenism they once professed, is still in them. This must be rooted up if they are to progress. In their homes it confronts them at every turn and mars their Christian life; it has the authority of grandmothers, mothers, aunts, etc., and in consequence clings to them with surprising tenacity. We consider it wise to take them away from these surroundings and let them grow up in a healthy moral atmosphere where these things are not allowed to be mentioned, and then the awe and terror which they produce gradually disappears. These conditions are more easily attained at present in boarding schools. There we find the help of elder girls, who have themselves successfully overcome these terrors, most valuable. They soon find out what is working in the minds of their younger sisters, and, being able more fully than a European to appreciate their trials in this respect, can sympathetically help them to a more healthy state of mind.

There are many instances in schools in Uganda which show even at this early stage that the results of such education have thoroughly justified the attempt. There are among the elder girls good, reliable Christians, who are really keen to promote the welfare of those around them, who strive to exert a good influence in the schools, who have shown that they are worthy of trust, and who, moreover, are clever and industrious. When placed in charge of classes these girls are most promising disciplinarians, while those who are married become good housewives and keen cultivators. The latter is a talent much prized amongst the Baganda, for it is the woman who tills the ground, sows the seed at the right seasons, and who generally makes provision for the storehouse. At a recent agricultural exhibition one woman showed between thirty and forty different vegetables which she had grown.

A good cultivator will produce as many as twenty different kinds of food for one meal. An industrious Muganda woman is therefore a great prize and by her exertions keeps the family "table" well supplied.

Christianity inevitably raises the status of woman. She will not in Uganda be downtrodden in the future as she has been in the past. Her influence for good or evil will be greatly increased. Now is the time, therefore, for the Baganda girls to be taken in hand, whilst they are yet susceptible to influence. These African girls with

their high aspirations and latent capacities are waiting for their European sisters to help them. There are many, we are persuaded, at home who have no conception how great is the delight and privilege of watching the growth of character under the influence of the divine Word vitalized by the Holy Ghost, like the growth from a seed into a tree and then its blossoming and bringing forth fruit. If they would but enter into this work, they would be rewarded a hundredfold.—*Alfreda L. Allen, in the Church Missionary Review.*

A BRIEF HISTORICAL SKETCH OF THE MISSION BAND OF JUNIATA COLLEGE

Sarah Florence Fogelsonger

DURING March, 1899, a little band of students, prompted by a desire to do more for Jesus, met in one of the rooms of the college buildings to discuss plans toward making more efficient their service for the Master. Thus the Mission Band, first known as the Volunteer Band, of Juniata College was formed.

These students realized their ignorance as well as the ignorance of the church at large, concerning both home and foreign missions, as to how the work should be carried on and as to what it truly demands at the hands of the followers of Jesus Christ, and so banded themselves together for the purpose of gaining more knowledge concerning the work, and with it, zeal and inspiration from God. Already they were beginning to feel the personal responsibility of the "Go ye," and adopted as a motto the words Robert P. Wilder: "May God help us to let

go of everything and surrender ourselves to Him." The purpose of each member was expressed in the following words: "It is my purpose, if God permit, to become a missionary. As to whether it will be in the home field or abroad, I await the further guidance of the Spirit."

The meetings of this band were at first open only to those who were actually volunteers for the mission field. Later others, who were seriously considering the mission problem and who wished help and encouragement toward further consecration to the Master, were admitted and meetings were held at least once a week in some quiet and secluded room of the college. Those who were actually volunteers held separate and special meetings, occasionally, to discuss problems of peculiar interest to themselves and for mutual encouragement.

The band grew and created about it-

self an atmosphere which was breathed in by the entire student body, and the influence for good became very noticeable. Besides the regular weekly meetings, consisting of a short business session, devotional exercises—with much prayer—and an informal discussion of some missionary problem, public meetings were held at which programs were rendered. Committees were appointed to visit different Brethren churches, giving programs with the aim of arousing a missionary interest in the home congregations. Committees were also appointed to conduct local mission work in the way of visiting the jail, conducting Sunday-schools and looking after the poor and the colored people in Huntingdon and surrounding community. Mission-study classes were organized in the school, toward which much interest was shown by the students generally. Through the Juniata Band the idea of a special study of missions in our schools was carried to Annual Conference and there gave birth to the "Students' Volunteer Mission Movement of the Church of the Brethren."

Thus the work continued until the spring of 1906, when the Mission Band as an organization dissolved and united its interests with those of the Missionary and Temperance Society of Juniata College. This society endeavored to enlist the interest of the student-body at large. Officers were elected once a year and a public meeting held once a month instead of the regular prayer-meeting service. At this meeting there is a business session, together with a literary program pertaining to either the mission or temperance problems. No other meetings were held except those of a strictly business nature. This society exists at the present time and is doing effective service, reaching students that perhaps could not be reached in any other way. The society sup-

ports one missionary (Bro. Blough) on the foreign field. Upon reading the minutes one learns that frequent prayer services were held when all united in pleading to God for a special outpouring of the Spirit for certain definite purposes. And who can doubt that much power for good was gained in this way?

As to the result of the work of these consecrated persons, who can measure it? The little "Band of '99" sowed the seed that has been bearing fruit these many years, and the harvests are increasing upon a spiritual ratio that only God can fathom.

As members of the band during the years from '99 to '06 I find the names of J. M. Blough, J. B. Emmert, J. M. Pittenger, Mary N. Quinter, Ida Himmelsbaugh, Anna Z. Detwiler (Mrs. Blough), Gertrude Rowland (Mrs. Emmert), Florence Baker (Mrs. Pittenger) and Olive Widdowson, now active workers upon the foreign field, together with the names of Bro. Swigart, Sister McVey and Bro. Stahl, who had consecrated themselves in His service but whom the Master in mercy saw fit to call unto Himself. Then there are many others, whose names I have not space to mention, who have helped to make, and are now helping to make possible, the strong home base upon which all mission work must rest. To use Carey's words, they are "holding the ropes."

In the autumn of 1910 Bro. and Sister Blough returned to America from their work upon the India field. They visited Juniata College a number of times, and the earnest spirit and enthusiasm for missions which they manifested was caught by all with whom they came in contact. Mission work at the college received new life and at least a few students received from Bro. and Sister Blough an influence which, coming as it did at such an opportune time in their lives, may mould their en-

tire careers and determine their service for the Master.

In February, 1911, a small number of students, inspired by the new missionary atmosphere, felt the need of some organization for special consecration. A board was formed having a three-fold purpose: (1) To promote personal consecration, (2) to become better informed concerning the mission cause, and (3) to help members to consider mission work as the field of their life's activities.

This band is not an organization separate from the Missionary and Temperance Society or any other religious organization of the school, but aims to coöperate with all such. It was established to afford the opportunity of coming into close touch with the Master and of gaining spiritual strength. Its members aim to consecrate themselves in the Master's service, which is the duty of every true Christian. The band meets at least once during each week. Often special meetings are called, when united prayer is offered for the solution of some definite problem at issue. During the years of 1911-12 many pamphlets and books were studied considering the "mission problem" in its many phases, especially as it confronts us today. A part of each meeting is devotional, during which volunteer prayers are offered by the different members. "In childlike simplicity" we came together to wait upon the Lord and He has richly blessed us. During the school year of 1911-12 the band had a membership of twenty.

Although our special aim and goal has not been service on the foreign field, within the last year and a half three members of our band—Bro. Quincy Holsopple and Bro. and Sister Herman Heisey—have given themselves up for service upon the foreign field,

while others are seriously considering foreign missions as the field of activity for their life's work.

God has richly blessed every missionary endeavor of Juniata College in the past, and we know that He will continue to pour out His blessings. May the college never lose her missionary zeal and interest. And I would make this appeal to all students, that you do not, even in your college careers, neglect the real things of life, the spiritual. Connect yourselves with some organization that affords special opportunities for the development of your spiritual natures, just as you connect yourselves with one of the literary societies for the development of that phase of your natures. The spiritual side of our natures being well developed places a premium upon all other attainments, because it is the highest form of development possible, that which brings us most closely in touch with the Creator.

The poet Lowell has composed a poem entitled "A Ruined Life." I do not know what was the occasion for the writing of this poem, but I do know that it might be the bitter confession of a soul who, upon being compelled to lay down the tools of life and give an account of his labors, had failed in his youth to take the path pointed out for him by the "Lowly Nazarene," thus missing the best both upon earth and in heaven. I quote the last two stanzas of the poem referred to above:

"I flung away
Those keys that might have open set
The golden sluices of the day,
But clutch the keys of darkness yet;
I hear the reapers singing go
Into God's harvest; I that might
With them have chosen, here below
Grove shuddering at the gates of night.
O glorious youth, that once was mine!
O high ideal! All in vain

Ye enter at this ruined shrine
 Whence worship ne'er shall rise again;
 The bat and owl inhabit here,
 The snake nests in the altar-stone,
 The sacred vessels moulder near,
 The image of our God is gone."

(Source of information, the old minutes and conversation with those who were members of the band and actual association with the band during the past two years.)—*Shippensburg, Pa.*

PROBLEMS

F. H. C.

MANY of China's millions are to-day aware of the Christian church bringing to them what they in real life would be glad to enjoy. Many of them really know of the benefits, but for some reason are still standing aloof.

One of the first difficulties that is met is the Sunday observance that the church demands. Here are our thousands so very poor that they feel they must work every day in order to get something for the next day. They are so much for living as the American says "from hand to mouth." To give up one day out of seven to many of these fellows would really mean a hardship when we look at it from their point of view. But once get them to change the view-point and we have a different picture. Then, from the point of view, the hardship of really being without food can be overcome.

There is another class that have for excuse, that if they observe Sunday they will have to quit their business. This comes from the business men and is really a different type of problem, for this one deals with the love of money. They say their competitors will get the trade while they have closed doors. This is not true, but to get them to see that it is not is the difficulty. We try to help them to see that the Christian dealing with his fellow-man will be so straight that even tho his door is open but six days of the seven his fellow-men will come to him all the more, for they know

what he says can be relied upon and his trade will increase rather than decrease. This depends, to be sure, on whether the business man has really become a Christian or whether he is using the name to make a stake off his neighbors.

The second problem (and this concerns all classes) is the fear of being laughed at. The writer never knew till he came to China that people did really fear that so much, but here it is in almost everything. They cling to the old burying-rites because they fear their neighbors will laugh at them if they do not. They refuse to cut their cue for the same fear. They say if all the people would cut it off they would be glad to be in the crowd. They do not do much at worshiping their idols, only when some one is sick, but they will not take them out of the house for fear of being laughed at. They will come to church occasionally, but they do not like to be seen carrying a song book or a Testament on the street. This brands them, and then the fear of being laughed at comes. Many of them do not like to walk with the foreigner for they fear the people's laugh.

Another problem that is seen on every hand: the Chinaman does not like to take a stand. He has stood so long where he can go with the crowd that it makes it difficult to get him to see that the church really expects him to stand and not be the kind that can drink wine if he is invited to, go to the theatrical if

invited to, smoke a cigaret or even smoke at the opium pipe if invited. No, he wants to please everybody, and sometimes the "stand" will not allow that. The Chinaman, above all classes that the writer has met, is the one class, who, to your face and at the time, wants to please, and will scarcely say different from the speaker. His politeness will not allow him to. So he thinks. The writer has many, many times met with a very pleasing reply when talking to the native Chinaman about the church. What does he think of it and its teachings? His mouth says he likes it and he thinks it is right. But here he is just pleasing the listener. The following illustration came under the view of the writer a few days ago: A brother asked a crowd of young fellows if he could cut their cues for them. Practically all said yes, but when the time came to cut no one was ready. In the first place they answered as they did because the majority of the crowd had either cut or favored it, but when taken singly and alone they acted differently from their talk. *Go with the crowd* is what happens.

In the face of these and many other difficult problems what is the church to do? Of course we want to solve them if possible. It would sound nice indeed if we could get the people to moving churchward. Many of these difficulties would go then I am sure. But that seems unlikely at present, and yet the writer knows of at least one village where the whole of a village has come to the church. The whole is such a large majority that those who do not come are on the unpopular side of the question.

The problem seems to have been unsolved in these more than a hundred years of missionary effort in China. The

writer thinks he can see the solution, but to get them to accept the solution is the task yet unaccomplished. Jehovah said: "Man looketh on the outward appearance but God looketh on the heart." The Chinaman is the one man of all men to love to make an appearance, and to overcome this will require much patient teaching and prayer. To get him to really see that the Father loves a heart service rather than an outward show, or even a lip service, will in a measure get rid of all of these problems. John 4: 23, 24 tells us God is a Spirit and He is seeking for Spirit worshipers. One here sees the all-importance of heart service.

The writer readily sees that there is a difference between recognizing a difficulty and possessing a way out of it. Work and prayer can remove this problem as it has many others, and we can today pray that the Lord will bring workers to a field where the grain is falling to decay because it is not garnered. The world is standing horror-stricken at the Titanic disaster, but seems not to be moved at the constant stream of the thousands that actually die every day and go to their graves not knowing love and the Giver of love. In the case of the Titanic the several hundreds went to their graves in one spot, but in the case of the HEATHEN they are GOING, GOING ONE BY ONE. But each day claims several times more than the sea claimed from the Titanic. Do we believe that God loves the millionaires more than He loves the heathen Indian or Chinaman? He called on all men everywhere to repent and believe the Gospel. Brethren, we are but few to solve for God the many problems that present themselves in His work in China.

Ping Ting Chou, Shansi, China.

"The more we get of the finished work of the Cross in our lives, the greater the reproach that will be heaped upon us."

NEWS FROM CHINA

F. H. C.

ONE of the latest movements on foot by Mr. Sun, the first president of China, is that he desires to head a movement for a large national bank. If he is successful in this it will mean much toward solving the financial question of China.

It seems that the almost incredible work of the Japanese in Chosen (Korea) is allowed to continue. They are torturing the native Christians and the boys from Christian schools. About the latest development is that a lad being tortured declared that the American missionaries were back of this movement that the Japs suspect; namely, a plan to have Chosen declare her independence. This is absolutely unreasonable. It may be the lad thought that if he could involve American missionaries in some way there would be a stop to the persecution that his fellow students are going through.

A student summer conference was held for the second time this year. This conference is patterned after the student summer conferences in the United States. The people who are helping to encourage this movement declare that an increase in attendance over last year is very marked—an increase of at least 25 per cent.

President Yuan is urging a plan that, if adopted, will be a great help to the nation's chief executive. He calls this a privy council. It is made up of at least two representatives from each province who will be at the pleasure of the president. They may be called to the capital at any time to report on any affair of the province. They are to inform themselves of the province's doings and be able to inform the president on any subject that relates to

happenings in their own province. One can see how this will help the president to keep in touch with the doings in each province.

At present there are seven distinctive political parties in China, and most people think they are too numerous to prosper. In fact, there is a move in progress to amalgamate several of them. Their platforms do not differ enough to justify separate existence.

The cause of the visit of Mr. Sun to Peking is not entirely a public affair, but most people think his business will be to talk with President Yuan on some such subjects as a strong central government, political unity and removal of prejudice, asking foreign recognition, disposal of old troops, the loan, and kindred ones.

Recently two men were ordered executed by the president in Peking. They were known to be the leaders of a party who were seeking to overthrow the present plans to set up a republic. They were disappointed office seekers with a good following of friends. They were executed at once.

The disbanding of troops is steadily going on in various parts of the country, with but little real difficulties.

Our missionaries are now in the midst of the yearly meeting at Ping Ting Chou. All the workers are together, with the exception of Miss Horning, who we rejoice to hear is rapidly recovering from her operation.

A new newspaper is being started in China. It is called the *Republican*. Its aim is to disseminate the proper kind of knowledge concerning the republic of China. The promoters are

learning to know what it takes to make sentiment. The friends of the movement declare it to be filling a needy place.

One of the boys in our school at Ping Ting Chou died recently. His disease was much like typhoid fever. If we had had a physician on the case we

might have had our boy still in school. How long must we wait for medical help? If we had two physicians for China at once it would mean oh, so much to the Lord's work! In the Master's name.

Ping Ting Chou, Shansi, China, Sept. 8.

THEN AND NOW

J. Homer Bright

THE anniversaries of some dates are really precious to us. It is well it is so, for we are thus reminded afresh of loved ones, of noble aims, of God's love, of responsibilities with which we have been entrusted. The beginning of a new year may mean much; the recurrence of Christmas tells us of God's great Gift to the world; that of Easter, of the great atonement for the sin of the world, and so one might go on mentioning days that touch us all with special interest. There are also other days that are sacred to smaller circles, even down to our birthdays and the like, which interest only us and our friends.

It is nearly a year ago that we left our loved ones in their Ohio homes and sped on our way westward toward the East. Their hearty support, even in the hour of parting, will ever be our stay. Just a year from that day, as the day was breaking in the east we left our summer home by the sea to join the workers interior. Only a week before, our language teacher, with some of his friends, gathered with us in a prayer service. They sang some of the familiar parting songs in their own tongue. Having been trained in Christian schools from childhood, the music was in perfect accord with the spirit of those songs. Though present with them our thoughts were carried

back to a similar meeting in the old Salem church in Ohio. Our stay at Peitaiho was a pleasant one and the acquaintance formed with many of the veterans in China will be but an added impetus to press on, willingly enduring the small privations of today.

Then, two weeks later, Sept. 18, we boarded the Minnesota, bade good-bye to our native land and began our journey across the deep. And now, two weeks after leaving Peitaiho, we start on a three days' journey overland to Liao Chou. At Tientsin we stopped two days to lay in store for the winter, and then pressed on to Ping Ting Chou, to be with the workers and get acquainted with the work there till our goods came. We were barely settled down till it was announced that Bro. Hilton's had come from Liao Chou to be with us here and help plan next year's work, besides escorting us to our new home.

The rainy season being two weeks late this fall we were caught in it, both at Tientsin and in making the trip from the station to Ping Ting Chou. This trip of five miles through the rain was just a little trying to us and hard on our baggage. The roads here are mere paths, ages old, that follow the ravines. Only those who have seen the hilly portions of the States or have gone to Palestine know

from experience what these roads are.

Our meetings together shall long be remembered. I hardly know whether they were more enjoyed by those who have been interior part of the past year than by those of us who were detained at the coast a whole year. Those here spent no little time trying to rent property to have room for us and the increasing work, besides spending as much time and money repairing these places that we may be able to use them. With interest did we hear them tell of their experiences in this work, and with the sick, the opium sots, and also in proclaiming the "good tidings." The truth is being disseminated gradually but surely.

As we part from the workers here we think of that other parting from the

homeland just a year ago. Now our vision is just a little clearer of the meaning of living alone and yet not alone. These are beloved of the Father as much as any. And then there are others with us. We cannot experience the same solitary feeling your first missionaries to China or India did. As we part our prayers are for them and the work at Ping Ting Chou as theirs is for us as we wend our way to our new field of labor. And together we turn our faces heavenward in thanksgiving for what the home church is doing, and in intercession for her that she may be impelled by the Holy Spirit to still greater efforts in disseminating the truth as it is in Christ Jesus.

Ping Ting Chou, Shansi, China.

BIBLE MEMORY LEAGUE

A. Hutchison

TO all who may be concerned. This is to say, that "The Memory League," system of studying the Bible, is very much after the same system that I have used for a long while. And if people never tried this method, they have no idea of the pleasure there is in it. There are so few who are willing to pay the price. Oh! how nice it is, when you want some scripture, to be able to tell where it is, and what it is. I would not exchange with any of the great and worldly wise. The little that I know of God's precious Word I would not give up for any worldly consideration.

Many people wish to know of me the short method (as they call it). They have an idea that there is a method by which they could acquire much knowledge of the Scriptures in a short time, if they could only be put in possession of the short method. I tell them I know of no royal highway to ascend the hill of science, except to press forward, step by step. Only one line, or verse at a time. I will here say to one and all, it is worth all you pay for it. Read Isa. 28: 10, and see what must be. Then see John 10: 27, 28, and see what may be yours to enjoy. God bless you all. Amen.

A noble Book! All men's book, the Bible. It is our first, oldest statement of the never-ending problem—man's destiny and God's ways with him here on the earth.—Thomas Carlyle.

THE BARNARDO HOMES

NOT like fiction, but like heroic facts, are the records of achievements of the famous Barnardo Homes of London, the ever-open door to the unfortunate child, no matter where he comes from or what he is. Their doors are closed to no worthy object of pity. Perhaps to catch the significance of their work some of the principles on which the Homes work may be helpful:

1. No destitute child is ever refused admission.

2. The Homes do not admit a child who is not destitute, unless in case of a girl from evil or immoral surroundings.

3. The Homes admit children of any creed or none, Roman Catholic or Jew-

ers, or ne'er-do-wells, and eventually paupers or criminals,

6. Food and shelter are given freely at all of our thirteen "Ever Open Doors" to any child wanderer who applies.

7. The Homes carry on an extensive and carefully supervised system of boarding-out the children committed to their care. Over 60 per cent are boarded out in England and Canada.

In forty-six years, up to Dec. 31, 1911, 75,462 boys and girls have passed through the Rescue Doors of these Homes. During 1911, 8,529 fresh applications were made for shelter and help. Of these 1,008 boys and girls were sent to Canada into good homes, 117,401 free meals were given at the several



A Beautiful Landscape at the Homes.

ish children being first referred to their coreligionists.

4. The Homes endeavor to bring all their inmates under gospel influences. They secure to each child a religious upbringing in the tenets of the Church of England or as a Nonconformist, according to parentage, where such can be traced.

5. The agents of the Homes seek out, in our great cities and towns, helpless children who, but for our intervention, would probably become tramps, loaf-

ers, or ne'er-do-wells, and eventually paupers or criminals, agencies, 3,427 visits were made by deaconesses, and 2,439 meetings and services were held. Of those admitted during the year 19 per cent were entire orphans, 54 per cent mothers only living, and 15 per cent both parents living. Of the 1,630 permanent admissions 279 were two or under, 209 between two and five, 544 between five and ten, 424 between ten and fourteen, 145 between fourteen and sixteen, and twenty-nine over sixteen. These facts clearly show the awful exposure of child life at the



Bunch of Children, Barnardo Homes.

age—ten to sixteen—when care and protection are so greatly needed and London, even the world (for their children come, besides, from Britain, forty-nine from Africa, 149 from the Americas, fifty-five from Asia, twenty-four from Australia, 122 from the Continent of Europe, thirty from West Indies), cannot measure the good done in sav-

ing lives that otherwise would become total wrecks.

After a personal visit to these homes in London two years ago the institution was written up for these columns. The work is a most worthy one, conducted on economical lines and no one will ever send a penny wrong who gives it to this most humanitarian institution.—G. B. R.

GO AND GATHER IN THE GRAIN

J. O. Barnhart

Hear the voice of Jesus saying,
 "See the whitened harvest fields."
 Oh, lift up your drooping eyelids,
 See how large the increase yields,
 Go and labor with the reapers,
 Bringing in the golden sheaves,
 Or just follow in their pathway,
 Gleaning what the reaper leaves.

Oh, why stand you idly waiting
 For a harvest by and by,
 When this earthly life is over,
 In the home beyond the sky?
 Look around you and about you,
 Upon every hill and plain,

Waiting for the reaper's sickle—
 Lo, behold the golden grain.

Oh, how bounteous is the harvest,
 But the laborers, oh, how few!
 And the summertime is waning,
 Great the work that we must do.
 Then thrust in the sharpened sickle,
 Labor till the close of day,
 When thou mayst, with songs of gladness,
 Bear the golden sheaves away.

Go, and gather in the grain!
 Go bring the golden sheaves,
 Following the reapers upon the harvest plain.
 Or gath'ring what the reaper leaves.

“JUST A LITTLE”

Martha B. Shick

A FEW weeks ago my heart was touched by hearing the children of a certain Brethren Sunday-school singing the above-named hymn. They sang about not being able to do very much for the Savior, but because they loved Him so they would do what they could, even though it was but very little. And as I thought of the manner in which these same children had made the hearts of many of our city boys and girls happy last Christmas I felt that they must truly understand what they were singing. Instead of expecting gifts from their teachers,

for two weeks during the summer have done a great service for the Savior. Yes, a *great service*. These Brethren and sisters had their crops to look after, harvest and threshing were in progress, hard physical labor was at its height on the farm when they received some of Christ's least into their homes for two weeks; but they did it gladly. We believe they must have remembered the words of Jesus when He said, “Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me.”

Think of the treatment given Christ



Some Children of the Hastings Street Sunday-school.

they were given the privilege to bring gifts for the Chicago boys and girls. And what a nice pile of useful gifts came to us for the children! It was more than “just a little” to these children, although the giver may have counted his gift very insignificant.

Some of our country brethren and sisters have wished they might do “just a little” for the Lord, and by opening their homes and their hearts to our city children and their mothers

this summer—one hundred and twenty-nine children and fifteen mothers from one Sunday-school placed in country Christian homes for two weeks, and three children for all summer, out from the noise, filth and sin of the city! It was only two weeks of service for many a brother and sister in the country—just a little portion of the year for such service—but the results cannot be measured according to the time spent, neither can they be measured

in proportion to the food and clothing given, nor by the little inconvenience it may have caused some of our churches. God alone is able to count the number of children who have had their first taste of a real Christian home; He alone knows how many boys have new ideals of life since they have seen the beauty of God's world, and how many have been encouraged because some one has loved them sufficiently to allow them to help on the farm a little while; He knows how many girls would like to grow up to be as good a woman as the sister in the country who loves her children, cares for them in the proper way, goes to the services with them, has time to read her Bible in the home and obey it every day through the week; God knows how many weary mothers return from the country with increased physical strength, new courage and ambitions, and a greater love for God because some one has allowed the love of God to flow through their lives to cheer these who do not have as pleasant homes as those who entertained them in the country. Yes, the Father knows how the boys and girls and mothers take note of the Christian life in the country, and wish their father and husband prayed at the table, thanking God each time before eating for giving them such good things; how they wish they might have family prayers each morning, the father taking the lead in such enjoyable services as the country father did.

We believe this is a line of missionary work that has been too little considered by our brethren and sisters, and perhaps the reason has been because they felt it was "just a little," while they were wishing to do some greater things for their Master. We wish, however, to thank everyone who has taken part in this summer outing for the *great service* you have done in the

name of Christ, Who would have His greatest ministers to be servants of all. We know your reward will surely follow. As we notice young lives developing in Christian character and service amid the sin all about us, we know you are sharing the rewards for such Christian growth. God bless each one of you.

The accompanying picture will give you an idea of our happy group after returning from the country this summer. All could not be in the picture. But we are glad to say "Thank you" as children, mothers and workers in the Hastings Street District of the Chicago church.

1526 Hastings St., Chicago, Ill.

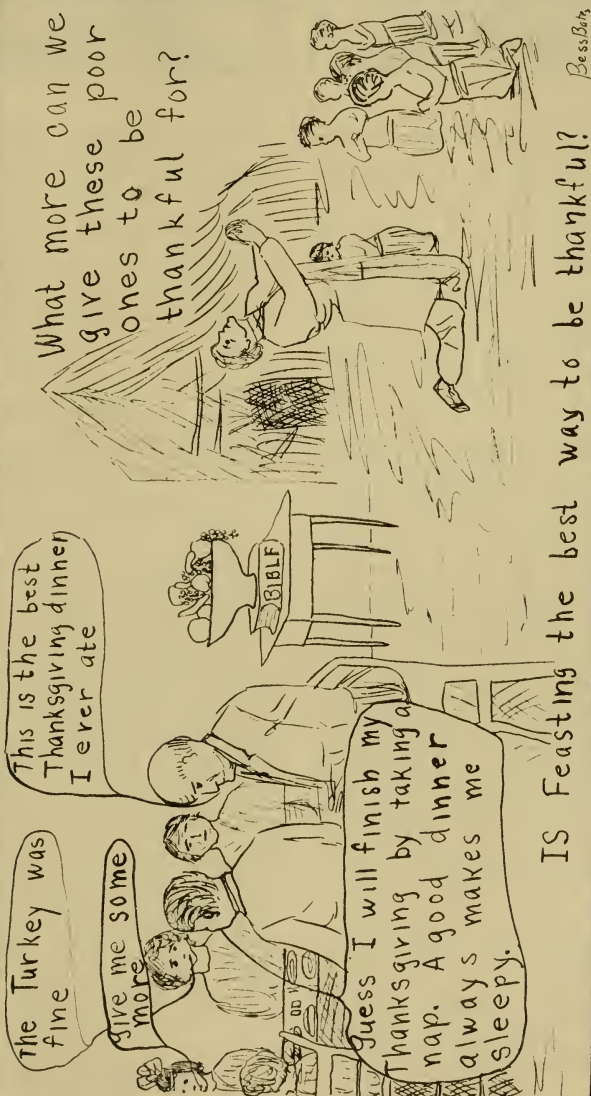
A PRAYER.

Lord Jesus, Thou who lovest
Each little child like me,
Oh! take my life and use it,
And let me shine for Thee;
Oh! give me bits of work to do,
To show how much I love Thee too.
I know in distant countries
Beyond the deep blue sea,
Are many little children
Thou lovest just like me;
But they have never heard Thy name.
And do not know that Jesus came.
They know not that Thou cleanest
Each stain of guilt away,
Or how Thou safely leadest
Thy children day by day;
They do not know they have a share
In that bright home Thou dost prepare.
Lord, let me send Thy message
Across the deep blue sea,
To tell those little children
What Thou hast done for me;
Oh! show me, Lord, what I can do
That they may know and love Thee too.
—The Round World.

✽ ✽

We thank Thee for that rest in Him
The weary only know—
The perfect, wondrous sympathy
We needs must learn below:
The sweet companionship of One
Who once the desert trod;
The glorious fellowship with One
Upon the throne of God.
The touch that heals the broken heart
Is never felt above;
His angels know His blessedness,
His wayworn saints His love.

Eyes that see not, Ears that hear not



IS Feasting the best way to be thankful?

The great need of the world.

EDITORIALS



We have been asking for the names of congregations where the VISITOR enters the home of every member in the church and homes where members are represented. Until we received the following post card, Flora congregation, Indiana, was the only one heard from. The following gives an insight into what the VISITOR may do, or assist in doing:

"Dear Brother: I neglected to reply to your call for churches in which the VISITOR is read in every home where there are members. We have had that condition for a number of years, also including homes where children come to Sunday-school, and parents are not members. We aim to have each give one dollar or more in our world-wide offering. Then in families giving more than one dollar, count the other dollar or dollars as from different members of the family and send their subscription to some home not giving a dollar. It works and it pays, and it grows.

"Dr. S. B. Miller, pastor Cedar Rapids Church, Iowa."

Cedar Rapids ranks among the first in contributions, per capita, to the work of the General Mission Board.

Recently the work of the Bible Memory League has taken on new impetus, and we are glad that such is the case. More of our young people should begin the habit of systematic memorizing of Scripture. One

verse committed each day is not very much, requiring not nearly so much time as reading some light, trashy literature, and yet in time the sum total will comprise a rich fund of biblical quotations. We appreciate the practical testimonial that appears in this issue of the VISITOR from our aged brother, Andrew Hutchison, who is lovingly called a "walking Bible" by many of his friends. Especially would we commend his short message to our young people.

The season of the year when more time is at our disposal is rapidly approaching, and with its approach our minds begin to plan what we shall do for the winter. While considering the question, and before plans are matured, be sure to incorporate into the winter's program a place for mission study. It will be well for churches to consider the question in council and decide favorably, for Christian Workers' Societies to plan at least one class and possibly more. Apply to the General Mission Board for the courses of study outlined for the coming winter.

We are glad in this issue to introduce to our Brotherhood our new missionaries to India who sail for the field on November 2. With man the company is not large; with God the company is legion. Man's vision is limited; the view is obstructed by many and various objects until he cannot

see very far distant. But with God no obstruction dims the vision of the work that shall be accomplished. God being the Leader, with all power, and with an all-seeing eye, there can be no fear of the outcome for our dear ones who go forth to battle in His Name. For is it not according to His divine plan, is it not in accordance with His desires? And has He not commanded our going? Most surely, and He who left as His last words on earth the command to go, also was able and is able to calm the sea, to feed unlimited numbers, and to quiet the evil purposes of men. Why not go? Why fear? Why hesitate to obey the commission?

* * *

Sister S. Olive Widdowson will be supported by the Sunday-schools of Western Pennsylvania, while the supports of the other outgoing workers are being arranged for by churches in their own States. It is a hopeful sign of progress, in sympathy, faith and works, when those who go are put forward by those who remain. It spells interest, means prayers, insures success. The faith that lives in the hearts of those who assist in support is working. It is a working faith. It might be that the cry of faithlessness today that is abroad in our church could be better cured in giving employment, in working the faith that yet remains, than by any other method we might prescribe. Churches can do no better thing than to take up some definite work, supporting some one abroad or in a needy field at home, or arranging a healthy missionary budget. This gets the mind off home cares, home "irregularities," and gives a broader vision of what our money and lives can accomplish. Therefore it always gives us pleasure, in many ways, when we learn that some individual church desires to take up the

support of one of our missionary workers.

* * *

Did you notice in Bro. Crumpacker's news, as given in this issue, that one of their orphan boys had died because of the impossibility of securing adequate medical attendance? Four years have we been in China and eighteen years have we been in India. Yet no doctor in either field! Dear young man, is this not a call to prepare yourself for a medical missionary?

* * *

Writing from India Bro. D. J. Lich-ty says that they are now assured of a pretty good harvest of rice, but it is too early to predict the final and general crop yield. The monsoon was unusually wet and they are very hopeful that a large yield may be produced. Existing prices of grain in India are almost prohibitive for the poor people.

* * *

Very encouraging news comes from the India churches. The Spirit has been convicting the people of their sins, and in one church alone more than twenty have confessed offenses that they have committed. They are doing this of their own accord and the same Spirit that causes the confessions will work in them a more complete work of grace because of the confessions. Some might venture the remark that they must be pretty bad in those churches, but a greater work of grace might even be accomplished in our hearts at home, sometimes, if more voluntary public confessions of sin were made. May God help us, that we, too, may read this as a lesson from our India brethren.

* * *

We learn that only recently a group of prominent workers gave themselves up to much prayer for the "speedy return of our Lord." To be sure we have

the promise that things are ours for the asking; most certainly we desire to be ushered quickly into the presence of our God; but nevertheless, with the millions who are starving for the bread of life, and with the millions of unfortunate human beings who, in their blindness, bow down to wood and stone, we cannot refrain from thinking that such prayers are not unlike the prayer of the well-fed little girl. She said in her evening prayer: "Lord, today I saw a little girl down the street who was in rags and dirt, and poverty, but it's none of our business, is it Lord?" It is well to long for the golden streets and the well-kept mansions of the New Jerusalem, but it is some of our business also to make known the glad tidings in the waste places of the earth. Others, now in ignorance, might not have the privilege to enjoy those heavenly scenes if our Lord should come when we desire. They, too, would love to know of the Savior. May our prayer be, "Lord, send me." It is then that He is enthroned in our hearts and we are His and are known of Him.

OUTLINES OF MISSIONARY HISTORY.

By Alfred DeWitt Mason, D. D.
Published by Geo. H. Doran Co.

Among students and those interested in missions there is oftentimes felt a distinct need for a comprehensive missionary history, not too expensive, but complete withal. We believe that this need is well met in Dr. Mason's work, "Outlines of Missionary History." This volume differs from most histories in that it includes a chapter on Apostolic Missions, and others on Early Church and Medieval Missions. Modern missions are dealt with in a masterly fashion. We like the plan of the author in incorporating into this volume many quotations from many authors, thus giving us opinions of workers who have spent years on the field. Besides the chapters mentioned above there are others on Missions in the Reformation Period, India, Japan, China, Japan and Korea, Mohammedanism, Africa, Islands of the Sea, South America, The Home Base, etc., etc. Of

especial help for all time is the valuable chronology of Missions as found in the latter part of the volume. We would recommend this history to anyone desirous of getting a world view of the world wide missions of this and the past centuries. Bound in Cloth, 338 pages, \$1.50 net. Order through the Brethren Publishing House, Elgin, Illinois.



FINANCIAL REPORT.

(Continued from Page 390.)

Sterner, 50 cents; A. C. Baugher, 25 cents; Henry Sweitzer, \$1; Lewis S. Bowman, \$1; John E. Lerew, \$2; E. M. Keeny, \$2; Mrs. John Wolz, \$1; Wm. Hartman, \$2; David Y. Brillhart, \$3; Jacob M. Myers, \$1; Thomas Ness, 50 cents; P. Ilgentritz, 50 cents,	\$ 625 03
Illinois—\$16.36.	
Martin Brubaker, \$10; Batavia S. S., \$3.03; Batavia C. W.'s, \$2.33; John Barnhart, \$1,	16 36
Washington—\$5.50.	
S. Stookey,	5 50
Indiana—\$5.00.	
C. A. Barringer,	5 00
California—\$2.45.	
Covina Congregation,	2 45
Cuba—\$2.00.	
Ira P. Eby,	2 00
Total for the month,	\$ 656 34
Previously received,	2,361 22
For the year so far,	\$ 3,017 56

COLORADO CITY CHURCHHOUSE.

North Dakota—\$89.24.	
D. F. Landis, \$5; J. F. Joseph, \$1; T. J. Vancil, 50 cents; W. E. Burns, \$1; J. A. Burns, 50 cents; Roy Long, \$3; Miss K. E. Beckner, 50 cents; E. A. Stauffer, \$1; Geo. P. Colony, 25 cents; A Brother, \$1; Lottie Miller, \$1.50; Mrs. S. W. Domer, \$1; Ella Blocher, 50 cents; Mrs. M. I. Funda, 10 cents; Mrs. Thos. Kirkwold, \$1; M. A. Meyers, \$1; Frank Saylor, \$10; Julia Meyers, \$1; A. Meyers, \$2; S. L. King, \$5; Calvin R. Hoover, \$5; Zion Congregation, \$1.69; Levi Fisher, \$1; A Sister, 25 cents; Myrtie Dierdorff, \$1; Wm. F. Lawer, D. M. Hill, \$1; Addie Rohrer, 25 cents; Lizzie Rohrer, 25 cents; Ida Rohrer, 60 cents; J. D. Bonsack, 50 cents; J. H. Brubaker, \$2; Jos. Burkholder, \$3.75; Anna Burkholder, \$1; Sarah Noakes, \$1; J. T. Armey, \$5; Mr. and Mrs. W. H. Dierdorff, \$5; G. W. Shively, \$3; Myrtie Van Art, 50 cents; R. E. Maddux, \$5; W. J. Benner, \$1; A Brother, 50 cents; A Sister, 35 cents; J. Will Shively, \$4; J. J. Shively, \$1; G. W. Stong, \$1; J. W. Cripe, \$5; Jessie Smoot, 75 cents,	\$ 89 24
Kansas—\$5.00.	
G. F. Bugg,	5 00
Total for the month,	\$ 94 24
Previously reported,	66 00
For the year so far,	\$ 160 24

CHICAGO SUNDAY-SCHOOL EXTENSION.

General Fund.

Michigan—\$0.95.	
Chas. M. Miller,	95
Total for the month,	\$.95
Previously reported	228.13
For the year so far,	\$ 229.08



The Little Missionary

THE PILGRIM FATHERS IN AMERICA

Sarah Allen Dickson

IT was midwinter when the Pilgrims landed upon the shores of the New world. Jamestown, the colony of the South, had been settled in the spring of the year, and those who landed in Virginia were all men. But the Mayflower had brought families, nearly half the company of one hundred being women and children. Thus writes Governor Bradford:

"And for the season it was winter, and they that know the winters of that country know them to be sharp and violent, and subject to cruel and fierce storms, dangerous to travel to known places, much more to search an unknown coast. Besides, what could they see but a hideous and desolate wilderness, full of wild beasts and wild men? And what multitudes there might be of them they knew not."

But in spite of the discomforts and dangers, there was much that was pleasing to the Pilgrims in the first view of their new home. Their vessel lay in a magnificent harbor in which a thousand ships may anchor. The rude forest reached to the water's edge, carrying its sweet odors of oak, pine, juniper and the medicinal sassafras. Fowl was everywhere abundant, and whales and other fish came close to the vessel. But the people were without the implements necessary to catch the whales, which might have secured to

them considerable wealth in bone and oil.

Housekeeping activity began in the New World on Monday, the twenty-fourth of November, 1620, by the women going ashore to wash clothing. One hundred thirty-three days had they been on board ship since leaving Holland, and we may imagine what a luxury it was to have once more an abundance of fresh water.

Most of the company, especially the women and children, used the ship Mayflower as their home, going back and forth to the shore, until a suitable place could be chosen for their final landing. After thoroughly exploring the coast under the leadership of Miles Standish, the military captain, there was found "a place very good for situation." Here on the rock now so famous, the company came ashore on December 21. This was Plymouth, so named by Captain John Smith.

A very important question for the colony was that of government, and for this matter preparation had been carefully made before the company left the ship. A document known as the Cape Cod Compact had been drawn up and subscribed to by the men of the Mayflower, as subjects of the king of Great Britain. This paper embodied the ideas of freedom which residence in the republic of Holland had impressed upon the minds of the Pilgrims. For

the first governor of the colony the choice fell upon John Carver.

The new settlement was in many respects laid out in imitation of that of the Dutch town of Leyden. The people were divided into households, the unmarried men being obliged to join some family so that fewer buildings would be required. The houses were

bor, burst into flame. The people at a distance supposed the much-dreaded Indians had fired it. Carver and Bradford, though both sick at the time, arose and extinguished the blaze.

One day in March the settlers were surprised to hear the word "Welcome" from the lips of a half-naked red man who had suddenly appeared in their



Embarkation of the Pilgrims.

arranged on both sides of a thoroughfare, called simply "The Street."

Building was carried on under extreme difficulties, the weather being cold and stormy. But the founders of New England were earnest-hearted and level-headed "men of ideas and principles, on God's errand, not their own, and they were proof against defeat."

A common house twenty feet square was erected, built of hewn logs, the chinks being filled in with mortar or mud, and instead of a tile roof thatch was substituted. This building was to serve as a church, barracks, hospital and storehouse. Imagine the distress of the people, when, not realizing the danger of thatch, this house, which had been finished after such arduous la-

midst. This Indian proved to be the chief Samoset. He gave in a most courteous manner the history of the land where the white men had just settled, and explained that they would find most of the Indians their enemies. This attitude Samoset told them was due to an occurrence of a few years previous when some English slave-traders had captured twenty-seven natives, and since then the injured people had vowed revenge upon the white man.

From time to time members of Chief Massasoit's tribe interrupted the Pilgrims at their work. Sometimes they came up whetting their arrows as if ready for a combat, and again they left

their weapons at a distance to show friendliness.

In a number of ways the Indians were most helpful to the newcomers, showing them how to raise Indian corn, or maize, to catch eels and to secure other food.

These acts of kindness came when needed, for the first winter that the Pilgrims spent in the New World was indeed a pitiful one. When finally "warm and fair weather appeared, and the birds sang in the trees most pleasantly" half of the brave company lay sleeping beneath the New England pines. Unsanitary conditions on ship-board, combined with the hardships of the winter on land, had laid the foundation for "galloping consumption."

Before the return of the Mayflower, in April, Governor Carver, who had been to his people in their three homes "counselor, agent, nurse, farmer, magistrate and man of God," had fallen a victim to the disease. William Bradford became his successor as governor, to which office he was repeatedly elected, save for five years when he refused to serve, until his death in 1657.

About the time of the first anniversary of their coming to America, Bradford assembled his people for a Thanksgiving Day, which really lasted not a day but a whole week. This was by no means a new idea to the Pilgrims, for they had seen such a day observed annually during their ten years' sojourn in Holland. Grateful hearts returned thanks for the fairly successful first crops, and for the other blessings of the new land of freedom. The Indians were invited to join in the feasting which followed the religious services, and they assisted in securing the abundant supply of feathered game, deer and fish for the occasion. So faithful were the red men to their promise

of friendliness that the white settlers "could walk as peaceably and safely in the woods as in the highways of England."

In November there came another shipload of settlers to the new colony. These were followed by scores of others, and we may read in history of the founding of the four other New England colonies. The Puritan emigration continued until the year 1643, and ended when the rebellion against Chas. I. broke out in England.—*Life and Light Evangel.*



THANKSGIVING.

My God, I thank Thee, Who has made
The earth so bright;
So full of splendor and of joy,
Beauty and light;
So many glorious things are here,
Noble and right.

I thank Thee, too, that Thou hast made
Joy to abound;
So many gentle thoughts and deeds
Circling us round;
That in the darkest spot of earth
Some love is found.

I thank Thee more that all our joy,
Is touched with pain;
That shadows fall on brightest hours,
That thorns remain;
So that earth's bliss may be our guide
And not our chain.

I thank Thee, Lord, that Thou hast kept
The best in store;
We have enough, yet not too much
To long for more;
A yearning for a deeper peace,
Not known before.

I thank Thee, Lord, that here our souls,
Though amply blest,
Can never find, although they seek,
A perfect rest.
Nor ever shall, until they lean
On Jesus' breast.

—Adelaide Anne Proctor.

FINANCIAL REPORT

COMPARATIVE STATEMENT FOR SEPTEMBER, 1912.

	Sept. 1911	Sept. 1912	Mar.-Sept. 1911	Mar.-Sept. 1912	Increase	Decrease
World-wide	\$ 543 84	\$ 592 32	\$18,448 87	\$21,451 97	\$3,003 10	.....
India	708 94	342 70	3,777 93	3,810 17	32 24	.....
China	116 79	75 87	2,211 08	536 13	.....	1,674 95
Miscellaneous	11 61	.....	103 62	82 95	.....	20 67
Totals,	\$1,381 18	\$1,010 89	\$24,541 50	\$25,881 22	\$3,035 34	\$1,695 62
Total Increase					1,339 72	

During the month of September the General Mission Board sent out 82,623 pages of tracts.

CORRECTION.

The amount \$132.70 given as "previously reported" in the September financial statement, under China orphanage should have been reported as \$33.50. In the October Visitor the "previously reported" should have been given as \$86.01 instead of \$184.21. An old balance was added in by mistake.

FINANCIAL STATEMENT.

During the month of September the General Mission Board received the following donations to the funds under her care:

WORLD WIDE.

Indiana—\$286.51.

Northern Dist., Congregations.
Walnut, \$53.20; Nappanee, \$49.50;
Yellow Creek, \$28.60; Springfield,
\$25.35; Maple Grove, \$18.66; Elkhart
Valley, \$13.49; Cedar Creek, \$5,\$ 193 80
Individuals.
Mrs. Reuben Bonebrake, \$1; Nina
Miller (marriage notice), 50 cents, ... 1 50
Middle District, Congregation.
Loon Creek, 41 20
Sunday-school.
Burnetts Creek, 10 01
Southern District, Congregation.
Pymont, 40 00

Illinois—\$61.50.

Northern District, Individual.
A Friend, Elgin, 1 00
Southern District, Individuals.
L. Hortense Lear, \$50; Mary E.
Clower, \$10; J. W. Switzer (marriage
notice), 50 cents, 60 50

Ohio—\$55.89.

Northeastern District, Individuals.
Simon Hardman, \$5; A Brother,
\$3.50; D. D. Thomas (marriage
notice), 50 cents, 9 00
Northwestern District, Congregations.
N. Poplar Ridge, \$24.27; Lick Creek,
\$6, 30 27
Individuals.

A. W. Harrold (marriage notices),
Southern District, Congregations.
Eversole, \$5.47; Middle District,
\$2.50, 7 97
Sunday-school.
Eversole, 7 15
Individual.

Jacob Coppock (marriage notice),
..... 50

Maryland—\$50.00.

Middle District, Congregation.
Brownsville, 50 00

Virginia—\$41.90.

First District, Individual.
P. S. Miller (marriage notice), 50
Second District, Congregations.
Pleasant Valley, \$16.55; Mill Creek,
\$24.35, 40 90
Northern District, Individual.
Samuel Pence (marriage notice), ... 50

California—\$14.18.

Northern District, Individual.
W. E. Davis,\$ 2 00
Southern District, Congregations.
Santa Ana, \$5.50; Covina, \$5.08, 10 58
Individual.
Helena Armedson, 1 60

North Dakota—\$13.87.

Congregation.
Pleasant Valley, 8 87
Individual.
Mrs. W. H. Clark, 5 00

Nebraska—\$13.22.

Sunday-school.
Birthday offerings—Nebraska Sun-
day-schools, 12 22
Individual.
B. Ebersole, 1 00

Iowa—\$12.65.

Middle District, Individuals.
O. E. Messamer (marriage notice),
50 cents; J. D. Haughtelin (mar-
riage notice), 50 cents, 1 00
Southern District, Congregation.
Monroe County, 11 65

Washington—\$10.00.

Individual.
Malissa Longhenry, 10 00

Pennsylvania—\$6.85.

Eastern District, Individuals.
H. B. Horst, \$1; Adam Schaffer, \$1,
Western District, Congregation.
Summit, 3 35
Individuals.

B. F. Wanppler, \$1; M. J. Brougher
(marriage notice), 50 cents, 1 50

Kansas—\$5.50.

Northeastern District, Individual.
Susan Scott, 5 00
Southwestern District, Individual.
L. E. Fahrney (marriage notice), ... 50

Canada—\$5.

Individuals.
Chas. and Elsie Ardinger, 50

Tennessee—\$5.

Individual.
Lula B. Klepper, 5 00

Colorado—\$3.95.

Northeastern District, Individuals.
Bro. and Sister Yates, \$2.95; A Sis-
ter and Brother, \$1, 3 95

Idaho—\$3.05.

Individuals.
Lizzie Greene, \$2.55; S. S. Neher
(marriage notice), 50 cents, 3 05

Missouri—\$2.25.

Northern District, Congregations.
Log Creek, 1 25
Individual.

J. C. Van Trump, 1 00

Wisconsin—\$1.00.

Individuals.
Mr. and Mrs. J. E. Zollers, 1 00

Total for the month,\$ 592 32
Previously reported, 20,859 65

For the year so far,\$21,451 97

INDIA ORPHANAGE.**Pennsylvania—\$47.37.**

Eastern District, Sewing Circle.	
Elizabethtown,	\$ 20 00
Southern District, Sunday-school.	
York,	16 06
Western District, Sunday-school.	
Primary Class, Scalp Level	6 31
Individuals.	
W. H. Blough and wife,	5 00

Kansas—\$51.00

Northeastern District, Christian Workers.	
Morrill, \$32; Navarre, \$10,	42 00
Northwestern District, Sunday-school.	
Victor,	9 00

Illinois—\$30.00.

Southern District, Aid Society.	
Cerro Gordo,	20 00
Individual.	
Mary E. Clower,	10 00

Maryland—\$20.00.

Eastern District, Sunday-school.	
Frederick City,	20 00

Canada—\$16.25.

Sunday-school.	
Fairview,	16 25

Ohio—\$16.00.

Northwestern District, Christian Workers.	
Silver Creek,	16 00

Total for the month	\$ 180 62
Previously reported,	2,030 96

For the year so far,\$ 2,211 58

INDIA MISSION.**Illinois—\$30.00.**

Southern District, Individuals.	
L. Hortense Lear, \$25; Mary E. Clower, \$5,	\$ 30 00

Virginia—\$12.00.

First District, Individual.	
"D. R. B.",	6 00

Second District, Individuals.	
A. Sister, \$5; A Sister, \$1,	6 00

California—\$6.70.

Southern District, Congregations.	
Santa Ana, \$1.50; Covina, 20 cents, Individual,	1 70

Mary V. Brubaker,	5 00
-------------------------	------

Pennsylvania—\$2.00.

Western District, Individual.	
Wm. N. Bond,	2 00

West Virginia—\$1.00.

First District, Individual.	
Fred S. Shaffer,	1 00

Total for the month,	\$ 51 70
Previously reported,	692 45

For the year so far,\$ 744 15

INDIA WIDOWS' HOME.**California—\$38.50.**

Southern District, Aid Societies of the Southern Calif. District,	\$ 38 50
---	----------

Pennsylvania—\$10.00.

Western District, Aid Society.	
Walnut Grove,	10 00

Total for the month,	\$ 48 50
Previously reported,	64 56

For the year so far,\$ 113 06

INDIA NATIVE SCHOOLS.**Missouri—\$15.00.**

Northern District, Sunday-school.	
Walnut Grove,	\$ 15 00

Illinois—\$8.00.

Southern District, Individual.	
Mary E. Clower,	8 00

Iowa—\$4.25.

Middle District, Sunday-school.	
Old Sisters' Class, Panther Creek.	4 25

Total for the month,	\$ 27 25
Previously reported,	172 50

For the year so far,\$ 199 75

INDIA HOSPITAL.**California—\$10.00.**

Southern District, Individual.	
Mary V. Brubaker,	\$ 10 00

Total for the month,	\$ 10 00
Previously reported,	507 00

For the year so far,\$ 517 00

INDIA INDUSTRIAL.**California—\$24.63.**

Southern District, Joint Christian Workers' Meetings of Inglewood, Long Beach, Pasadena, Los Angeles and South Los Angeles. \$	24 63
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Total for the month,	\$ 24 63
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For the year so far,\$ 24 63

CHINA MISSION.**Illinois—\$25.00.**

Southern District, Individual.	
L. Hortense Lear,	\$ 25 00

California—\$14.62.

Southern District, Congregations.	
Covina, \$2.42; Santa Ana \$2.20, ...	4 62

Individual.	
Mary V. Brubaker,	10 00

Virginia—\$5.00.

Second District, Individual.	
A. Sister,	5 00

Total for the month,	\$ 44 62
Previously reported,	275 25

For the year so far,\$ 319.87

CHINA ORPHANAGE.**Canada—\$20.25.**

Individual.	
D. M. Irwin,	\$ 20 25

Kansas—\$8.00.

Northwestern District, Individual.	
Clara T. Brandt,	3 00

Southwestern District, Individual.	
Mrs. Geo. Blondefield,	5 00

Washington—\$3.00.

Individual.	
A Sister,	3 00

Total for the month,	\$ 31 25
Previously reported,	185 01

For the year so far,\$ 216 26

CHINA FAMINE.**Colorado—\$1.00.**

Northeastern District, Individual.	
Mrs. Therese Lahmiller,	\$ 1 00

Total for the month,	\$ 1 00
Previously reported,	293 83

For the year so far,\$ 294 83

DENVER COLORED.**Pennsylvania—\$625.03.**

Mary A. Kaufman, \$2; Reuben Haldeman, \$10; David J. Markey, \$5; Henry Schwartz, \$5; Anna Helt, 50 cents; Reuben Graybill, \$1.50; James Boyd, \$2.50; Jacob Z. Brubaker, 50 cents; Ella Graybill, \$1; Lane Forney, \$1; Clayton Kover, \$1; Sam'l B. Longanecker, \$5; Homer R. Minnich, \$5; Lin. B. Longanecker, \$2; Elizabeth B. Longanecker, \$2; S. S. Brubaker, \$2; Maria Graybill, \$1; E. K. Brubaker, \$5; J. M. Miller, \$1; T. S. Bech, \$2; Annie E. Shank, \$1; Mrs. Mary Hamaker, \$1; M. M. Bowser, \$1; Harriet Farmer, \$1; Barbara Arnold, 50 cents; Elizabeth Graybill, 50 cents; A Brother, \$5; A Brother, \$1;

J. J. Graybill, \$3; Hiram Gible, \$1; Maria and Susan Gible, \$2; Elizabeth Gish, 25 cents; A Brother, \$1; John R. Hershey, \$1.50; E. G. Hershey, \$5; C. W. Gible, \$1; Samuel Graybill, \$2; Benj. Bradley, 50 cents; M. E. Bruckhart, \$2; John G. Hershey, \$5; Mrs. Lizzie Brubaker, \$2; H. B. Markley, \$1; John W. Zug, \$1; Jacob Graybill, \$2; Nathaniel Minnich, \$5; Levi Fahnestock, \$1.50; Monroe G. Shriner, \$1; Geo. Shriner, \$1; Isaac Graybill, \$4; Israel Graybill, \$3; Phares Graybill, \$2; Benj. C. Graybill, \$2; Seth Graybill, \$2; Ida C. Smith, 50 cents; Sam'l Hollinger, \$1; Cyrus Dohner, \$1.25; Jacob G. Hershey, \$2; Emanuel S. Ruhl, \$1; Henry G. Ruhl, \$1; H. G. Gible, \$1; Isaac B. Minnich, \$5; W. W. Moyer, \$1; J. B. Fahnestock, 50 cents; West Green Tree Children's Meeting, \$6.18; Samuel G. Hoffman, \$10; Clinton Kaylor, \$4; D. K. Eshelman, \$2; D. B. Eby, \$2; H. E. Geib, \$1; Peter G. Brubaker, \$1; Isaac C. Geib, \$1; P. C. Geib, \$5; Jacob Y. Stauffer, \$1; Benjamin G. Stauffer, \$1; M. C. Gible, \$4; I. G. Gible, \$1; David B. Forney, \$1; John B. Gible, 50 cents; A Brother, 50 cents; John H. Hostetter, \$1; Harry R. Hollinger, \$1; John H. Ginder, \$1; Jacob S. Hollinger, \$1; A. W. Shelly, \$1; Jacob D. Hollinger, \$1; B. S. Stauffer, \$10; John G. Stauffer, \$5; Monroe Hollinger, \$1; Mrs. Harry Halderman, \$1; Henry N. Baker, \$1; A. Y. Stauffer, \$1.25; Anna Hitz, 25 cents; C. G. Hollinger, \$1.50; Benj. R. Zug, \$3; B. S. Zug, \$1; S. S. Fasnacht, \$2; A Brother, \$2; A Brother, \$2; John W. Witmer, \$1; Kate K. Zug, 50 cents; John Sowers, 50 cents; Phares N. Becker, \$2; Margaret Stern, 50 cents; Fannie Ginder, 50 cents; Chiques Sisters' Aid Society, \$5; Jacob K. Garman, \$2; S. S. Eshelman, \$5; Phares B. Ginder, \$1; H. H. Bomberger, \$1; Samuel N. Becker, \$1; Ed. D. Gible, \$2; Henry M. Gible, \$1; J. Z. Haldeman, \$1; Daniel Balmer, \$1; H. L. Hess, \$2; A. B. Ruhl, \$2; Isaac A. Stauffer, \$1; Hiram Hollinger, \$2; H. F. Stauffer, \$5; S. G. Wenger, 75 cents; Albert Garner, 25 cents; H. B. Shearer, \$2; A. M. Shelly, \$5; S. B. Kulp, 50 cents; Bessie Hounner, 25 cents; Sarah Ginder, 25 cents; Henry Hummer, 10 cents; A Brother, \$1.50; H. H. Koser, \$2; J. G. Shearer, \$1; H. E. Kaylor, \$1; Nathan Martin, \$1; S. W. Eshelman, \$5; Lizzie Wealand, 50 cents; H. L. Acker, 50 cents; Samuel S. Shearer, \$5; John H. Martin, \$1; Wm. McDannel, \$2; Emma Emonheiser, \$1; Mary Fretz, \$1; D. M. Eshelman, \$5; A. S. Ober, \$2; Eli B. Sherer, \$1; H. S. Hottenstein, \$2; Andrew Heisey, \$2; David Shank, 50 cents; Albert Caslow, 50 cents; John W. Eshelman, \$5; N. W. Eshelman, \$10; John Y. Gruber, \$1; Jacob H. Young, \$1; Hiram S. Eshelman, \$5; Abram S. Eshelman, \$5; Martin Peck, \$1; Barton Arnold, \$4; Benj. E. Reinhold, \$1; D. R. Forney, \$2; M. B. Forney, \$5; W. S. Longanecker, \$5; Jacob Shank, 50 cents; Henry S. Ginder, 50 cents; Ira M. Bricker, \$1; Amos Bricker, \$1; Joseph B. Hostetter, \$5; S. N. Meckley, \$2; Henry F. Brene-man, \$1; B. B. Hambright, \$1; Fannie Koser, \$1; Eli B. Brubaker, \$5; Henry Geibe, 25 cents; H. K. Ober, \$1; L. S. Leicht, \$5; I. N. S. Will, \$5; A. G. Longanecker, \$5; Frank W. Groff, \$3; John B. Witmer, \$1; A. Z. Witmer, \$2; John M. Gible, \$10; Addison Buch, \$5; I. L. Huffer, \$2; Joseph G. Heisey, \$2; H. H. Brandt, \$1; D. B.

Kline, \$5; Hannah Huffer, \$3; Katie Buffenmyer, 25 cents; Sarah Winters, 25 cents; A. K. Young, 25 cents; Laura Hess, 25 cents; Anna Wolgammuth, \$2; Elsie Lehman, \$2; Magdalena Groff, \$1; C. R. Fry, \$2; A. L. Frey, \$1; S. G. Graybill, \$3; Elizabethtown Congregation, \$13.10; Lizzie Hoover, 25 cents; Ada Beelman, \$2; Susan Freidly, \$2; Daniel Myer, \$1; Sarah Myer, \$2; Lizzie B. Witmer, \$2; W. L. Evans, \$5; Fianna Barr, \$1; Elizabeth Baker, \$1; Mary E. Eberly, \$5; Alfred Evans, \$1; Margaret A. Hagen, \$1; Emma E. E. Landis, \$5; Mrs. H. W. Wolgammuth, \$1; Mary E. Hauser, 50 cents; S. S. Gible, \$1.50; A. N. Eby, \$5; Aaron Hertzler, \$1; Franklin Buckwalter, \$1; C. A. Whisler, \$5; H. B. Graybill, \$5; Mary R. Charles, \$1; Henry C. Harner & wife, \$2; Martin Ebersole, \$1; Aaron Graybill, \$2; Romanus Buffenberger, \$1; J. H. Keller, 50 cents; John P. Keeny, \$1; B. F. Bowser, \$1; Washington Walker, \$1; S. E. Keeny, \$2; Lewis M. Keeny, \$1; D. B. Keeny, \$1; J. B. Peterman, 50 cents; Jemima Reehling, 50 cents; George Ness, \$1; Chas. H. Ness, 50 cents; Mrs. Henry D. Keeny, 25 cents; Henry H. Fahs, \$1.25; Milton Myers, \$1; Harry Hartman, \$1; Levi Ness, 50 cents; Andrew Raver, \$1; Catherine Ness, \$2; Katie Baugher, \$1; S. B. Myers, \$2; Robert S. Krout, \$1; Milton Lehman, \$2; Reuben Ruhl, 50 cents; Benj. G. Gible, 50 cents; Eliza and Mamie Lehman, \$2; B. B. Brandt, \$1; A. R. Zug, \$1; Sam'l H. Gible, \$1; Henry G. Flory, 50 cents; H. M. Flory, 50 cents; Chas. Cassel, \$2; Jeremiah Cassel, \$2; S. B. Fanestock, \$1; Bro. Ross, 50 cents; Henry R. Flory, 50 cents; F. F. Baker, \$1; J. B. Brubaker, \$1; John K. Young, \$1; Allen Becker, \$2; E. S. Gible, \$1; Wm. M. Gible, \$1; Geo. Stine, 25 cents; Michael Markey, \$1; Daniel Markey, \$2; Jacob Markey, \$5; Lizzie Hildebrand, \$1; Samuel K. Hartman, \$1; Joseph W. Marks, \$2; J. L. Myers, \$2; Geo. H. Keeny, \$1; John H. Keeny, \$1; Lizzie K. Keller, \$1; John Raver, 50 cents; David Markey, \$2; Geo. K. Godfrey, \$2; Geo. Streibig, \$1; A Sister, \$1; H. B. Gible, \$1; L. K. Godfrey, \$1; John Hartman, \$3; William G. Hartman, \$1; John H. Hoffman, 50 cents; Harry Markey, \$1.50; H. Stremmel, 25 cents; Jacob H. Sterner, 50 cents; Adam Keesey and wife, 50 cents; Christian Royer, \$1; Leander Royer, \$1; Jonas Royer, \$1; Martha J. Royer, 25 cents; H. P. Keeny, 50 cents; Leander Furham, 25 cents; M. L. Laughman, 50 cents; Julia Warner, 50 cents; Samuel Sellers, \$1; N. S. Sellers, \$1; John S. Warner, \$1; E. S. Shaffer, \$1; Edward Fuhrman, 25 cents; Geo. M. Dressler, 75 cents; Solomon Bucher, 50 cents; N. S. Baugher, \$6.50; F. M. Baugher, \$2; Lillie and Clara Baugher, \$2; John R. Warner, \$1; Geo. M. Baugher, \$3; Geo. K. Sweitzer, \$1; D. B. Hohf, \$2; W. F. Masimore, 15 cents; Joseph F. Sterner, 25 cents; David H. Smith, 50 cents; Peter J. Geiman, \$3; W. D. Fuhrman, \$5; Edmund W. Yost, 50 cents; Chas. Fuhrman, 50 cents; Sam'l W. Fuhrman, \$1; Daniel Royer, \$1; Joel Baugher, \$1; Wesley Luchabaugh, \$2; C. Geiman, \$1; Titus Bucher, \$1; Celia L. Yost, \$1; Joseph Stremmel, 50 cents; Susanna Luchabaugh, 25 cents; Levi Sterner, 25 cents; Amos Grogg, \$2; Samuel

(Continued on Page 384.)

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THE MISSIONARY VISITOR

THE FIELD IS THE WORLD

GO YE

I AM A WORKER

Vol. XIV

DECEMBER, 1912

No. 12

Zephyrs from Oklahoma



Group of Young Sisters of the Washita Church, Oklahoma.

This Betokens the Consecration and Loyalty of the Church of Tomorrow.

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

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The Missionary Visitor

Volume XIV

December, 1912

Number 12

DEDICATION*

Our Blessed Father in Heaven, Thou Who art from everlasting to everlasting, the same unchangeable God; Thou Who hast always cared for and preserved Thy people, Thou Who didst help Gideon of old, come to us and overrule for good the work entrusted to our hands. We realize that Thine enemies are as numberless as the Midianites and we are fewer than Gideon's host. Help us to consecrate our lives fully to Thy service, so that we may grow in wisdom and strength for the daily conflict.

Let Thy Holy Spirit come upon and abide with each member of our Mission Board; with each field worker; with Bro. Cripe and his helpers in their work of saving to God the many orphan children; with each bishop that he may rule in a proper manner his congregation. Let Thy Holy Spirit rest upon each contributor to the great cause of soul-saving in this District.

May we all be laborers together with God and be found united and working together for the one great end—the salvation of souls.

Let Thy peace abide with us. Amen.

INTRODUCTION

EVERY writer ought to apologize for burdening the reading public with more reading matter. If this is a burden we offer our apology, but we hope that our motive will justify our presenting it to the readers of the VISITOR.

In the first place, we desire to unburden the Eastern mind of some of its misconceptions. About all that the East hears of Oklahoma is of the cyclone; of the wild Indian; of the severe drouth. They have all been here, but

they are not here now. We have seen where the cyclone has been; we hear of drouths; the savage Indian has been here, but not now. But there is another side. We have not seen a saloon since entering the State; we have not seen a drunken man (nor heard one); we have seen some excellent crops, fruit and grain. One brother shipped from his own orchard four and one-half carloads of peaches, realizing more than 50 cents a bushel for them.

In the second place, we wish to show the size and possibility for farmers and church workers. Oklahoma is one of the new States, but is pushing to the

*The editor desires to give full credit for the excellent material and arrangement of this Visitor, to the end of the articles on Oklahoma, to Bro. J. H. Morris. This includes also the article on The Little Missionary Page.

front in education. Why should it not religiously? It is sixteenth in size in the United States. Besides that, our District includes Panhandle of Texas and New Mexico. The District measures about seven hundred miles in length and three hundred miles in width. It contains more than one hundred thousand square miles of territory. We haven't enough workers in this large field. Will you be one to fill up the vacancy?

We acknowledge our indebtedness to the many who have so kindly assisted in the preparation of the different articles and arranging and copying same for publication.

If you read these articles for mistakes you may find plenty to criticise, but that is not what they were written for. They call me a "tenderfoot" in Oklahoma; hence excuse many of the mistakes on that account. Hoping this



will do more than whet up your critical faculties, I beg to remain,

J. H. Morris.

THE FIRST ELDER IN OKLAHOMA

Jacob Appleman

[By a great deal of persuasion we got these rich things from Bro. Appleman. He could tell many more if space permitted.—J. H. M.]

In the fall of 1891, in company with Eld. J. H. Neher (Hudson, Ill.), I came to what is now known as Paradise Prairie church. Here we held a series of meetings in a little log schoolhouse. The house being small, people could not find room inside, so they built fires on the outside and opened the windows in order to hear. The interest was good and a number were added to the church. In the following August I was sent by the Mission Board of Southern Kansas (Oklahoma then belonged to Southern Kansas) to organize the little band of brethren and sis-

ters at Clarkson, Okla. The letters of sixteen or eighteen members were handed in. The church was organized and they chose the name Paradise Prairie church. (One of the strong churches yet today; about sixty members there.) In November of the same year (1892) I located in this church and was the first elder of the first church of the Brethren in Oklahoma.

During the first two years I devoted most of my time to cleaning up the timber claim. After working all week at this I preached on Sunday. Soon calls came from isolated points to come and hold meetings. At about this time Oklahoma was cut off from Southern Kansas and attached to Texas. The

District was then called the District of Texas and Oklahoma. Since there were so many calls for preaching, the Mission Board requested me to visit the isolated points.

The first place of mission work was near Cushing, Okla. There were a number of faithful members among them. Here we had some good meetings with a number of additions by baptism. A church was organized here. It is now called the Big Creek church, and is one of the strongest churches in the District.

Soon a call came from Ingram, in Lincoln County, for preaching. Two families were living here. These were hungering for the Bread of Life. Here we held some of the best meetings it was ever our privilege to attend. Quite a number united with the church. A church was organized and it was called the Deep Fork church. As it sometimes happens in this new country, almost all the members moved away and the church was disorganized.

The next place was what was known as the Oak Grove church. Here at one time the work was very encouraging. Here I had the pleasure of baptizing quite a few members. This church is also disorganized.

The one great thing we lacked in Oklahoma was workers that could continually be out in the field. There were, of course, many hardships. We frontier workers know some of them. Many of the roads were nearly impassable; no bridges to cross the streams. Many times the streams were much swollen and dangerous to cross. The roads were washed out at many places, so one could scarcely pass over them. One would have to get out of the conveyance lest he would fall out. The Cimarron River, which had to be crossed to all these points, was often dangerous.

I could tell of times when my faithful pony had to swim and the cart in which I was drawn plunged clear under the water. When I got across safely I thanked God and took courage. Time will not permit to tell of the work at Orlando, Okla., at Stillwater, Okla., at Guthrie, Okla., at Stroude and many other places. I might mention many glorious seasons of refreshing enjoyed with brethren and sisters. I trust that I may have been instrumental in saving some by leading them to Christ.

Thomas, Okla.

DISTRICT MEETINGS OF OKLAHOMA

J. H. Neher

[This paper has cost much time, work and some money, but Bro. Neher, being a tireless worker in church affairs, has traversed every possible avenue for this material and has succeeded in every case. As information it will be found very valuable. —J. H. M.]

1892.

District Meeting of Texas, Oklahoma and Indian Territory. Held in

William's Creek church, Texas, Aug. 12 and 13. Moderator, Henry Brubaker; reading clerk, A. W. Austin; writing clerk, Wm. H. Lehman. Officers of Ministerial Meeting: Moderator, E. Moore; writing clerk, A. W. Austin; reading clerk, M. M. Ennis. Delegate to Annual Meeting, Jacob Appleman.

Membership, 167; elders, 4; ministers, 10; deacons, 10; Sunday-schools, 1. Seven churches represented by delegates; two churches represented by letter. There were no queries at this meeting.

1893.

District Meeting, held in Pleasant Valley church, Texas, Aug. 11. Moderator, Henry Brubaker; reading clerk, Abraham Molsbee; writing clerk, Wm. H. Lehman. Officers of Ministerial Meeting: Moderator, A. W. Austin; reading clerk, J. O. Brubaker; writing clerk, Wm. H. Lehman. Delegate to Annual Meeting, Henry Brubaker.

Membership, 243; elders, 5; ministers, 16; deacons, 18. Six churches were represented by delegates; one church was represented by letter.

1894.

District Meeting, held in Mount Hope church, Logan County, Okla., Aug. 10. Moderator, J. Appleman; reading clerk, A. W. Austin; writing clerk, A. L. Gorham. Officers of Ministerial Meeting: Moderator, Jacob Appleman; reading clerk, A. W. Austin; writing clerk, A. L. Gorham. Delegate to Annual Meeting, A. W. Austin.

Membership, 323; elders, 5; ministers, 19; deacons, 25; Sunday-schools, 6. Nine churches represented by delegate; two churches represented by letter.

1895.

District Meeting, held at Manvel church, Tex., August 9. Moderator, Abram Molsbee; reading clerk, G. W. Landis; writing clerk, A. J. Wine. Officers of Ministerial Meeting: Moderator, Abram Molsbee; reading clerk, G. W. Landis; writing clerk A. J. Wine. Delegate to Annual Meeting, M. M. Ennis.

Membership, 345; elders, 6; ministers, 12; deacons, 26; Sunday-schools, 6. Four churches represented by dele-

gate; seven churches represented by letter.

1896.

District Meeting, held in Nocona church, Montague County, Tex., Aug. 7. Moderator, M. M. Ennis; reading clerk, A. W. Austin; writing clerk, J. F. Neher. Officers of Ministerial Meeting: Moderator, J. Appleman; writing clerk, A. J. Wine; reading clerk, J. F. Neher. Delegate to Annual Meeting, A. Molsbee.

The last District Meeting of Oklahoma, Texas and Indian Territory. A division was made and Texas was severed from the Territories. The first Mission Board (pro tem.): A. W. Austin, Frank Landis and John H. Neher.

1897.

District Meeting, Oct. 8, held in Paradise Prairie church. Moderator, Samuel Edgecomb; reading clerk, J. A. Stander; writing clerk, W. P. Brause. Delegate to Annual Meeting, Samuel Edgecomb.

Membership, 311; elders, 4; ministers, 19; deacons, 21; Sunday-schools, 5. Seven of the ten churches were represented. A. W. Austin donated thirty-three days' work.

1898.

District Meeting, Oct. 27 and 28, held in Big Creek church. Moderator, J. Appleman; reading clerk, N. S. Gripe; writing clerk, Jas. A. Stouder. Delegate to Annual Meeting, A. W. Austin. Officers of Ministerial Meeting: Moderator, J. Appleman; reading clerk, N. S. Gripe; writing clerk, Jas. A. Stouder.

Membership, 378; elders, 5; ministers, 24; deacons, 33; Sunday-schools, 8. Churches represented by delegate, 8; churches represented by letter, 2.

1899.

District Meeting, Oct. 12 and 13, held in Oak Grove church. Moderator, S. Edgecomb; writing clerk, Jas. A.

Stouder; reading clerk, W. R. Brubaker. Officers of Ministerial Meeting: Moderator, N. S. Gripe; writing clerk, Jas. A. Stouder; reading clerk, J. C. Neher. Delegate to Annual Meeting, Jacob Appleman.

Membership, 407; elders, 7; Sunday-schools, 7. Nine churches of the twelve were represented by delegate. The Mission Board was enlarged to five members.

1900.

District Meeting of Oklahoma and Indian Territory, held in Mound Valley (Thomas) church, Oct. 4 and 5. Moderator, S. Edgecomb; reading clerk, W. R. Brubaker; writing clerk, Jacob Betts. Officers of Ministerial Meeting: Moderator, J. Appleman; writing clerk, W. R. Brubaker; reading clerk, N. S. Gripe. Delegate to Annual Meeting, Nicholas Gripe.

Membership, 556; elders, 11; ministers, 32; Sunday-schools, 9. There are now fifteen congregations. All Sunday-schools with an enrollment of 35 may be represented by two delegates. A. J. Smith was elected District Sunday-School Secretary.

1901.

District Meeting, held in Hoyle church, Oct. 24-26. Moderator, S. Edgecomb; writing clerk, A. J. Smith; reading clerk, N. S. Gripe. Officers of Ministerial Meeting: Moderator, N. S. Gripe; writing clerk, A. J. Smith; reading clerk, A. W. Austin. Delegate to Annual Meeting, S. Edgecomb.

Membership, 564; elders, 12; ministers, 12; deacons, 47; Sunday-schools, 10. Twelve of the fifteen churches were represented by delegate. D. E. Cripe was elected District Treasurer.

1902.

District Meeting, held in Paradise Prairie church, Oct. 16-18. Moderator, Henry Brubaker; reading clerk, A. W. Austin; writing clerk, A. J. Smith. Officers of Ministerial Meet-

ing: Moderator, S. Edgecomb; reading clerk, J. Appleman; writing clerk, A. J. Smith. Delegate to Annual Meeting, Henry Brubaker.

Membership, 653; elders, 12; ministers, 29; deacons, 57; Sunday-schools, 13. Seventeen of the nineteen churches were represented by delegate. Children's Home Society organized. D. E. Cripe, president; A. Neher, secretary; J. H. Neher, treasurer.

1903.

District Meeting, held in Cushing church, Oct. 1-3. Moderator, N. S. Gripe; reading clerk, J. Appleman; writing clerk, A. J. Smith. Officers of Ministerial Meeting: Moderator, H. Brubaker; writing clerk, A. J. Smith; reading clerk, N. S. Gripe. Delegate to Annual Meeting, N. S. Gripe.

Membership of churches, 665; elders, 15; ministers, 22; deacons, 55. Sixteen of the eighteen churches were represented.

1904.

District Meeting, held in Monitor church, Oct. 20-22. Moderator, Samuel Edgecomb; reading clerk, A. L. Boyd; writing clerk, J. A. Brubaker. Officers of Ministerial Meeting: Moderator; D. E. Cripe; reading clerk, E. J. Smith; writing clerk, J. A. Brubaker. Delegate to Annual Meeting, A. L. Boyd.

Membership of churches, 636; elders, 14; ministers, 22; Sunday-schools, 15. Twenty-one of the twenty-five churches were represented by delegate.

1905.

District Meeting, held in Guthrie church, Oct. 12-14. Moderator, N. S. Gripe; reading clerk, A. J. Smith; writing clerk, Wm. P. Bosserman. Officers of Ministerial Meeting: Moderator, J. H. Gordon; reading clerk, A. C. Root; writing clerk, A. J. Smith. Delegate to Annual Meeting, A. J. Smith.

Membership of churches, 764; elders, 23; ministers, 24; deacons, 65;

Sunday-schools, 14. Twenty-four of the twenty-four churches were represented at this meeting. Every elder in the District was present at this meeting (never before nor since). Money raised for missions, \$197.14.

1906.

District Meeting, held in Washita church, Oct. 25-27. Moderator, Samuel Edgecomb; reading clerk, E. J. Smith; writing clerk, D. E. Cripe. Officers of Ministerial Meeting: Moderator, Samuel Edgecomb; reading clerk, Wm. P. Bosserman; writing clerk, E. J. Smith. Delegate to Annual Meeting, Samuel Edgecomb.

Membership of churches, 794; elders, 21; ministers, 27; deacons, 65; Sunday-schools, 14. Fifteen of the twenty-four churches were represented. Raised for Home Mission work, \$330.05; for Child-saving work, \$340.75.

1907.

District Meeting, held in North Star church, Oct. 16-17. Moderator, J. H. Gordon; reading clerk, J. M. Markley; writing clerk, J. C. Nininger. Officers of Ministerial Meeting: Moderator, A. L. Boyd; reading clerk, A. J. Smith; writing clerk, J. C. Nininger. Delegate to Annual Meeting, A. J. Smith.

Membership, 875; elders, 22; ministers, 33; deacons, 83; Sunday-schools, 14. Twenty-two of the twenty-five churches were represented. Ninety-one were received by baptism since last District Meeting. Raised for Home Society work, \$373.65; for Home Mission work, \$580.40.

1908

District Meeting, held in Big Creek church, Oct. 7 and 8. Moderator, J. Appleman; reading clerk, E. J. Smith; writing clerk, James M. Neff. Delegate to Annual Meeting, Wm. P. Bosserman.

Membership, 991; elders, 25; ministers, 36; deacons, 92; Sunday-schools, 17. Twenty-four of the twenty-seven churches were represented. Raised for Home Society work, \$284.20; for District Mission work, \$583.92. The churches of Clovis and Lake Arthur in New Mexico were admitted into the District.

1909.

District meeting of Oklahoma, Panhandle of Texas and New Mexico, held in Monitor church, Sept. 22 and 23. Moderator, S. Edgecomb; reading clerk, A. L. Boyd; writing clerk, A. J. Smith. Officers of Ministerial Meeting: Moderator, A. L. Boyd; clerk, J. C. Nininger. Delegate to Annual Meeting, Isaac H. Miller.

Membership, 1,057; elders, 30; ministers, 38; deacons, 97; Sunday-schools, 22. Twenty-three of the twenty-eight churches were represented. Manager of Child-saving work, D. E. Cripe; secretary, J. H. Gordon.

1910.

District Meeting of Oklahoma, Panhandle of Texas and New Mexico, held in Coyle, Sept. 13-16. Moderator, Wm. P. Bosserman; reading clerk, J. C. Nininger; writing clerk, W. R. Brubaker. Officers of Ministerial Meeting: Moderator, S. Edgecomb; clerk, J. R. Pitzer. Delegate to Annual Meeting, J. H. Gordon.

Membership, 862; elders, 23; ministers, 24; deacons, 76; Sunday-schools, 19. Twenty-two of the twenty-eight churches were represented.

1911.

District Meeting, held at Mound Valley (Thomas) church, Aug. 31 to Sept. 1. Moderator, A. L. Boyd; reading clerk, I. H. Miller; writing clerk, E. J. Smith. Officers of Ministerial Meeting: Moderator, C. H. Brown; clerk, E. J. Smith. Delegate to Annual Meeting, A. L. Boyd.

Membership, 986; elders, 29; ministers, 31; Sunday-schools, 19. Eighteen of the twenty-eight churches were represented.

1912.

District Meeting of Oklahoma, Panhandle of Texas and New Mexico, held in Hoyle Creek church, Sept. 18-20. Moderator, N. S. Gripe; reading clerk,

J. H. Gordon; writing clerk, J. H. Morris. Officers of Ministerial Meeting: Moderator, A. L. Boyd; clerk, J. H. Morris. Delegate to Annual Meeting, J. Appleman.

Membership, 982; elders, 24; ministers, 22; deacons, 72; Sunday-schools, 23. Twenty of the twenty-four churches were represented.



The Present District Mission Board of Oklahoma.

J. R. Pitzer J. H. Cox W. P. Bosserman
J. H. Miller J. A. Byerly

THE PERSONNEL OF THE MISSION BOARD

John R. Pitzer

WITH a great deal of labor and writing these facts have been gathered from the different brethren who have served on the Mission Board. Not all of them live in the District now, hence the difficulty.

The biographies are arranged in the order of selection to this work, as far as we can learn, Bro. A. W. Austin being one of the first three to serve on the Board. He was born in Champaign County, Ohio, in November, 1842. His father was

an exhorter, or local preacher. About 1854 his father moved toward the West. He enlisted in the Civil War in 1861. After the war he was thoroughly converted from the ravages of war. He was then married to Sister Barnhizer. Moving from place to place, he finally located at Burr Oak, Kans. Here he attended the first love feast of the Brethren; here he united with the church. He was elected to the ministry in 1879 at Iona, Kans. In 1888 he left Kansas and moved to Texas. In this

church he was advanced to the eldership, and after about ten years came to Big Creek, near Cushing, Okla., where he still resides.

One of the first ones elected to serve the District on the Mission Board was Bro. D. L. Kinzie. He was born in Franklin County, Va., in 1863, and lived there until three years of age, when his father moved to Indiana, near Logansport. In 1869 they moved to Kansas. Finally the family settled in Jewell County. Here his father and brothers helped to build the first Brethren church in that part of Kansas. In 1882, during a series of meetings held by M. M. Eshelman, D. L. and six others were baptized. In 1887 he was married to Miss Belle Austin. To this union have been born six children, three girls and three boys. In 1888, with Bro. Austin, he moved to Gainesville, Tex. In 1892 he was elected to the deacon's office. In 1898 he moved to the farm near Cushing, where he still resides.

[We failed to get Bro. Chas. Brubaker's sketch and must leave his record unrecorded.]

Next in order of time we find Bro. J. H. Cox, who was born in 1856. He was reared by Christian parents of the Methodist persuasion. At the age of twelve he became a member of the Methodist church. At the age of twenty-four he lost faith in that church. Then for nine years he never attended church. The first five years in Oklahoma were spent in a fighting mood against the church or in halting between two opinions. Finally, in 1894, through the influence of a good brother who taught and *lived* his religion, J. H. was won to the church. He had neglected or fought the church for fourteen years. In 1895 he was elected to the deacon's office, and in 1896 he was elected as a member of the Mission Board. He has continued serving and is yet a member and now president of the Board. He now lives at

Stillwater. His life may be divided into three periods: 1868-80, a member of the Methodist church; 1880-94, an unbeliever and opposer of the church; 1894-present, a member of the Brethren church, a deacon, Sunday-school superintendent, a member of the Mission Board.

Elected at the same time was Bro. J. H. Neher. He was born in Denton County, Ind., May 4, 1849. At the age of 8 years his mother died. He was tossed from place to place until he was 20. At 21 he united with the church, being baptized by Eld. Joseph Henricks, of Cerro Gordo, Ill. About the age of 23 he was united in marriage with Hannah Henricks. At about the age of 42 he was elected to the deacon's office in the Mt. Hope church, in Logan County, Oklahoma. He was superintendent of the first Sunday-school of the Brethren church in Oklahoma. He has attended every District Meeting held in Oklahoma. There have been sixteen meetings in all. (He is the only person that has been at every one.) During this time he has sold about 700 copies of song books. He served five years on the Mission Board. He now lives in Guthrie.

Next in order of selection to serve the State on the Mission Board was Bro. Samuel Edgecomb. He was born in Ohio, Aug. 18, 1849. At fourteen years of age he moved with his parents to Illinois. Jan. 11, 1872, he was united in marriage to Maria Huff. In June of the same year they united with the church at Laplace, Ill. In 1875 they moved to Kansas. He was elected to the ministry in Osage congregation, in Kansas, in 1877. In 1878 he was advanced to the second degree of the ministry; in 1885 to the eldership. He moved to Big Creek congregation, in Oklahoma, in 1895. In 1911 he left our District and went to Kerman, Cal., his present home. He is engaged in farm-

ing and preaching. Some one said the other day: "Something seemed to be wrong this year at District Meeting; Bro. Edgecomb was not there."

Next we find Eld. E. J. Smith being selected on the Board. He was born in Ogle County, Ill., Jan. 18, 1869. Soon he moved westward and has spent most of his life west of the Mississippi River. He united with the church in Johnson County, Nebr., June 28, 1884. In July, 1888, he was united in marriage with Susie Firestone, of Wichita, Kans. In the spring of 1894 he moved to Oklahoma, and was present at the organization of the Hoyle church (at Ames) during the same year. In the fall of this year he was called to the ministry; the next year to the second degree, and about one year later to the full ministry. He assisted in building several churches in the District. At present he lives in Enid, where he assisted in starting the mission, which is growing so nicely.

Eld. A. J. Smith was born Dec. 6, 1856, in Ogle County, Ill. He moved with his parents to South English, Iowa, in 1871, and to Nebraska in 1876; then to Kansas in 1884. In 1885 in this State he was united in marriage to Nancy Jane Rink. During the same year he united with the church. In 1891 he and family moved to Missouri, where the same year, he was elected to the ministry. June 7, 1900, he arrived in Oklahoma and settled near Ames. Oct. 5, 1900, he was elected a member of the Mission Board. He served on the Board eleven years, ten of which he was clerk. He served six years as District Sunday-school Secretary and evangelist and two years extra as evangelist. He was first solicitor for means to establish the Child-saving Mission. He conducted from one to three series of meetings in every congregation in Oklahoma, four or five congregations excepted. He is now living in Kansas.

Next in order of election on the Board we find Bro. Jacob Appleman. He was born in Ohio, March 25, 1851. At two years of age with his parents he moved to northern Indiana. On a farm in this part (northern Indiana) he grew to manhood. He was married April 11, 1872. June 20, 1873, he united with the church. He was called to the ministry in October, 1874, a few years later advanced to the second degree, and in 1886 to the full ministry. In 1881 he emigrated to southeastern Kansas. He is now living in Thomas and laboring with the church there. [For some account of his early work in Oklahoma see elsewhere in this issue.]

J. B. Nininger was born Feb. 24, 1857, in Cedar County, Mo. In the fall of 1863 he, with his parents (Christian and Margaret Nininger), moved to Jefferson County, Kans. Here they lived until J. B. was 24 years of age. In March, 1879, he was married to Mary Ann Bower. In June of the same year he was baptized, his wife being already a member. They moved to Oregon in 1881 and returned to Kansas in 1885, to Conway Springs. In 1890 he was elected to the deacon's office. In 1895 they moved to Missouri, and in 1899 moved to Payne County, Oklahoma. In 1904 he was elected a member of the Mission Board. He served the District on the Board for six years, the last three as clerk. Since 1910 he has lived in Guthrie.

Wm. P. Bosserman, son of Eld. Eleazar Bosserman, was born in Hancock County, Ohio, October, 1867. In infancy he acquired the Sunday-school spirit from his parents, who took an interest in such work. Through the influence and teaching of his parents, from an evergreen family altar, he grew up to love the Church of the Brethren and at the age of fourteen (past) united with the church. The baptism was administered by Eld. Isaac Rairigh in the

New Haven church, Gratiot County, Mich.

In 1895, in Oklahoma, he was elected to the ministry at the organization of the Pleasant Plains church. He spent fourteen weeks at McPherson at school before coming to Oklahoma, and since being here has taught school fifty-two months. In 1897 he was married to Sister Sarah Neuenschwander, who shared his joys and sorrows until July 9, 1911, when she departed this life. In the same year (1897) he was advanced to the second degree of the ministry and about a year later to the full ministry. In 1909 he was elected delegate to Annual Meeting, and also a member of the Mission Board, which office he still holds. Oct. 9, 1912, he was married to Sister Nettie Weimer.

Eld. Isaac H. Miller was born in Big Mound, Iowa, April 14, 1856. His parents were members of the Brethren church, his father being a minister. Isaac began teaching school when he was 18 years old. He took a three-year course at Mt. Morris, finishing Jan. 14, 1882. He was baptized into the church by Eld. Hiram Berkman Aug. 26, 1877. He was elected to the ministry in 1883; advanced to the second degree in 1886 and to the full ministry in July, 1900. He moved to Monitor church, in Grant County, Okla., in March, 1904, and had the oversight of that church for several years. He has served as delegate and committeeman several times. He once served on Standing Committee, at Winona, Ind. He was married to Jennie Frances Miller in March, 1883. To this union were born three sons and one daughter, two of whom have gone on to the spirit world.

Next in order comes your humble servant, Jno. R. Pitzer, who was born

in West Virginia. Father—Jas. H. Pitzer; mother—Elizabeth Pitzer. At the age of two father took me to Elkhart County, Ind. When I was 10 years of age father moved to Texas. Here, during a series of meetings conducted by Bro. S. S. Mohler, when I was 14 years of age, I united with the church. At the age of 22 I went to McPherson to school, spending three years, and being away from the school building only three nights during the three years. At the close of school I was united in marriage with Anna Bowers and moved to a farm near. Here in East McPherson church I was called to the ministry. In 1897 I moved to Oklahoma, near Cordell, where I began work in the Washita church. In 1911 I was elected as member of the Mission Board, and as secretary have served since.

The last new member elected on the Board was Deacon J. A. Byerly, of Elk City. He united with the church in middle Missouri March 11, 1883. He was elected to the deacon's office in 1886. He moved into Mineral Creek church, where he remained twelve years. Five of these years were given to the service of the District as a member of the Mission Board of Middle Missouri. In 1901 he, with his family, moved to Payne County, Okla., Paradise Prairie church. In 1910 he moved to Elk City, his present residence. In 1911 he was elected on the Board and has served since.

This is a very brief biography of each member on the Mission Board since the organization of the District as separate from Texas. It may not be absolutely correct, as mistakes will slip in when we are collecting and composing.

The present members are J. H. Cox, Wm. P. Bosserman, I. H. Miller, J. R. Pitzer, J. A. Byerly.

Each missionary with his house and staff forms a nucleus about which gathers an influence far in excess of the numerical list of converts.—President Taft.



Coyle Sunday-school.



Church of the Brethren
at Thomas.



District Meeting at Coyle—Held in the Christian Church, in the Bounds of Paradise
Prairie Congregation.

A BRIEF HISTORY OF SOME OF THE CHURCHES

WASHITA CHURCH. D. L. Brubaker.

THROUGH the influence of Bro. Fremont Deardorf, Bro. F. H. Bradley was induced to visit Oklahoma with some of his kinsfolk.

Some took homesteads with a view to moving in the spring of 1894. Some of the people came here from Kansas with the understanding that a minister would come the next year, but he couldn't make the change. So we were here

without a minister. At once we began our Bible meetings from house to house. In April, 1895, we asked for some meetings and Bro. M. M. Ennis came from El Reno, seventy-five miles away. He preached for us and then organized us into a church. The organization was effected in Bro. D. L. Brubaker's "dug-out." Nine members were present. On account of distance we had no preaching for almost two years.

In the fall of 1897 Bro. J. R. Pitzer and family and sister moved into our community, but west of Cordell about five miles. From this time we had regular meetings, but we could not give up our Bible class.

In December, 1897, we had our first love feast. It, too, was held at D. L. Brubaker's in his "dugout," 12 by 28 feet. Eld. A. W. Austin had charge of the meeting.

In the fall of 1899 Bro. N. S. Gripe came with a large tent, in which he held a series of meetings. The meetings closed with a love feast. In time others came, among whom were Bro. A. L. Boyd and family; glad for all, but especially Eld. Boyd. We have had several revivals: By Bro. Frank Crumacker (now of China); Bro. H. Brubaker, of Kansas; Bro. N. S. Gripe, Coyle, Okla.; Bro. J. Appleman, Thomas, Okla.; Bro. A. J. Smith; Bro. Moses Deardorf, Yale, Iowa. In 1901 we organized the first Brethren Sunday-school. It was conducted in school-houses until 1906, when the church-house was built, with two Sunday-school rooms. One District Meeting was held here. At present we have one hundred members, eight deacons, and two elders, all in good working order.

GUTHRIE CHURCH.

Lessie Lehman.

The work of the Brethren at Guthrie was begun in a room of the old court-

house. Meetings were held there for some time, when the use of the German Lutheran church was secured.

Dec. 28, 1900, the little band of believers, numbering twelve, were organized into a separate congregation, adopting the name Guthrie Mission (since changed to Guthrie church). The elders present at organization were Brethren J. Appleman, A. J. Smith and J. F. Neher. Bro. J. Appleman was chosen for first elder.

Jan. 10, 1901, at the first council meeting, the church decided to build a house of worship. A building committee was appointed and work on the new church was soon begun. On July 7 the house was dedicated. Bro. Samuel Edgecomb preached the dedicatory sermon.

Since the organization we have met with many encouraging as well as some discouraging features in our work. We now have three ministers, five deacons and fifty-two members, with Bro. N. S. Gripe as elder.

We have an interesting Sunday-school, with Bro. I. B. Niswander as superintendent and J. B. Nininger as assistant. Our Christian Workers' Meeting, under the presidency of Alpha Niswander, is doing good service. We are looking forward to the organization of a Teacher Training Class in the near future. Pray for us that much good may be done in the Guthrie church.

A *clean* city of 11,654 people, needing more helpers. Will you help Guthrie?

THOMAS CHURCH.

Rhoda Payner.

The Mound Valley church (Thomas) was organized in a "dugout" four miles west of where Thomas now stands. The work of organizing was done by Eld. M. M. Ennis May 4, 1895. There were present sixteen members. Bro. J.

D. Showalter was chosen clerk. After a short time the members worshiped in their homes until schoolhouses were built.

The first churchhouse was erected one mile west of Thomas, with Bro. N. S. Gripe as elder, in 1900. In 1907 a church was purchased in the west part of Thomas and services were conducted in both houses until 1908. The new church was erected in 1908. It is located in the east part of town. Its first elder was Bro. J. F. Appleman. The name has lately been changed to Thomas.

Ministers and deacons chosen were: Ministers, Bro. Geo. Gentry, 1895; Bro. W. B. Gish, 1900; Bro. A. J. Rhodes, 1907. Deacons, Isaiah Fyant, 1895; J. D. Showalter, 1895; Isaac Herren, 1895; W. A. Beanblossom, 1901; L. M. Dodd, 1902; Van Goodman, 1902; Charles Showalter, 1912; Rollo Snyder, 1912. Deacons, moved in: Henry Hutchinson, 1906; J. F. Sanger, 1906; B. F. Stutsman, 1910. There are now eighty-four members.

NORTH STAR CHURCH.

S. F. Niswander.

Soon after the settlement of Oklahoma a few members settled in the northeast part of Grant County. In time the Mission Board began looking after the work. In December, 1904, six members moved in, who with ten others were organized into what was named the North Star church. This organization was effected in April, 1905. Since the organization twelve have been received by letter, two restored, and twenty baptized. Also, twenty have been received by letter and four disowned. Our churchhouse is 32 by 44. It was dedicated Sept. 10, 1905. Two have been called to the deacon's office; two to the ministry; and two have been ordained. Our present membership is twenty-four.

ENID MISSION.

Estella (Weaver) Wine.

Through the influence of Donna Grace Smith (now Mrs. Meek) Enid now has a mission. Miss Smith was baptized at Bremen, Ind., and later came to Enid, where she married Mr. V. K. Meek. At that time she was the only member known of in Enid. Through her influence and teaching Mr. Meek was converted, and at District Meeting at Thomas in 1911 he was baptized. They then applied to the Mission Board for help in opening a mission.

In October, 1911, husband and I came to Enid to look over the work. We found Bro. and Sister Meek anxious for a minister to locate here. In March, 1912, the Mission Board employed Eld. E. J. Smith, who labored here till June 1, when he resigned and husband and I left the evangelistic field and took up the work here. About that time Eld. D. E. Cripe and family moved here and we found three other members in the city. We now have twenty-one members living in and near Enid—all live, wide-awake, consecrated workers. We have preaching twice each Sunday and occasionally assist in the services in the jail. We have a growing Sunday-school, and an interesting Christian Workers' Meeting; also a Wednesday night prayer meeting, and weekly prayer meeting at outsiders' homes. We now have four new converts, three being mothers and one a father. Sister Frantz (J. R. Gish's sister) came back to the church after being away for several years. We have organized a teacher-training class and will seek to complete the work by next District Meeting.

ELK CITY.

A. B. Coover.

In the latter part of the '90s the homesteads surrounding Elk City were all

filed on and the country was thickly settled. Among the later settlers was Bro. Wm. Fitzwater, from Missouri. He was the father of a goodly family, largely girls, most of whom are now married and live in our midst. At the time of claiming the raw land for their homes Bro. Fitzwater had as his kinsmen Bro. Sherman Dye (a son-in-law), Bro. Henry Halterman (brother-in-law), Daniel Spitzer and Bro. Robert Owen, with their families. These, with Sister Amanda Phelps, constituted the charter members who were organized into a church Sept. 30, 1899. Bro. Samuel Bowman and Mother Elizabeth, who lived twenty miles northeast, were included.

At the first council Bro. Robert Owen was elected to the ministry, but was too weak in the flesh to serve at the Lord's table. Bro. Sherman Dye and Bro. Fitzwater were installed into the deacon's office. Preaching was held in the homes, and members traveled many miles to mingle and work together. In September, 1900, Eld. N. S. Gripe held the first revival in a large tent and baptized three. He also served as overseer for several years. In October, 1907, the Mission Board sent Bro. J. F. Neher to serve the church. In 1909 the first Brethren's Sunday-school was organized in a vacant churchhouse. Bro. Neher set himself to the task of raising money for a churchhouse. By the aid of townsmen, Brethren and the General Mission Board a house of worship was built in the west part of the city. It was dedicated in the summer of 1910. Sister Alice Boone Lantz was secured in mission work. Many members moved in and through Sister Lantz's efforts the work grew, but the drouth of 1911 caused numbers to seek other places. The reaction is a hardship upon the faithful ones.

For several years Eld. J. Appleman was overseer, and in 1911 Eld. E. J.

Smith became our resident elder. Eld. J. R. Pitzer is now our elder. The present ministry, S. Clapper and A. B. Coover, keep up regular appointments, with an evergreen Sunday-school. The membership numbers seventy (including fifteen recently baptized at Cheyenne, by our District Evangelist). Here lie great possibilities.

CLOVIS CHURCH.

Mrs. Minnie Rhodes.

Clovis, a city of 3,000 inhabitants, was in its infancy when Bro. J. M. Neff first visited it. His ambition always was to work for the Master, and here he sought to build up a church. The name of Bro. Bock is always remembered when thinking of donations for our work. When we came here in May, 1908, we found a small Sunday-school in the new church. The twenty members in this Sunday-school had been principally gathered by Bro. Neff's eight-year-old daughter. She was the first one baptized into the church. In about one year the number of young people increased to sixty, with an average of forty. On account of ill health, Bro. Neff left here.

In 1910 Bro. Wm. P. Bosserman held a series of meetings and four were added by baptism. About this time the Mission Board saw our need and the possibilities and aided us. Bro. C. H. Brown was placed in charge of the work. He, with his devoted wife and daughter, has been a boon and a blessing to the church here.

The present membership is forty; the present enrollment in Sunday-school, 100, with an average attendance of fifty-five. There is an interesting and helpful Christian Workers' Meeting. The prayer meeting is very helpful. Of the forty members not more than half a dozen were reared in the Brethren church. The territory is large and ripe

unto harvest. Calls come for meetings, and there are not more than two ministers in a radius of 100 miles.

The church was organized here in July, 1908, with Bro. Brown as elder. In about six months Bro. Neff was ordained to the eldership and had charge until he moved away.

MONITOR CHURCH.

Mrs. Jennie Diller.

I came to Oklahoma in September, 1894. In November, 1895, while at home on a visit, I spoke to several ministers, asking them to come and give us some meetings. In 1896 we heard of some members about twenty-seven or twenty-eight miles from our place. We hunted them up and learned that they would have a love feast in November. Husband borrowed a buggy and we, with a neighbor girl, started to the feast. On the way we met the girl's sister, who went with us and became a convert. She was baptized later. Finally we succeeded in getting Bro. Daniel Gordon to hold a two weeks' meeting. At this meeting, in January, seven were baptized and several more came and were

baptized later. He continued services once each month. Soon our band numbered twenty-three.

Some thought that the "Dunkards" had a different Bible. One lady said: "I have read my Bible through and I am sure it hasn't feet-washing in it." Husband was a United Brethren steward, but I got him a "Dunkard" Bible from the Brethren Publishing House and in March he was baptized. In May we held our love feast in a large tent. The people came from far and near, it being something entirely new, never having ever heard of such a thing. Some came for the "loaves and fishes," or rather the beef, because it was something very few could afford. We were known as the Pleasant Plains congregation. In October husband (A. B. Diller) was chosen to the ministry and J. S. Monroe as deacon. In the fall of 1902 we built our churchhouse and it was dedicated Jan. 4, 1903. Since that time it has been known as the Monitor congregation. We now have (including the Enid Mission) ninety-nine members.

Note.—Some others failed to report with a brief history of their church.—J. H. M.

CHILD-SAVING WORK IN OKLAHOMA

D. E. Cripe

NO other line of church work has brought the Oklahoma District so prominently before the Brotherhood as the Child-saving Mission. Several State Districts had built Orphans' Homes at an early date, but Oklahoma was the first District to take up the work of saving children on a strictly family-placing method. Other Districts had made provision to care for orphans, but

this was the first District to reach out and rescue homeless and outcast children.

The Oklahoma District Meeting of October, 1902, authorized the organizing of a child-saving work, and appointed a committee to act in the matter. The members of this committee were D. E. Cripe, J. H. Neher and A. Neher. About eleven dollars was put in this

committee's hands, and it was authorized to raise whatever funds were needed. On the third of November, 1902, a charter was obtained from the Territory of Oklahoma, granting the privilege to "Gather orphans and homeless children, and place them in good families." The name was "The Children's Home Society of the German Baptist Brethren of Oklahoma and Indian Territories." Changed conditions made a change in name necessary, and in 1909 the work was rechartered as the "Child-saving Mission of the Church of the Brethren of Oklahoma."

J. B. Nininger, secretary. D. E. Cripe has continued as editor and manager. This same District Meeting also decided to place the child-saving work on the same footing, or equal level, with the Home Mission work, a position which it still holds.

Funds were raised by private soliciting, by publicly talking up the work in churches and schoolhouses, and by soliciting through the *Friend*. At the time of each District Meeting one night is set apart for the child-saving work. At this meeting the work is explained, and talks are given by such as are es-



Oklahoma Child-saving Board.

V. K. Meek, Treas.
Sister D. E. Cripe,
Matron

J. H. Gordon, Sec'y
D. E. Cripe,
President and Manager

A little monthly paper, the *Children's Friend*, was started in January, 1903, as a medium to reach the people. D. E. Cripe became its editor from the start, and also was given the management of the work of gathering and placing children.

At the end of the first year the District Meeting of 1903 accepted the organization and relieved the committee. A Board of three members was then elected to carry on the work. This Board consisted of D. E. Cripe, president; Henry Brubaker, treasurer; and

pecially interested in it, and the children who have been placed in families, and are there, are shown. This never fails to arouse great enthusiasm. Then a collection is taken for the work, and also time-slips, to be paid within a year, are given by those who are not prepared to pay at the time.

The first four years the funds were difficult to raise, and not very much work was accomplished. Since that time the work has been more prosperous, and many more children have been cared for. The largest number of children

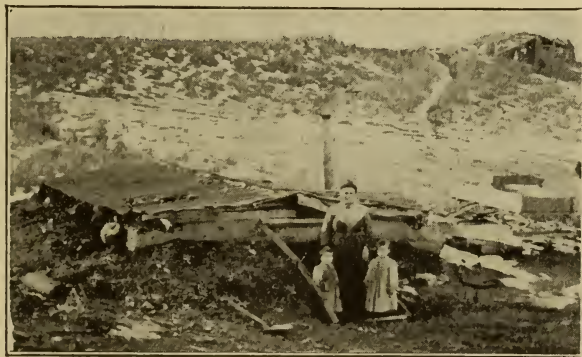
taken in charge any one year has been twenty-three. The entire number that has been taken and placed in homes during the first ten years has been ninety-four.

These children are placed on three months' trial, and then, if the home proves a good one, and the child satisfactory, it is either adopted or taken on written legal contract. The children who are taken when quite young are nearly always adopted. If the home and the child do not fit together the child is taken away and placed with another family. The right is reserved to take away a child at any time, even after it is adopted, if it is not properly treated.

Children are placed in good Protestant families of every faith, and sometimes with good moral people who attend church and Sunday-school. These children are visited until it is assured that the home is a suitable one for the child, and that it has the opportunities and privileges to develop into a useful life. As a rule many more homes are open to receive children than can be supplied, but many families that apply for a child are refused, as not having the proper qualifications to provide a good home.

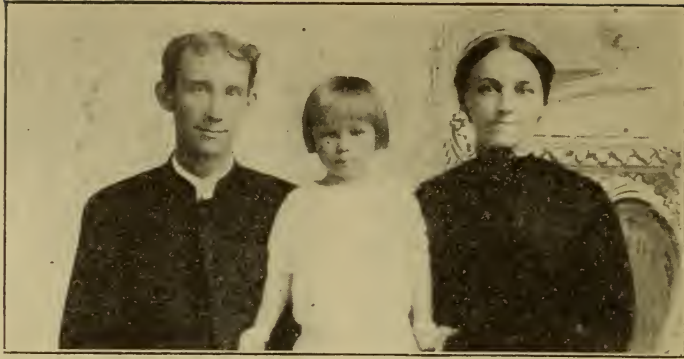
The influence of this child-saving work has reached much farther than the confines of the State. Three or four times this District has sent petitions and queries to the Annual Meeting, whose discussion has called general attention to the importance of the child-saving problem. The influence of the *Children's Friend* was early felt in other Districts. Seven State Districts are now using the paper. The name has been changed to *Everybody's Friend*, and this paper is now published in Enid. Child-saving work has been organized in a large number of Districts along lines similar to that of Oklahoma.

In the beginning of the work some good brethren and sisters were conscientiously opposed to this method of placing children in families. Now, since the work has been in operation for ten years, and it has been practically demonstrated that for the homeless child the family home is incomparably better than any orphan home can be, this opposition has died away. No line of church work, not even Sunday-school or mission work, has a firmer hold on the hearts of the Oklahoma members, or is more freely supported, than the Child-saving Mission.



A Typical Dugout.

The Dugout Is the Mother of the Palatial Home.



Three Missionaries in Enid.

James R. Wine Miss Bertha Wine Sister Estella W. Wine

CITY MISSION WORK

J. R. Wine

FOR a long time the cities were not seriously considered when mission work was thought of. No one can realize what has been lost to the church by this delay. Paul, as an example to us, shows that the cities are strategic points. Asia Minor was reached through such cities as Ephesus, Antioch, Iconium, Lystra, and others; Macedonia, through Philippi, Thessalonica, Berea, Corinth and others; the western world through Rome. Also Christ teaches us through His own example of going from city to city doing good to as many as he could reach.

The possibilities appear very great to one who has been in our cities and has done some work there. Our experience in Wichita, and now in the present work, always being observant of needs and possibilities, has shown what could be done. What has been done in a McAuley Mission in New York or a McAll Mission in Paris, or a Wichita Mission in Kansas, can be done in other cities. We need not tell the story of the changed life

of Jerry McAuley or S. H. Hadley; all know them. But we wish to tell of a woman in Wichita who had been an opium eater for thirty-six years. She would send her little daughter to the drugstore long before daybreak. The little, trembling, scared girl would go, fearing everything along the road, but too afraid of the mother to refuse to go. Through the work of the mission there she today is not an opium eater. Her daughter is an exemplary woman and both are now workers there. If a city mission can save a few cases which doctors cannot reach, is it not worth while? This case would never have been reached had we built our work two miles from town and invited her out. She never would have come, but when we go to them many are reached who never would be found in service. We have now in our Sunday-school some who would be found on the streets were it not for city mission work. Some are in Sunday-school for the first time, having always wandered about on the streets on Sundays.

On the need of the cities we could

write many, many pages, but we must be satisfied with a bare outline. Here are a few of our largest cities with the number of people: Oklahoma City, 64,205; Muskogee, 25,278; Enid, 15,000; Tulsa, 18,182; McAlester, 13,000; Shawnee 12,474; Guthrie, 11,654; Chickasha, 10,320; Ardmore, 8,618; Sapulpa, 8,283; El Reno, 7,872; Lawton, 7,787. These are twelve of the largest. And of these twelve we have an organized church in Guthrie and a mission in Enid. Note the number of people in the other ten!

In Enid, with its 15,000 people, statistics tell us that there are 7,000 church members but only 2,000 churchgoers. Let us allow an extra thousand for occasional churchgoing and then we have 12,000 non-churchgoers. In the State there are about fifty of our ministers, including elders. If all the Brethren ministers in Oklahoma were here in Enid and had a house in which to preach each one would have two hundred and forty as his proportion of these non-churchgoers. But let us extend it to the twelve cities and each minister in Oklahoma would have 3,402 as his proportion of the non-churchgoers. Supposing that we have 3,000 ministers in the Brethren church, and all of them could be transferred to these twelve cities, each one would have an audience of fifty.

There are members moving into our cities who have children. These young people need looking after. We have two examples in mind. One woman went to another church because she had no church home, while another went to another denomination and no church home is her reason. Besides whole families, there are Brethren's children going into the city to work. They need a church home and we should try to supply it. Again, there are people who have been members

and for lack of a Brethren home have united with some other church. The need is imperative.

One of the greatest objections to city mission work is its difficulty. Some have allowed that difficulty to keep them from even considering the question of city work. Paul did not stay away because it was difficult. Christ did not leave the good people in the city to perish because some were bad and indifferent. Though there are some who think more of dress, amusements, etc., than they do of their soul and its salvation, that is no reason why we should abandon the city and leave those good, loyal ones to perish. Because the biggest crowd is at the theater or at the park on a very hot Sunday, does not excuse you and me from doing our duty in mission work. But there are two real barriers to city mission work: Sunday work and clothes.

In reference to Sunday work, it is a real barrier, because many people are asked to help in the postoffice, to help in some grocery, to work at some labor which cannot be closed down until Monday. The butcher and baker must work, at least the greater part of the day. As to the clothes, many feel that they look too shabby to be found at church services. Sam Jones once said that he considered the invention of Sunday clothes as a work of the devil. Let that be as it may, there are people who will not come to church unless they can dress about right.

With all these difficulties before us we want to make you see that you are not excused from any responsibility because of them. When we look at the great possibility and the great need, we fail to see the difficulty. Come, if you can. If not, send your donation accompanied by your prayers.

Study the habit of delight in God.—J. Hudson Taylor.

SCHOOLHOUSE MEETINGS

J. H. Morris

MUCH may be written about such meetings, but you cannot fully appreciate them except you have been there yourself. The way the good, loyal Christians, hungry and therefore attentive ones, come night after night is enough to make a lazy man get down

During this meeting the subject of baptism was presented and a minister of another persuasion asked the privilege of giving his objections. Of course he was granted the privilege. He sat down after some scattering remarks, several times quoting Eph. 4: 5. A few



School in a Half-dugout. Brother Shepherd, Teacher.

and dig to find something good and interesting to tell them. A thirty-minute sermon doesn't satisfy them; scarcely a beginning for some. Some one said: "They want about an hour sermon." I will give you a few incidents in about four of my meetings since June 1, '12.

Number one was in a small schoolhouse. The house held us only a few times, when seats were made in the yard. The place was sometimes full of eager listeners. Once they sat around as far as the fence, using wagon-seats, chairs, and even sat on the ground.

well-directed remarks were then given and the meeting was dismissed. He never troubled us again and has never said anything about it since, so far as I know. He gained nothing by his attack. Meeting went on as if nothing had happened, except that some of his own members wished he had kept quiet.

Meeting number two was in a community where boys were noted for their wildness and for remaining outside the church. They began coming into the house and continued until the last, even increasing in attention. There were



Young Members of the Washita Church.

many young men who would help to sing and in every way assist the meeting. Our hearts ached when we had to leave with so many young men out in the world of sin. Pray for our young men. They are good and loyal, but are putting off till tomorrow what ought to be done today.

Meeting number three was in a school-house, at night, where school was in session during the day. The second evening found the speaker sick, and a large audience. The service was conducted, but in a weaker way than usual. The attendance increased until on Sunday night only about two-thirds were in the house. This meeting closed with many interested people yet away from the kingdom. There was one family in which the mother and two daughters were out of the church. The daughters had nothing in the way except the influence of the mother. She was a good woman and her influence was far reaching. Be careful, mothers, of your stand. Sad it will be; the children will follow in father's and mother's footsteps, even if they are directed in the wrong way.

Meeting number four was in a community where several meetings had been broken up by rough, rowdy boys. When our meeting began some boys and girls came, but were almost perfect in their behavior. The meeting continued over

three Sundays, and during the last week the house was filled. On the third Sunday not all could be seated. Each service brought some new ones besides the old ones. A happy scene took place here. It was of a man and wife walking arm in arm into the baptismal waters. Three men and their wives were among the fifteen baptized. One family of six saw five baptized. This is in a community where no minister lives and where one is needed. Will you go there? [Write to N. J. Bowman or Jack Smith, Cheyenne, Oklahoma.] The workers were few, but two of them, especially, made themselves equal to about a dozen in personal work. Clara and Albert are responsible for about half the number who came to Christ. There are great possibilities in personal work, if we only think so. The personal worker is the minister's best helper. We need more really consecrated boys and girls, who can not only attend church and sing, but who can go to their associates and plead with them to turn to Christ. "You ought to so live that you are not ashamed to speak to your associate about his soul's salvation." The minister needs your service every Sunday; but especially in meeting time, when every one is thinking about Christ, one word may open the way for a burdened soul.



Picking Cotton on an Oklahoma Farm.

OKLAHOMA AS A FARMING SECTION

W. D. Romine

A GREAT many people, especially our Eastern friends, think Oklahoma is still wild and filled up with Indians and a rough class of people, except small localities where a few Brethren churches are located, but we who live here know it is different, as we see by statistics that Oklahoma is a leader of Southern States.

It will be well to look at the historical side for a little while, to get acquainted with the age and conditions, so she can have due consideration. Twenty-two years ago the greater part of Oklahoma was bare prairie or unbroken forest. In the eastern part of the State, which was owned and occupied by Indians of the five civilized tribes, there were a few small villages little more than trading posts. Western Oklahoma was then totally unsettled.

In April, 1889, the first land in the Territory of Oklahoma was thrown open to settlement; cities sprang up as if by

magic; farms have been improved, mines and quarries have been opened, factories erected, railroads built, and cities have grown, until today Oklahoma stands at the forefront of the sisterhood of States.

Three-fourths of the State have an abundance of rainfall, varying from forty inches in the southeast corner to twenty-five inches near the western line. The extreme northwestern part of the State, "No Man's Land," lies in the semi-arid region of the plains, the rainfall varying from ten to twenty-five inches per annum.

Oklahoma is well watered, as ten large rivers cross the State with several smaller tributaries. In each stream valley there is a broad belt of exceedingly fertile bottom land, averging from one to three miles in width. The upland soil throughout the greater part of the State is very fertile. The happy combination of rainfall, warm climate and fertile

soil renders Oklahoma one of the most productive of the agricultural States. Practically everything that is cultivated between the Canadian line and the Gulf of Mexico and between the Atlantic and the Rocky Mountains can be raised.

Oklahoma has not been farmed long enough to make records of crop productions through varying seasons upon which to base an estimate of its agricultural possibilities.

The great staple crops of the country are corn, cotton, wheat, and oats. Other crops contribute largely to the total of production, but these form the chief sources of farm revenues. It will be well to give a few statistics, as some might think we are drawing from our imagination. The average yield of corn for the past ten years has been 24.2 bushels per acre in Oklahoma; in the United States 25.8 bushels. The average yield of lint cotton per acre for the past ten years has been 216 pounds in Oklahoma; in the United States 184.7 pounds. The average yield of wheat for the past ten years has been 12.8 bushels per acre in Oklahoma; in the United States 14.3 bushels. The average yield of oats for the past ten years has been 29.4 bushels per acre in Oklahoma; in the United States 29.5 bushels. The aggregate value of corn, cotton, wheat and oats produced in Oklahoma in 1910 was \$146,551,000, an average of \$2,080 for each square mile of the State's entire area. The aggregate value of corn, wheat and oats produced in Kansas in 1910 was \$143,146,000, an average of \$1,743 for each square mile of the State's entire area. (Kansas produces no cotton.) The aggregate value of corn, cotton, wheat, and oats produced in Missouri in 1910 was \$154,366,000, an average of \$2,224 for each square mile of the State's area. Comparisons are made with Kansas and Missouri, not alone because the great agricultural wealth of these two States is every-

where recognized, but because the variations in the average annual rainfall from east to west in Oklahoma cover a range equal to the variations of both Kansas and Missouri. In addition to these crops Oklahoma ranks first in the production of broom corn, and among the first in the production of alfalfa. Potatoes in some parts are a great crop, two crops a year being produced. The wild hay crop every year adds hundreds of thousands of dollars to the total wealth of the State. Practically all kinds of fruits grow well. The apples of eastern Oklahoma rival those raised in the famous Ozark country of northern Arkansas and southern Missouri. Peaches, cherries, plums, pears, grapes, and fruits of all kinds grow in the greatest profusion.

It must not be imagined for an instant, however, that Oklahoma has yet come into her own in the matter of agricultural developments. The State Board of Agriculture is the authority for the statement that at the present time, taking into consideration all known data, only about 24 per cent of the tillable land of the State is yet in cultivation. That is to say, three-fourths of our acreage, which include much of the finest agricultural land in the United States, are still lying idle. The nutritious grasses indigenous to our soil and the abundant water supply make Oklahoma a great stock country. Most every farm has full-blooded stock of some description. In 1910 Oklahoma ranked third among the Southern States in the number of cattle and fourth in the number of hogs produced.

We not only find Oklahoma ranks high in agriculture and stock, but her mineral wealth is great. During the past few years she has led the United States in the production of petroleum. In 1910 Oklahoma produced 54,000,000 barrels of crude oil; the approximate estimate of natural gas, 2,000,000,000 cubic feet per day. At a conservative es-



Sister Jennie Showalter's S. S. Class, Thomas, Okla.

timate not to exceed 20 per cent of the productive oil and gas fields has been developed. The United States Geological Survey is authority for the statement that the amount of coal in Oklahoma is 79,000,000,000 tons. These being facts, it is obvious that, so far as we have available data, Oklahoma possesses a greater amount of fuel than any other State in the Union. Approximately 90 per cent of all the power used in manufacturing and other industrial purposes is derived from one of these three fuels. It will be easily understood what the future development of Oklahoma may be. We not only have the oil, gas and coal, but the asphalt in the southeast part of the State, the lead and zinc in the northeast, and numerous others we might mention, but the granite deposits of Oklahoma are among the finest in the United States. Twenty or more varieties of shades and texture are found. The Wichita Mountains, 1,000 feet high and sixty miles long, in southwest Oklahoma, are composed entirely of granite.

No progressive, intelligent, industrious farmer need longer apologize, nor explain his reasons for coming to Okla-

homa. The State's record of crop productions and the wide areas of fertile lands as yet unsettled are the reasons. Those who stake their future on Oklahoma no longer do so on the strength of a hope and a promise; they stake it on as safe an agricultural foundation as exists anywhere in the United States. It is proved so by the magnificent crops produced.

Of course Oklahoma, as well as all other States, has her drawbacks, but, take her as she stands today, her age, her developments and her resources, she is one of the greatest States in the Union.

I feel that I am not doing justice to myself as well as others who may be interested in Oklahoma by closing this article without mentioning my home county, Washita.

Washita County is located in the southwest portion of Oklahoma, about eighty miles south and west of Oklahoma City. It contains 645,000 acres of the richest and most productive land in the State. Washita County claims to be, and is, by statistical reports, the first in the State, and the seventeenth best county in the United States for diversified

crops. Her railroad facilities are good, four railroads running through the county. Her school system is surpassed by none anywhere. She has 106 district schools, besides two splendid colleges in Cordell, the county seat, which is located in the exact center of the county. We have churches of every denomination, both in towns and throughout the rural

districts. Her social conditions are just about like they are in other enlightened and progressive communities. We have a healthful climate, situated as we are midway between the North and South; we escape the rigorous winters of the former and the torrid summers of the latter.

SOME EARLY EXPERIENCES IN OKLAHOMA

SOME OF THE EARLY CHURCH WORK IN OKLAHOMA.

Mrs. M. B. Rogers.

The first communion service we attended in the Washita church, in Oklahoma, was held in a half "dugout" which was the residence of Bro. D. L. Brubaker. Fourteen members communed. Bro. A. W. Austin officiated. Some of these members lived fifty miles away. They later put their membership with the Elk City organization.

Bro. Jno. R. Pitzer and family had just moved into the District and were with us at this meeting. He was the only minister residing here at that time. At that meeting Bro. Pitzer was advanced to the second degree of the ministry.

The country was new and the minister, as well as everyone else, had to undergo many hardships. Bro. Pitzer labored much for the church, having an appointment each Lord's Day, and often preaching at night. His appointments were from fourteen to sixteen miles in opposite directions from where he lived.

Preaching services were held in dugouts, under arbors, in dwellinghouses and sometimes in open air. Schoolhouses were very few and no churchhouses at all.

Something like two years later we borrowed a large tent in which to hold a week's meeting. This tent was hauled about fifty miles in a wagon, and had to be returned the same way. Bro. N. S. Gripe conducted the meeting, closing with a love feast. This meeting was on Bro. Hiram Wiltfong's farm.

One year later our communion service was again held in a dugout at the home of Bro. G. W. Rogers, some fifteen miles west of the main body of the church. All the members were present, but the weather being very cold few undertook the long, rough, cold drive home after the service, so we had to prepare some extra beds.

The dugout was fourteen feet wide and twenty-eight feet long, one story above the ground. After the upper story was filled with men and boys, some fourteen or fifteen women and children remained to sleep downstairs. A large wagon-sheet was spread on the floor and some prairie hay spread over

one-half of it; the other half was turned up over the hay, and some comforts were then spread over this. The aged sisters were put on the more comfortable beds and everyone rested very comfortably the remainder of the night.

I do not think anyone took cold or was any the worse for this, but all felt that the Lord had been with us and that to bless.

The church was gradually growing; some additions being by letter and some by baptism. About that time Bro. A. L. Boyd moved into the District, and has been laboring faithfully for the church ever since.

For several years Bro. Pitzer conducted a Union Sunday-school at the Dugford schoolhouse, there not being enough members to have a Brethren Sunday-school.

Many times the little boys and girls did not have shoes to wear, so the members' children would go barefooted, too. This made them all feel on an equality.

One day a little boy went to his mama and said, "Mama, put my shoes away. I won't wear them any more this summer." "Why, son, what's the matter?" He said, "Well, mama, some of the boys said they would not come to Sunday-school because they haven't any shoes to wear. I told them to come; I would come barefooted, too." This is only one instance of the many sacrifices that were made to keep up the Sunday-school.

We now have a comfortable church-house with a large membership and an evergreen Sunday-school.



APPOINTMENT MADE BY SISTERS.

[Sister Lizzie Brubaker tells of the first meeting in the bounds of the Washita church.—J. H. M.]

It was in a half dugout. There were

a few families scattered over the new country, and we got so very lonesome. When we could meet, the social side was much enjoyed, especially if we were with those of like precious faith. We were knit together with a cord of love which only isolated ones know about. We hungered for the preached Word, which might keep us from wandering astray. One day a minister came to look after his claim, expecting to stay only a few days. We asked for some preaching, but because of lack of public buildings it was decided that we could not have any meetings. The sisters were too hungry for the Gospel to be put off with so small a reason. While the minister and all the men but one were off at the minister's claim, we three sisters and the one man decided to fix for a meeting. Two of the sisters took a horse and buggy and went to tell the neighbors (no telephones then). We took the furniture out of the house (half dugout) and put in its place boxes and boards for seats. While our hands were at work our thoughts were occupied in contemplation of the feast of gospel truths.

When the minister returned he was somewhat surprised at what was done and what was to be done. Supper over and dishes cleared away the people began to gather—and a fair-sized crowd, too. At the close of the meeting the audience voted to have meeting the next day and night (Sunday). Only isolated ones can appreciate our thankfulness for such meetings.

Having a deacon in our number it was arranged to meet every two weeks and have a Bible Class. At first we met in the afternoon, but that soon proved too short. Then we met in the forenoon and had dinner together as a family. Many pleasant days were spent together. The same Bible Class is mentioned by Bro. D. L. Brubaker in his history of the church.

RECOGNITION.

[The Brethren were somewhat scattered and not always acquainted with each other's whereabouts. Sister Lizzie Brubaker tells how some members once recognized the house of some other members.]

They started out to find where the others lived, but seemed to lose their way (an easy thing to do). They came to a dugout which they thought might be the one, but no one was at home. They looked into the room through an opening to see if they could find anything to recognize the place and people. There, above the table, hung a prayer covering—a mark of recognition and distinction.



CROSSING THE RIVER BEFORE BRIDGES.

Mrs. Lillie Smith.

No bridge, and ice not strong enough to carry horses and buggy both. Jack said they could tie a long rope to each of the horses and walk some distance before them; and in like manner pull the buggy across. The horses, Noble and Bay, were led across and they broke through only three times. There were two deep channels and we must go very fast over them to keep from breaking through. I got into the buggy; George stood on the opposite side of the first channel and Jack gave the buggy a push and away we went over first.

Then George started running as fast as he could across the second, but the buggy went faster than George and it ran down the river instead of across. I called to him to jerk, but he was too slow, and it broke through the ice. Lest it "bog down" Jack came running and in his haste his feet slipped and he skated quite a distance on his back. Quickly he arose and lifted the buggy out on hard ice, but he broke through and got his feet wet. Finally, across, and Jack having dressed his feet anew, we continued our journey.

A BAREFOOTED SUNDAY-SCHOOL SUPERINTENDENT.

Mrs. Lydia Showalter.

When we moved to Oklahoma, in 1894, there was no Sunday-school nor organized church near us. There were a few members living in our neighborhood.

In March, 1895, most of the members met in a tent on Bro. Showalter's claim to organize a Sunday-school. The officers selected were: J. D. Showalter, superintendent; Laura Showalter, secretary and chorister. The school was divided into two classes, a Bible class and a children's class. The literature was the New Testament. The country was new and most of the people were very poor and could not afford anything but common clothes. The clothes worn every day were made clean to wear on Sundays. Many were not able to buy shoes, so the superintendent also appeared before his school without them, in order that all might feel welcome to come as they were. The average attendance was thirty-five.

The River Brethren also attended and gave valuable assistance. The Sunday-school was continued, as decided, until the death of our superintendent, in September of 1895. After his death it was discontinued for a time. Finally we secured a school-house one mile away. This house was a part dugout and part of cedar logs. Sunday-school was continued in this house because we could not do without our meeting place and opportunity to learn the Bible.

Thomas, Okla.



ISOLATED FOR TWENTY-FOUR YEARS.

Mrs. Sarah Dawson Luttrell.

We moved (husband and I) from Washington County, Ark., to the Indian Territory. We lived here for

about sixteen years. During this time we attended every church near, Baptist, Methodist, Christian, Holiness, and others. I still held firmly to my faith (my husband not being a Christian) and prayed the Lord to sustain me and send workers into His vineyard. I continued praying and never gave up, though it sometimes seemed as if the Lord had forsaken me.

Finally, an answer seemed to come, when, about eight years ago, six members moved to our community. Some time later I persuaded my husband to send a letter to Guthrie. Not knowing any of the members' names, it was directed to the postmaster to hand to

some member of the Brethren church. It was given to Bro. Neher. Later the Mission Board sent Eld. J. F. Neher to us to hold a meeting. At the close of the two weeks' meeting, we enjoyed a love feast together, there being eight communicants. During our meetings in July many hearts were made glad to see three led out into the water for baptism. Among them was my companion, which then made my joy full, because now our home is a Christian home. Now I realize that God answers prayers and rewards faithfulness.

Cumberland, Okla.

UNOCCUPIED TERRITORY

A. B. Coover

TAKE the map of Oklahoma and run your eye down from the north part of the west side until you find the South Canadian River. With this river as the northern border you will see lying south the counties of Roger Mills, Beckham and Old Greer, now divided into Greer, Harmon and Jackson Counties. In all these counties the only organization of the Church of the Brethren is in Beckham, at Elk City, part of whose membership is in Custer and Roger Mills Counties. These counties, together with Kiowa, where there is no church, and Tillman, where the Red River congregation is, have been traversed by the writer at different times in his ten years' experience in Oklahoma.

Now go to the eastern side and cut off enough counties along the eastern border to take one-third of the area of the State. There is only one organized Church of the Brethren in it. Turn to the south, and in Marshall County are a number of members, fourteen or fif-

teen in all, and in Tillman County the Red River organization. That leaves the body of our membership in the north-central part. In this part are found some strong churches, of ninety-five to 100 members each, but how about the other two-thirds of the State?

Now this unoccupied territory presents several problems to the uninitiated, for everywhere may be seen the spire of some church. Here are large bodies of all the different denominations, not overlooking the fact that in many localities the Roman Catholics are intrenching themselves, quietly biding the time when they may dictate all public affairs. O brother and sister, can we not devise some way of teaching these liberty-loving people the whole Gospel? Will we not exert ourselves in the Master's work, that these people may be warned against Satan's delusive teachings?

Your humble servant would offer a few suggestions as to how best to occupy this country for God. Of course, any movement will make slow progress,

and being made up of people from Pennsylvania, Ohio, Indiana, Tennessee, Texas, and almost every Eastern and Southern State, it presents many difficulties of such a different character. Yet many of these settlers are of the Texas type, sturdy pioneer ranchmen, who are satisfied with little education and few of life's comforts. With all these diversities there is a certain likeness to sister States, and what has proved helpful there will be helpful here.

Now we propose, since this country is so similar and near to adjoining States where Brethren churches are strong—many feeling a little crowded—that from these congested centers Brethren families go out and locate through this country in communities. By congregating thus the work will grow and mem-

bers will be saved from some of the hardships of setting up a home among strangers.

Brethren, the time is ripe to claim this country for God through the name of Jesus, His Son. These people have been duped in every conceivable way by grafters, yet they have some faith in humanity and may yet be reached, and when once reached they have a remarkable courage and will stand firmly for God. In our mind the colony plan is an excellent one—proving the Gospel by a godly life. Brethren, look ye out men and women of honest report, full of the Holy Spirit and of wisdom, whom we can send into this goodly land to win these dear people for the name of Jesus, who has done so much for us.

Elk City, Okla.

INDIA NOTES

Alice K. Ebey

"Lift up your eyes and look on the fields, for they are white already to harvest.—John 4: 35.

ALL round about us the fields of rice are ripening and they are literally white unto the harvest. On all sides the laborers, men and women, with their sickles are cutting it down. When evening comes they bind the sheaves and carry them to their threshing-floor. How well the text is illustrated by these everyday toils of the common people! Would that God's people were as diligent to gather in the harvest of souls from the ripened fields about us!

During the past week twenty-one were baptized at Vyara, and a few weeks ago two women were baptized at Jalalpor. So the good seed is being sown and is springing up in many hearts. But the missionary's work is by no means fin-

ished when souls are received into the church. Rather, the work of grace is only fairly begun. Line upon line, precept upon precept, patiently, persistently, the teaching of God's Word must be continued until the spiritual babes grow up to full and complete manhood in Christ Jesus.

The spirit of repentance and confession has taken hold of many hearts among our people in the various mission stations. Some confessions reveal a dark picture of inner life when outer life and conduct seemed all right. Strange that most of the sins confessed relate to social impurity. Our missionaries and Christian workers are in much prayer that these confessions may bear fruit in greater spirituality and increased social purity. Here and there we get glimpses of the awful immorality and the gross vices of Hinduism—and these sins are not only justified but even

encouraged by the Hindu religion. Need we wonder that those called out of such a life are now and then tempted to draw back into the darkness, or that they need to be constantly encouraged to walk in the light of Christ?

Sister Ziegler has just recovered from an attack of measles. She took ill while in a village four miles away from home. After spending the night in a native hut and trying to rest on a native cot, she walked home, resting often by the wayside. She was never gladder for a good home and a comfortable bed in her life. But this is only one of many similar experiences that come to the missionary. In all things the servant of Christ rejoices if only by some means some souls may be saved.

Sister Eliza B. Miller spent Sept. 19 with us in our home at Karadoho. It was the twelfth anniversary of our first sailing away from New York, and we recalled many of our experiences since that time, not forgetting to thank God for His many blessings during these years and for His ever watchful care over us. Sister Eliza's visit cheered us on the way, and now she is again at her post of work in and about Vuli.

Miss Mary Harvey Steen, of Ahmedabad, died of typhoid fever Sept. 24. She had charge of the Girls' College in that city and had spent fourteen years in this country in mission work. The Irish Presbyterian Mission has sustained a great loss by the death of this capable, consecrated lady.

Mr. Ratan Tata, a prominent Parsi philanthropist of Bombay, has promised rupees one hundred thousand to start an Indian Memorial Fund to the late General Booth for the purpose of consolidating and perpetuating the work of the Salvation Army in India. Mr. Tata, though not a Christian, recognizes the work of Christian effort among the depressed and backward classes of India.

According to the census of March, 1911, there were 9,412,642 girls in India who had been married; 302,425 were under six years of age and 17,700 of them were widows, the majority of these condemned by Hindu custom to perpetual widowhood and harsh treatment. The wrongs against Indian childhood makes strong appeals to every Christian heart. Surely these dear little girls will not need to bear the yoke of bondage—the cruel yoke of child marriage,—much longer. Christian mothers, think if they were your little girls!

North India colporteurs are making every effort to push into the closed lands of Tibet and Nepal with the printed Word of God. Last year a few colporteurs crossed the borders where Christian missionaries are not allowed to enter. Their journeys were fraught with much danger and difficulty. One young man sewed Gospel portions in his pajamas and carried them to his heathen relatives. Others carried with them some simple medicines, and on that score were permitted to enter the villages. The scattering of the printed Bible will bring forth a rich harvest in due time.

The new Wadia Hospital has been recently opened in Poona under the auspices of the United Free Churches of Scotland. Dr. Williamson has gathered the money for the establishment of this hospital from many countries and races, and the handsome buildings in the heart of the city of Poona will doubtless remain a memorial of his energetic labors for many years to come. Medical missions often find the point of contact with people who can be reached in no other way. It has been aptly said that zenana missions touch the homes of the people, educational missions their heads, and medical missions their hearts.

Karadoho, via Dahanu, India, Oct. 4, 1912.

HAPPENINGS IN CHINA

F. H. C.

THE month of September has been quiet in the main, so far as actual riots have been concerned, but there have been a few instances of looting on the part of the soldiers. No one can quite tell why they thus break out and loot as they do; for the government has made arrangements whereby their pay has been received to date, and they are planning to disband, but they give pay in advance so that the soldiers need not be alarmed. In all these instances of outbreak the government showed itself able, by quickly quieting the confusion.

Not all the strikes are confined to the United States. A short time ago the students of Peking University went on a strike because the examinations were made harder than they wanted. This makes one think of olden times in China. The old way of passing the examinations was left to the students who had a little ready cash to spend for their degrees. At present that will not work in the schools, and some of the students are not ready to get down to business really to win a degree.

The ex-President, Mr Sun, made a trip to Peking, and reports are that all classes vied in showing him a reception. Even the late Empress Dowager invited him to an interview. It seems almost incredible that the people who were dethroned could invite the mover of the rebellion to a pleasant interview; but if one knows how they are put on a big pension one can scarcely wonder that they are satisfied.

Estimates are being made of China's

population in school. It is shown that not more than one of 400 is in school. This, compared with conditions in India, where one in fifty is in school, shows that China still has some work before her ere her population is educated.

The advisory council has passed a bill for the complete suppression of opium by the year 1913. One can hope for this, but to see the evil so rooted in the life of China makes one believe that it is most an impossibility. However, the reports are that very few places were allowed to grow the plant this year.

Ex-President Sun is agitating the moving of the capital from Peking to some place in the central part of China proper. His arguments are that the foreigners have fortified the capital so much that development for the Chinese use is impossible. When one sees how the powers have intrenched themselves around the capital it is no wonder that such an idea is agitated.

The loan syndicate has apparently loosened its grip, for reports have it that China is borrowing from independent companies in England. They are getting all the money they want and will not deal with the sextuple syndicate any longer.

The new republic is patriotic. Just a few days since the people celebrated the first outbreak of hostilities a year ago. On Oct. 10 they plan to have a general celebration in honor of the first organized success of the rebel leaders.

Mr. Sun has been entrusted by the President and advisory council with the development of railways in China. With his wide experience we can look for great things from the Chinese in the future, as railway people look at things.

The evidence seems to be substantiated that Russia is fastening her hold on Mongolia as rapidly as she can. What will be the result of the effort to grab will not be known for some time.

Owing to the lack of funds the President has informed the Manchus that this quarter's pension will have to be held over till the funds can be obtained. The President assures them that it is only a temporary move.

The Educational Conference insists that each village have its own schools, and where one village cannot support a school there may be a union of two villages for this support, and in some places where the villages are too poor the government promises to assist.

The Brethren Mission held her yearly meeting on the first of September and among other things done was a decision to organize two churches. This we attended to on Sept. 11. The church at Ping Ting Chou had eight charter members; at Liao Chou there are nine. The mission at Ping Ting Chou baptized in the same week seven members, making a membership of fifteen. This makes all of us on the field rejoice.

Sickness has been invading our orphanage and school, and though we made all efforts that we could to save all, one little schoolboy died. His going was hard for us to bear. Though he was not one of our orphan boys, he was not cared for by his own folks and it was like taking one of our own boys.

We are so helpless in the presence of the messenger, death. Another of the little boys is very low. This time it is one of the orphans. We cannot say whether he will go or remain. The Father knows. The sickness is typhoid or something akin to that.

Bro. Hilton received an injury a few days ago that we hope will not prove too much for him. He was butchering a beef, and, when in the act of cutting off one quarter that had been hung upon a pole, the piece came down when he was not expecting it. It struck his shoulder, and though we hope no bones are broken, it caused much pain.

The opium refuge continues to help a few now and then. At present we have three patients and they seem to show real interest in the Gospel that is taught to them regularly twice a day, and talked between times as much as any of the helpers have time to be with them. If the refuge does nothing more it constantly makes friends for us. Besides, many of the cured patients are regular in attendance at the chapel services.

Our school is moving on nicely, but owing to our limited quarters some must be turned away who want to come. We are in hopes that we can get a move on foot soon whereby we can buy some property and begin to make some permanent improvements. This renting of Chinese places and improving them is a bit expensive and quite unsatisfactory. We have a few of the best people of the place interested in our church, and are sure they will be glad to see it take on permanent shape. Will the church join us in our prayer for strength to handle the opportunities opening in New China? IN Jesus' Name and for His sake.

Ping Ting Chou, Sept. 30, 1912.

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day.—A. Lincoln.

A WEEK OF BLESSING

B. F. Heckman

WE had all been planning for this week for some time. Bro. Hilton's had gone to Shansi in May and opened the work at Liao Chou, which is three days' journey south of Ping Ting Chou. Sister Hutchison had gone with them, to remain at Ping Ting Chou to live with Bro. Crumpacker's during the summer. The rest of us had been at Pei Tai Ho for the summer months, but as the hot weather subsided and as the rains ceased we began once more to look toward our homes in the mountains of Shansi. We had really started for there a year ago, but just now did it seem best to go. The first week of September we started for Tientsin, where we should use a few days shopping and then start on the two days' journey by rail for Ping Ting Chou. It was with a great deal of joy and thanksgiving that we at last started, though as we look back over the months spent at the coast we have seen the guidance and blessing of the Heavenly Father all along the way.

The trip was an enjoyable one. It had rained for several days and the plains through which we traveled the first day were covered with water to such an extent that much of the crops was destroyed, which is sure to cause great suffering before another crop can be raised. About dark we arrived at the Junction, where we remained all night in a Chinese inn. Next morning found us up early and ready to take the train on the other railway. Very soon after leaving the Junction we came to the mountains and the rest of the way was through splendid scenery. The terraced hills, with their growing

crops, were a pleasant sight. Just about noon we arrived at the station, where we found Bro. Crumpacker ready to take us to the city, some five miles away. This trip was made by the mothers and children in chairs, carried by men, while the rest rode donkeys or walked. To add a bit to the inconvenience it was raining all the time, but the trip was made in safety. At Bro. Crumpacker's we had a hearty welcome and a desired haven from the rain. We had been there only an hour or two until Brother and Sister Hilton, with John, came from Liao Chou. Once again all the members of our mission were together and ready for the meetings of the following week.

Bro. Crumpacker had arranged for the meetings of the week, so that all parts of the work might receive attention. The first service was held on Sunday, in the chapel, with the native Brethren and those who might come in. The meetings on Monday were also given to discussing questions on how best to further the Gospel here. The native Christians did well in their part of the discussion.

Then came the regular mission meeting, which took several sessions for discussing different problems connected with the work and laying of plans for further and better work. The need for the enlargement of the work at Ping Ting Chou was considered, and it was decided that there was great need of a permanent place for the work. The reports from Liao Chou show the work to be opening up there in a splendid way.

One important feature of the week was the organization of two churches—one for Liao Chou, with Bro. Hil-

ton as elder-in-charge, and one at Ping Ting Chou, with Bro. Crumpacker as elder-in-charge. By count there were found to be nine members at Liao Chou and eight at Ping Ting. Thus at the present time there are two organized churches of the Church of the Brethren. Since the organization seven men have been baptized, thus increasing the church at Ping Ting Chou to fifteen members, counting missionaries and natives.

Perhaps the most enjoyable feature of the whole week was the love feast. It served as a climax to our week of blessing. All the native members who had previously been baptized were present, and this meeting gave them a good start in the new life. It was the first time some of us had had opportunity of communing with the na-

tives in China and we count it as a rare privilege.

As the week came to an end we realized the blessings that had been ours, as well as the fact that the parting time was soon at hand.

On the morning of September 17 Bro. Bright's, Sisters Cripe and Hutchison, with Bro. Hilton's started for Liao Chou, where they are to live and labor for the Master. These annual meetings are sure to be looked forward to with a great deal of pleasure, for it is then the missionaries will have the privilege of being together to discuss questions concerning the welfare of the work. Just now our two stations are three days apart, as we count travel here. With your prayers we trust we may accomplish something for the Lord in China.

FOR OR AGAINST? WHICH?

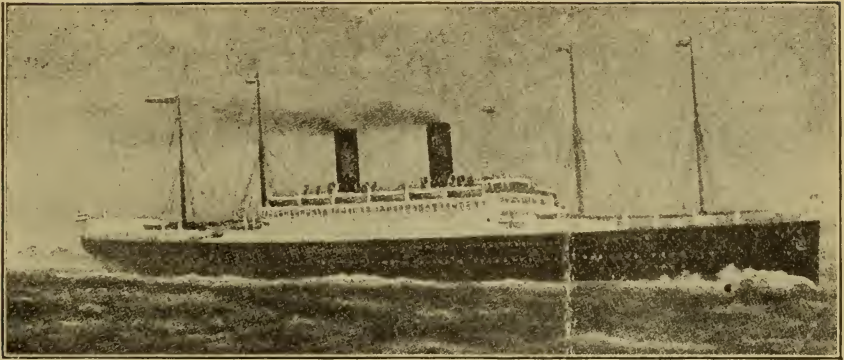
J. Kurtz Miller

THE Apostle Paul once addressed an audience and announced his call of God to be a missionary to the heathen Gentiles (Acts 22: 21, 22). For the most part his hearers were insulted, and with a roar of disapproval they cried out, "Away with such a fellow from the earth: for it is not fit that he should live." Those who held Paul's view of missions were very few indeed. The big crowd was mad and firmly set against the whole idea of foreign missions.

But you say we have progressed far beyond the days of those mad Jews who had no faith in missions. Have we? Just start out and solicit money for missions and our eyes will open to some sad facts. The professors of religion who are set against missions and who slur them and give their open disapprov-

al are not a few. The Lord open their blind eyes! Only a few years ago, as a young brother with his wife stood on the deck of an ocean liner and were bound for India, a certain family waited on the pier to see them depart. As the great vessel sailed away, that family seemed to be united in the verdict that the outgoing missionaries were fools and were throwing away their lives. A few years revealed who were throwing their lives away. Every one of that family is out of the church today and very unhappy. As to the missionaries, they give every evidence of being in sweet fellowship with our Lord and glad that they are alive and active in His service.

When our last missionaries sailed, on Nov. 2, a gentleman stepped up to me and said: "Are you people of the Church of the Brethren?" "Yes sir," was my



The Steamship Cincinnati.

"How I would like to sail with that little group of four to far-away India."

reply. He then handed me his card and I read the following: "Maurice Golden-thal, American Colony, Jerusalem, Palestine." He began to name over a host of names familiar to me, of our brethren whom he saw in Palestine when they had been there visiting. He had heard there was some talk of opening up a mission in Jerusalem, and at once he thought we were sending these missionaries to Palestine. But when he learned otherwise he had no interest, for his whole heart is in the land of his Jewish fathers. In the last analysis he was really against Christian missions, for his interest was purely commercial. His blindness was equal to the Jews in Paul's day, minus their wrath.

A fourteen-year-old boy also stood on the pier, who had eyes and saw things, and ears which heard things. He said: "This has been a great day to me. Papa, if I were only ready and old enough how I would like to sail with that 'little group of four' to far away India." And then looking up into his father's face, he said: "But, papa, you would feel so sad and cry, would you not?" "No, my son," replied his father,

"I have long felt sad and feel sad now that there are so few who are willing to obey the marching orders of our Lord and 'GO' into all the world and witness for Him. When you are ready to go my sadness will spell 'joy,' even if the tears do flow unbidden."

Since missions are ordained of God and since this is His plan to spread the good news of salvation to the ends of the earth, why fight against God? No opposition has as yet stopped its onward progress. The history of Christianity, beginning at Jerusalem, settles this fact. Who then will be defeated? Not Christ! Are we on the winning side and daily praying for the victory to be our Lord's? I wish that our whole Brotherhood might have had a glimpse of the farewell between Father and Mother Eby and their daughter Anna. It was eloquent! Sublime! Heroic! The Lord be praised for such noble parents. Why is some one not trained in your home to some day lay all upon God's altar for His service and glory?

358 60th St., Brooklyn, New York,
Nov. 2.

"If one touch of nature makes the world kin, methinks that sweet and wonderful thing, sympathy, is not less powerful. What golden barriers, what ice of centuries, it can melt in a moment!"

THE SWEDISH BRANCH OF THE BIBLE MEMORY LEAGUE

J. F. Graybill

OUR members in Sweden, generally speaking, are more than ordinary Bible readers. If one enters the homes of our members, he will find the Bible in a conspicuous place. In looking through the Blessed Book one will see the marks of usage. The marks are of such a character that one will readily see they are not placed there by the children, for the lines are too exactly drawn. Choice verses and paragraphs are underscored. This is a proof that the Good Book is at least read attentively if not studied. The Bible is not like the clothes we wear—the longer we wear them the less valuable they are. The Bible, if used to the best advantage, becomes more valuable as it is being used. I have a Bible loose in the binding. I consider it of greater value than a new one, because of the marks I have placed in it. Don't be afraid of marking your Bible. It will only make it more precious to you.

As soon as I had knowledge of the Bible Memory League to be established in our church, I translated the pledge that was in the *Messenger*, had a number printed in Swedish, and encouraged the members to join the League. Nearly one-third of the members in Sweden have joined. I consider this a good record, possibly better than many of the

churches in the homeland. They seem to enjoy committing Scripture. They are trained to that in school. The Bible stories are taught in their youth and Luther's catechism and some parts of the Bible are committed to memory. This memorizing has been helpful to me in getting quotations in Swedish. It made the work harder, but I feel well repaid for the effort and time I put on it.

I occasionally make mention of the League in my monthly letter to the members. A few days ago I made a call with a sister sixty-four years of age. Before I left she asked me to explain to her what the Bible Memory League is. I did this with pleasure, and before I left the home she filled out a pledge. Some asked me to send them pledges by mail. I believe that this memorizing will bring blessings to many. It is certainly blessed to become better acquainted with God's Word and learn His will concerning man.

I enclose the forty membership coupons I have at present and trust I shall be able to send more later. I would be glad to hear from others concerning the League. May we meditate in God's law day and night, and may our souls be enriched by its precious truths.

Früsgatan 2, Malmö, Sweden.

We should be like God, even in those things which are peculiar. We should be like Him in understanding, in will, in holiness, and also in His peculiar affections.—McCheyne.

EQUIPMENT FOR THE EVANGELIST

MANY of our evangelists are confronted with the need for proper equipment when in the midst of a revival meeting. Inside the circle of friends of every member there are those who have never known Christ, and whose salvation rests heavy on the interested one. For this reason many evangelists have adopted the prayer meeting, to be conducted either before or after the preaching service, as a sort of inspiration and consecration service for the membership. A very neat four-page card has been got-

ten out by Bishop Galen B. Royer, to serve the need for a prayer list. We give below the outside pages. The heart is printed in red, the rest in black. The inside pages contain Suggestions for Personal Workers, Seven Suggestions for Daily Living, and Suggestions on How to Promote a Revival. All in all this card is very neat, the same size as the pages printed below, and will be of much service to those in need of such. The **MISSIONARY VISITOR** will supply these at 25 cents per hundred, postpaid.

Prayer List

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15

"If thou canst believe, all things are possible to him that believeth."

Mark 9: 23.

First "pray through" for each person; and then work earnestly for their salvation."

Please Keep this in Your Bible



It is suggested that on the other side you make a list of your unsaved friends for whom you will pray daily.

The Covenant of Prayer

With God's help, I will endeavor to spend 10 minutes or more daily, alone or with others, in special prayer for a great spiritual awakening in this community, for the unsaved and for the Evangelist and his collaborators. This covenant is to continue till the close of these meetings.

Name

Date

"Wilt thou not revive us again: that thy people may rejoice in thee?"—Psalms 85: 6.

I

THIS is the month, and this the happy morn,
Wherein the Son of Heaven's eternal King,
Of wedded Maid and Virgin Mother born,
Our great redemption from above did bring;
For so the holy sages once did sing,
That He our deadly forfeit should release,
And with His Father work us a perpetual peace.

II

That glorious form, that light unsufferable,
And that far beaming blaze of majesty
Wherewith He went at Heaven's high council-table
To sit the midst of Trinal-Unity,
He laid aside; and, here with us to be,
Forsook the courts of everlasting day,
And chose with us a darksome house of mortal clay.

III

Say, heavenly Muse, shall not thy sacred vein
Afford a present to the Infant God?
Hast thou no verse, no hymn, or solemn strain,
To welcome Him to this His new abode,
Now while the heaven, by the sun's team untrod,
Hath took no print of the approaching light,
And all the spangled host keep watch in squadrons bright?

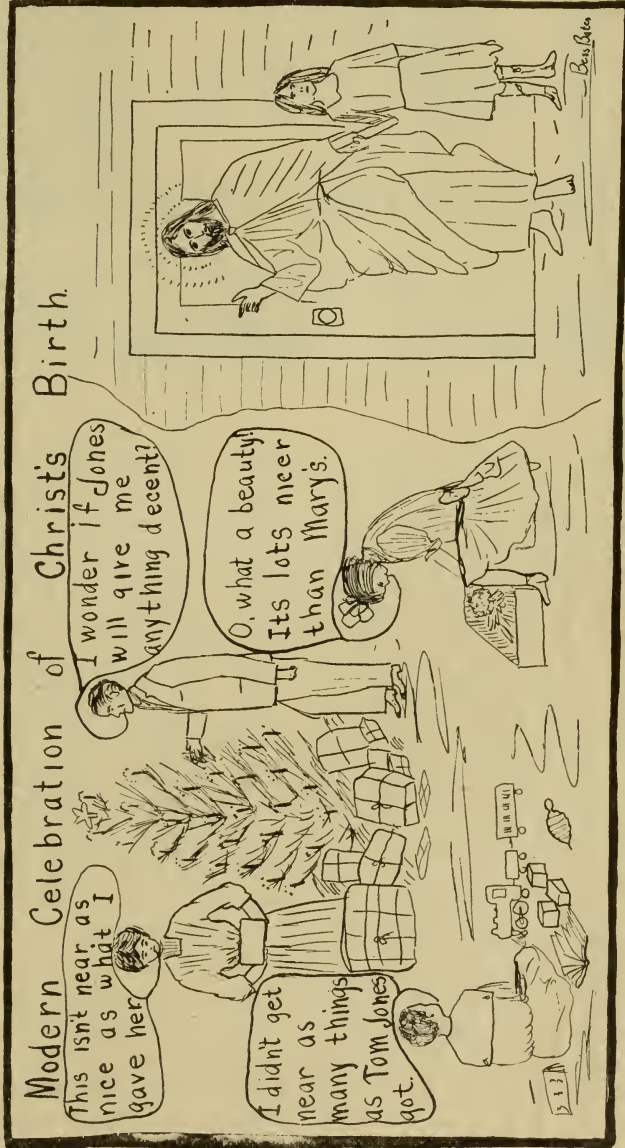
IV

See how far upon the eastern road
The star-led wizards haste with odors sweet;
O run, prevent them with thy humble ode,
And lay it lowly at His blessed feet;
Have thou the honor first thy Lord to greet,
And join thy voice unto the angel quire,
From out His secret altar touch'd with hallow'd fire,
—John Milton's "Hymn on the Morning of Christ's Nativity."



Eyes that see not, Ears that hear not

Modern Celebration of Christ's Birth.



The great need of the world.



The Little Missionary

SUNSHINE BEARERS

Elsie K. Sanger

Part I. In a Sick Lady's Home.

THE clouds hung low. The north wind was cold, and it was a dreary-looking day, but nearly all the members of the Busy Workers' Class were at Sunday-school on time with their usual bright faces and a well-prepared lesson. After they had taken their places in the corner of the church, they noticed their teacher had lingered to speak a few words with the superintendent. They understood what it meant when, after the lesson was over; the teacher told them she had prepared a dinner for a sick lady, and that the Busy Workers were to take it to her.

It would have made you happy to see fifteen boys and girls going down the street, two and two, each carrying something for the sick woman or her children. One had the basket with the dinner in it; another, a small sack of apples, while the rest took cards and papers.

They soon reached the little home, which they entered, and set the basket on a chair by the sick woman's bed. To each of the children they handed a card, a Sunday-school paper, and a bright red apple. As the Busy Workers saw the smile of gladness that stole over the little, pinched faces, they almost forgot that the day was cold and

cloudy. Then they sang, "'Tis so sweet to trust in Jesus," and all knelt while their teacher asked God to let the sunlight of His love shine into that home, and that He would bless the sick mother and her children.

After the Busy Workers had gone the children took their cards and papers to their mother to look at, and were in great glee. How anxious they were to see what was in the basket as they stood by the bedside while mother lifted the cover from the basket. And behold, there were in the basket besides mother's dinner, lots of cookies, and they were sure they were meant for the children. How they enjoyed them! Even the poor sick mother almost forgot for a few minutes that she was ill, and would soon have to leave her helpless children.

Some of the old brethren and sisters wondered why the boys and girls looked so bright and happy as they returned and entered the church. They did not understand that it was because they had brought sunshine and happiness into a poor, sad home, and thereby had made themselves happy—so happy that the sunlight and happiness from their own faces reflected clearly on the faces of others.



Sister Elsie K. Sanger's Class, Thomas, Okla.

Part II. How They Made Grandpa Happy.

Grandpa Smith thought the day had seemed longer than usual. He had fallen on the icy ground a few days before, had broken his arm, and had suffered much. Now this evening he kept walking to the window, wishing the children would come from school, for they always came by the postoffice and he thought perhaps they would bring him a letter or paper that would help him pass the time. He waited so long, though, that he sat down by the fire and had just fallen asleep when he was aroused by the sound of childish voices just outside the door.

In bounded Harold, in a great glee, and as he handed grandpa a bunch of cards he said, "Well, grandpa, you got all the mail this time." "Well! well! What does all this mean?" exclaimed Grandfather Smith. "Hand me my glasses, Harry." Grandpa took up a card and began to read, "Dear Grandpa Smith: We are so sorry you fell and broke your arm and cannot come to Sunday-school. We miss you. Your little friend, May Wood."

By this time all the family had gathered and they were glad when they

noticed the bright look on grandfather's face that they had not seen for many days. He read the cards, one by one, but many times had to stop and brush the tears from his eyes before he could finish. Finally he came to the last one which read:

"Dear Grandfather Smith: The Busy Workers' Class wants you to know that you are missed at Sunday-school and we hope you can soon come again. May God bless you and give you strength for every need. The Busy Workers' Teacher, Ellen Day."

It was some time before he could check the tears, but they were tears of happiness. The family noticed that grandfather did not seem to suffer the rest of the evening, for as he sat there reading the cards over and over, he had forgotten that the day had seemed long and lonely.

That night, before he retired, he knelt by his bed and prayed to God that the Busy Workers might always be sunshine bearers, driving away the darkness of sin and sadness and making the world brighter and happier.

Thomas, Okla.

EDITORIALS



Our Honor Roll.

The following are churches in which the VISITOR enters every home where we have members. We solicit the names of all these:

Flora congregation, Indiana.
Cedar Rapids, Iowa.
Willow Creek, South Dakota.



Holiday time is coming soon again, and we are wishing our readers a Merry Christmas. We hope your joys have been multiplied during the year; that your sorrows have been subtracted; that your faith and hope and love have been added; that your cares have been divided. Your kindly sympathy for us, your active coöperation with us, and your increasing zeal for the cause of the Master, all afford an inspiration, and we rejoice in the cause of our Lord. May the poor, the unfortunate and the needy be remembered with the true Christian spirit at this glad time is our prayer.



This month we are pleased to allow the major portion of the VISITOR to be devoted to Oklahoma. Bro. J. H. Morris, with others, has labored faithfully to collect the material found herein, and we are hoping that it will open the eyes of many to the great needs and possibilities of this portion of the great West. We hope it will also afford inspiration and light to those who may be living in large Eastern congregations, already suffering congestion from an overplus of ministerial talent. We have a sufficient num-

ber of ministers to cope with a great many problems if we could get them to locate at the strategic points.



The problem of the country church has not been disturbing us as much in the past as it has other denominations, but the problem looms larger as the best talent of many of our congregations migrate to the city or to some new field. Churches suffer much loss from emigration; others gain much by immigration, and many churches of our Brotherhood are almost disintegrated because of the constant drain from them to the city, to new localities, and to religious indifference. To some the necessity for a Central Home Board, or for a Central Ministerial Committee seems imperative, and with it all there is to be a huge problem confronting us in properly caring for our weakened country churches, if they are to be cared for at all. And God forbid that we neglect them!



A missionary in China has summed up the situation in that land for the year something like this:

Hot summer.
Yangtze floods.
Dykes bursting.
Peking in a mess.
China in a bigger one.
The mission all right.



The annual report of the New York Society for the Suppression of Vice is before us, and shows many things

worthy of notice. The society has been especially active during the year in suppressing lotteries, gambling devices, the manufacture of articles for immoral use, the printing of obscene literature and the sending of it through the mails. Mr. Anthony Comstock, the efficient secretary, has served the society since its incorporation in 1873. In this period tons of obscene matter have been confiscated and nearly three thousand persons have been convicted for their part in the sinful traffic.



We spend about twelve million dollars a year for spreading the Gospel. For patent medicines we pay \$80,000,000, for millinery \$90,000,000, for tea and coffee \$100,000,000, for automobiles \$500,000,000 and for liquors \$2,000,000,000. Some one has computed the expenditures of our day and finds that we spend \$55 per capita for the needless affairs of life and thirteen cents for the heathen. The world, the flesh and the devil get four hundred times as much as our Master, and we call ours, the "leading Christian nation of the world."



The following definition and interpretation of victory is worth remembering: "When you are forgotten or neglected, or purposely set at naught, and smile inwardly because you are counted worthy to suffer for Christ; when your good is evil spoken of and your wishes crossed, to take it in patient, loving silence; when you are content with your food, raiment, your climate, your society, your own circumstances, when you can truly love to be unknown and forget your own services and achievements; and when you can stand face to face with the faults, imperfections and spiritual insensibility of others, and endure it all as Christ endured it, this is victory."

This issue of the VISITOR records the passing of the year, and a new volume is complete. Autumn's hoary winds have divested nature of her pleasing vestments, winter's snowy pinions shake the white down in the air, and we pause for a moment in meditation. We are lost in contemplation of the year's effect upon all things missionary. We would not for a moment think the year has been in vain. Souls have been saved. Light from heaven has penetrated further into the darkness and Immanuel's flag is unfurled in the very citadels of sin.



The year has witnessed the entrance on the stage of action of many new workers, and the performance of mission deeds, heroic. But the year has also witnessed the passing of some great leaders. They have entered heavenly service. There was Bishop Honda, the first native Methodist bishop of Japan, and the leader of the Japanese church. There were Dr. Griffith John and Dr. Samuel Jessup, mention of whom was made a few months ago in the VISITOR. And we must not fail to mention the going of William Booth, the founder of the Salvation Army, the greatest Christian organization ever perfected to save the dregs of society for Christ's service. The lives of all these should give us further incentive for our work.



The year has witnessed the formation of a great Chinese Republic. Nothing short of the power of God could have effected this in so short a time. And blood has not been spilled alone in China. Mexico has been drenched in the blood of her own people and the end is not yet. The Mediterranean has been dyed with the blood of Tripoli and Italy. The Turk, as this is written, is being forced into the very gates

of Constantinople and doom is written on his European possessions. The Great Powers are nervously awaiting the outcome and the world can well afford to pray for the peace of Europe. We would not consider this to be all political. It is part of the great drama of life which is essentially missionary in its bearing. - If pessimistic we would say this augurs darkness, black as Stygian night. Rather we can see above the smoke of armies the dawning of a brighter day. Mexico is working towards freedom. With a swing of the pen the envoys of Italy and Turkey have emancipated Tripoli from the twelve-hundred-year political sway of Islam. With peace in the Balkans the Christian states will settle down to peace and internal development. China is opening as never before. If there is any cause for alarm among the pessimists it is for fear that we shall not have sufficient consecrated men to enter all the doors that this roaring of artillery will open. Let us pray for the men.

Our own land has advanced during the year. Political uncertainties are passing with the year. Our church has increased her donations to missions. Most others have done likewise. And, in spite of what may be said to the contrary, missions are entering more into our church life and everyday life than ever before. One hundred years ago one man in twenty in this country was a churchman; now one out of every four is connected with some church. The various movements for the elevation of the common people are not slackened and the acts of the philanthropists are being emulated everywhere.

We may reasonably expect a reaction from the high cost of living. And the reaction will discover it to have been rather a cost of high living than the reverse. And very likely the Christian portion of our land has not been blameless in this respect. If we would contemplate the cost of right living and live accordingly we would combat high prices more effectively than in any other manner. In so doing we would be more able to harmonize income and expenditure and have a greater surplus for the Lord. Our great prosperity of the last decade removes the necessity, or has effaced from our hearts the obligation, to sacrifice for the Lord, for out of our abundance have we given. When the necessity for sacrifice is removed the cause fails to prosper, as it should, for out of self-abnegation are born the world's greatest movements and by self-sacrifice are they perpetuated.

What may we expect on the morrow? We may expect our missions to expand. We may expect our India field to be calling for many recruits to care for the growing work. We may expect our Chinese work to demand more money and men, and we may confidently expect sound work in the Scandinavian peninsulas. We may expect new doors to open in the coming year, the call to resound louder throughout the Brotherhood. May we expect a loyal response to the needs of the mission field? We may expect evil men to wax worse and worse. The struggle between light and darkness will become more acute as righteousness takes the aggressive. But the "prospects are as bright as the promises of God."

Prayer is not our compelling God's reluctance, but laying hold of God's willingness.—Selected.

Financial Report

COMPARATIVE STATEMENT FOR OCTOBER.

	Oct. 1911	Oct. 1912	Mar.-Oct. 1911	Mar.-Oct. 1912	Increase	Decrease
World-wide,	\$ 905 20	\$ 657 96	\$19,354 07	\$22,109 93	\$2,755 86	.....
India,	508 48	246 94	4,296 56	4,032 48	.....	\$ 264 08
China,	43 39	290 11	2,254 47	925 44	.....	1,329 03
Miscellaneous,	1 00	22 47	104 62	105 42	80	.....
Total,	\$1,458 07	\$1,217 48	\$26,009 72	\$27,173 27	\$2,756 66	\$1,593 11
Total increase,					1,163 55	

During the month of October the General Mission Board sent out 121,086 pages of tracts.

FINANCIAL REPORT.

The General Mission Board acknowledges the receipt of the following donations for the month of October, 1912:

WORLD-WIDE.

Indiana—\$128.67.

Northern District, Congregations.
New Salem, \$35; Rock Run, \$32.35;
Union, \$23.50; Osceola, \$5.57,\$ 96 52
Individuals.

J. H. Miller (marriage notice),
50 cents; J. P. Hoffman (marriage
notice), 50 cents, 1 00
Middle District, Congregation.
North Manchester, 22 65
Individuals.

J. J. Cart and wife, \$5; A. G.
Crosswhite (marriage notice), 50
cents, 5 50
Southern District, Individual.
Ruth Bowers, 3 00

Missouri—\$114.07.

Middle District, Congregations.
District Meeting offering, \$39.27;
Spring Branch, \$30; Mineral Creek,
\$17.31; Various churches, per D. L.
Mohler, \$18.42, 105 00
Christian Workers.

First Church, Kansas City, Mo.,
Individuals.
Lula Fahnestock, \$1; Katie A. Lah-
man, \$1, 2 00
Southern District, Individuals.

Mary M. Cox, 50 cents; N. A. Dun-
can (marriage notice), 50 cents, 1 00
California—\$101.00.

Northern District, Individual.
A. D. Bowman (marriage notices),
Southern District, Individual. 1 00
A son in memory of his mother, 100 00

Michigan—\$68.32.

Congregations.
Riverside, \$25; Sugar Ridge, \$23.50;
Long Lake, \$6; Onokama, \$3.82, 58 32
Individual.

James W. Buell, 10 00
North Dakota—\$50.00.

Individual.
F. D. Saylor, 50 00

Pennsylvania—\$38.42.

Eastern District, Individual.
T. F. Imler (marriage notices), 1 00
Southern District, Individuals.

Solomon Strauser, \$4.50; C. G. Wi-
ney (marriage notice), 50 cents, ... 5 00
Western District, Sunday-schools.
Walnut Grove, \$17.42; Ligonier-
Waterford, \$14; 31 42
Individual.

Catherine A. Wakler, 1 00
Ohio—\$36.50.

Northeastern District, Congregation.

Freeburg,\$ 9 00
Individuals.

Elizabeth Harshman, \$25; D. F.
Eby, \$1; Catherine Hochstetler, \$1,
Northwestern District, Individual.
S. P. Early (marriage notice), 50

Washington—\$25.00.

Individuals.
Mother and Boys, \$10; A Sister,
\$10; Unknown, \$5, 25 00

Illinois—\$24.53.

Northern District, Congregation.
Mt. Carroll, 13 03
Individual.

A Friend, Elgin, 6 50
Southern District, Individual.
Daniel Mohler, 5 00

Canada—\$17.60.

Congregation.
Fairview, 17 60

Virginia—\$17.04.

First District, Individual.
A. F. Pursley, 50
Northern District, Individuals.

Bro. and Sister R. W. Hilbert, ... 1 00
Eastern District, Congregation.
Nokesville, 15 54

Kansas—\$10.35.

Southeastern District, Congregation.
Osage, 7 00
Sunday-school.

Primary Class—Cottonwood, 3 35
Oklahoma—\$6.67.

Congregation.
Washita, 5 17
Individuals.

N. I. Bowman, \$1; D. E. Cripe,
(marriage notice), 50 cents, 1 50
Colorado—\$6.09.

Northeastern District, Individuals.
Bro. and Sister Yates, 5 59
Western District, Individual.

J. E. Bryant (marriage notice), ... 50
Iowa—\$5.70.

Northern District, Individual.
Edward Eikenberry, 50
Middle District, Individuals.

Wm. Meier, \$1; Virgil C. Finnell
(marriage notices), \$1, 2 00
Southern District, Individuals.

Jacob Keffer, \$1.20; Aaron Long,
\$1; Mrs. Charley Matke, \$1, 3 20
Maryland—\$2.50.

Eastern District, Individuals.
Wm. H. Swan, \$2; W. E. Roop
(marriage notice), 50 cents, 2 50
Idaho—\$2.00.

Individuals.
Archie Murray, \$1.50; J. H. Gray-
bill (marriage notice), 50 cents, ... 2 00
Tennessee—\$2.00.

Individual.
Mary A. Garst, 2 00
Wisconsin—\$1.00.

Individuals.
Mr. and Mrs. J. E. Zollers, 1 00

Nebraska—\$0.50.

Individual.	
S. G. Nickey (marriage notice), ...\$	50
Total for the month,	\$ 657 96
Previously reported,	21,451 97
Total for year so far,	\$22,109 93

INDIA ORPHANAGE.**Michigan—\$41.00.**

Sunday-schools.	
Woodland, \$20; Sunfield, \$13; East Thornapple, \$8,	\$ 41 00
California—\$32.00.	
Southern District, Individual.	
I. S. Metzger,	32 00

Indiana—\$20.00.

Northern District, Sunday-school.	
Manus Salorum Class—Elkhart City,	10 00
Middle District, Sunday-school.	
Primary Dept., Manchester,	10 00

Kansas—\$10.00.

Northeastern District, Sunday-school.	
Kansas City,	10 00

Iowa—\$5.00.

Southern District, Sunday-school.	
South Keokuk,	5 00

Ohio—\$2.03.

Northwestern District, Sunday-school.	
Silver Creek-Hickory Grove,	2 03

Total for the month,	\$ 110 03
Previously received,	2,211 58

For this year so far,

\$ 2,321 61

INDIA MISSION.**Michigan—\$50.10.**

Congregations.	
Harlan, \$13.86; Zion, \$12.44; Bronson, \$12.15; Lakeview, \$8.65,	\$ 47 10
Individual.	
Mrs. Frank Reed,	3 00

Virginia—\$23.16.

Second District, Congregation.	
Barren Ridge,	23 16

Illinois—\$1.00.

Northern District, Individual.	
Miss Clara E. Wolfe,	1 00

Total for the month,	\$ 74 26
Previously received,	744 15

For the year so far,

\$ 818 41

INDIA NATIVE SCHOOLS.**Maryland—\$35.00.**

Eastern District, Sunday-school.	
Garber's Bible Class, Washington, D. C.,	\$ 35 00

Iowa—\$5.10.

Middle District, Sunday-school.	
Old Sisters' Class, Panther Creek,	5 10

Total for the month,	\$ 40 10
Previously received,	199 75

For the year so far,

\$ 239 85

INDIA WIDOWS' HOME.**Washington—\$14.55.**

Sunday-school.	
Wide-awake Workers' Class, North Yakima,	\$ 4 55
Individuals.	
C. A. and Libbie Bates,	10 00

Total for the month,	\$ 14 55
Previously received,	113 06

For the year so far,

\$ 127 61

INDIA HOSPITAL.**Pennsylvania—\$8.00.**

Middle District, Sunday-school.	
S. N. Brumbaugh's Class, Altoona,	8 00

Total for the month,	\$ 8 00
Previously received,	517 00
For the year so far,	\$ 525 00

CHINA MISSION.**Iowa—\$100.00.**

Northern District, Sunday-school.	
Greene,	\$ 100 00

California—\$16.50.

Southern District, Christian Workers.	
Pasadena,	6 50

Individual.

Belinda Riley,	10 00
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Maryland—\$16.00.

Eastern District, Individuals.	
P. M. Radcliffe and wife, \$11; D. E. Miller and wife, \$5,	16 00

Canada—\$8.70.

Christian Workers.	
Irricana,	8 70

Oklahoma—\$6.75.

Christian Workers.	
Cordell,	6 75

Individual.

Mrs. Frank Reed,	\$ 3 00
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Kansas—\$3.00.

Northwestern District, Christian Workers.	
Quinter,	3 00

Total for the month,	\$ 153 95
Previously received,	319 87

For the year so far,

\$ 473 82

CHINA ORPHANAGE.**California—\$40.00.**

Southern District, Christian Workers.	
Los Angeles, \$25; Glendora, \$15, ..	\$ 40 00

Kansas—\$30.00.

Southwestern District, Individual.	
Mrs. Susan Crumacker,	30 00

Indiana—\$28.16.

Northern District, Congregation.	
Bethel,	8 16

Southern District, Individuals.

A. C. and Katie Metzger,	20 00
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Pennsylvania—\$26.00.

Eastern District, Individual.	
Susanna Hutchison (E. Shore Md.)	10 00

Southern District, Aid Society.

Waynesboro,	16 00
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Ohio—\$10.00.

Northwestern District, Congregation.	
Lima,	10 00

Idaho—\$2.00.

Individual.	
Lizzie Greene,	2 00

Total for the month,	\$ 136 16
Previously received,	315 46

For the year so far,

\$ 451 62

CHURCH EXTENSION.**Pennsylvania—\$16.90.**

Southern District, Congregation.	
Freespring,	\$ 10 00

Sunday-school.

Huntsdale,	6 90
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Total for the month,	\$ 16 90
Previously received,	5 10

For the year so far,

\$ 22 00

AFRICA MISSION.**Illinois—\$1.00.**

Northern District, Individual.	
Etta Rinehart,	\$ 1 00

Total for the month,	\$ 1 00
Previously received,	1 00

For the year so far,

\$ 2 00

DENMARK AND SWEDEN.**Illinois—\$2.57.**

Northern District, Sunday-school.	
Batavia,	\$ 1 58

Christian Workers.

Batavia,	\$	99
Total for the month,	\$	2 57
Previously received,		13 35
For the year so far,	\$	15 92

JAPAN MISSION.

Washington—\$2.00.

Individuals.

Mr. and Mrs. J. M. Duddleston, ...	\$	2 00
Total for the month,	\$	2 00
Previously received,		1 00
For the year so far,	\$	3 00

DENVER COLORED.

Pennsylvania—\$266.00.

Cash, 50 cents; J. P. Lehman, \$2; Mrs. C. P. Spangler, \$1; Mrs. Daniel Baker, 50 cents; Ralph Lehman, 50 cents; Dr. P. A. Lehman, \$1; Geo. L. King, \$1; Minnie Nonemaker, 50 cents; Theodore Wagner, 50 cents; Lizzie Kimmmer, \$5; Perdon M. Trimmer, \$1; L. E. Leas, \$1; Nettie Seigman, 25 cents; Gertrude Dotterer, 75 cents; Mrs. and Mr. Chas. A. Doll, \$1; Mrs. W. K. Strayer, 15 cents; J. W. Strine, \$2; James F. Fuhrman, \$1; Anna Sellers, \$1; H. E. Flohr, 50 cents; Mrs. C. B. Jacobs, 50 cents; W. W. Keller, 50 cents; Sallie M. Loucks, 50 cents; Effie Slimmer, \$2; Anna Houser, \$1.25; A. S. Good, 75 cents; D. B. Heddings, \$10; John F. Sprengle, \$10; H. E. Laughman, \$1; Elizabeth Kraft, 50 cents; Chas. Heilerman, 50 cents; J. P. Wolf, \$1; Julia Sprengle, \$3; Louise Sprengle, \$3; Ella Sprengle, \$3; Charles King, \$10; George Pfatzgraff, \$5; A. S. Hershey, \$5; Bertha Hershey, \$1; John K. Pfatzgraff, \$1; Alice Trimmer, \$1; Jacob Kurtz, 25 cents; Kate Stauffer, 50 cents; W. H. Trimmer, \$5; Susan Naylor, 25 cents; Lehman Crist, 25 cents; Robert Gibbens, 50 cents; Alice Lefever, \$1; Iva M. Lefever, \$1; H. W. Crist, \$2; John C. Grove, \$2; J. J. Bowser, \$2; Geo. B. Jacobs, \$2; Mary H. Stauffer, \$1; W. R. Spangler, \$1; D. L. Giotfelter, \$2; M. M. Brown, 50 cents; Anna Royer, 50 cents; Charles Smith, \$2; Mrs. S. S. Aldinger, \$5; Hanson Diehl, 50 cents; Elias Miller, \$1.50; G. M. Keeney, \$1; Lydia Ancheny, \$1; Noah Burgard, \$1; Mrs. Anna Sheets, \$1; N. H. Ness, \$2; Jesse Stump, 25 cents; John Y. Keeney, \$2; C. C. Yohe, 50 cents; H. H. Baugher, 50 cents; J. H. Keeney, \$1; Moses Mummert, \$1; Geo. Mummert, \$1; Ezra Mummert, \$2; H. B. Dicks, \$1; C. E. Hoover, 75 cents; Daniel Leinart, 25 cents; Peter Grim, \$1; F. A. Hershey, \$2; Moses M. Mummert, \$4; Henry R. Miller, \$1; Anna Loose, 50 cents; Nettie Hoover, 25 cents; Ellen R. Stambaugh, 25 cents; Catharine Mummert, 10 cents; Maria B. Miller, 25 cents; John F. Rohrbach, 50 cents; H. S. Baker, 50 cents; Henry F. Rohrbach, \$1; Samuel Lachman, \$1; E. J. Merkev, \$5; A. M. Dittmar, 50 cents; Kate Sprengle, \$1; E. S. Brown, \$1; John Bechtel, \$1; W. R. King, 25 cents; Lena Lease, \$2; S. K. Sowers, \$1; S. H. Baker, \$1; Andrew Bowser, 50 cents; Geo. W. Rinehart, \$1; A. Brother, \$1; George King, 25 cents; Sam B. Mummert, 50 cents; Sarah Wiley, \$1; Geo. Sowers, \$1; J. R. Altland, \$1; Jacob Brenneman, \$1; John Dutery, \$1; Lizzie Lerew, \$1; J. D. Goghenour, \$1; Hezekiah

Cook, 50 cents; S. S. Sheffer, \$1; Peter Harlacher, 50 cents; A. Trimmer, \$3; D. E. Myers, \$2; Anna Julius, 50 cents; Benjamin Renoll, 50 cents; Cleon Zeigler, 25 cents; John Zeigler, \$1; Jacob Leas, 50 cents; Joseph Kennoll, 35 cents; A. S. Brown, 25 cents; G. W. Harlacher, \$2; Rolandis Altman, 50 cents; G. W. Deardorff, 50 cents; C. H. Altland, \$1; J. G. Maskey, 50 cents; A. Sister, 25 cents; Susan Wiley, 50 cents; G. B. Stouffer, \$1; O. W. Cook, \$1; E. K. Hettric, 50 cents; S. C. Miller, 50 cents; W. B. Harlacher, \$1; D. H. Baker, \$5; Eli McKonley, 25 cents; Madillan Wilt, 25 cents; Lizzie McKonley, 50 cents; John S. Grim, \$1; Charles Laugerman, 75 cents; Louisa E. K. Baker, 25 cents; Mrs. Andrew Brough, \$1; Emma L. Crawford, \$1; Margaret E. Lantz, \$2; Charles Staub, 50 cents; Jacob Miller, 50 cents; Cevilla Worley, 25 cents; G. H. Shriver, 75 cents; Mary Strausbaugh, 25 cents; Jesse Baile, 25 cents; Isaiah Banker, 50 cents; George Grim, \$1; Sarah Price, 25 cents; Charles Harding, 10 cents; A. D. Brown, \$1; S. E. Barnes, 25 cents; C. M. Wolf, \$1; D. E. Brandt, \$2; Michael Joseph, 50 cents; R. E. Bosserman, \$1; J. B. Martin, 25 cents; Chas. C. Brown, \$10; H. H. Hershey, \$1; Alice Wine, \$1; C. W. Hoopert, \$1; Daniel Utz, \$1; L. A. Brough, 50 cents; Sarah E. Harbold, \$1; W. G. Group, \$1; Emma H. King, \$1; S. A. Masserner, \$2; Daniel E. Wagner, \$1; J. A. Trostle, \$2; Belle Miller, \$1; Harvey Trostle, \$1; C. K. Anderson, \$1; Nath. M. Baker, \$2; John Bosserman, \$3; Lizzie Baum, \$1; Michael Trostle, \$1; D. B. Harlacher, \$1; Mamie Harlacher, \$1; D. E. Brown and wife, \$7; W. E. Brough, \$5; C. B. Kauffman, \$1; Jacob C. Brown, \$1; J. C. Leinart, 50 cents; F. M. Metz, \$2; Wealthy A. Mulawn, 25 cents; Margaret Slagle, 50 cents; Anna Miller, \$5; Christian Weaver, \$1; Daniel Jacobs, \$1; Mrs. Wm. Altland, 30 cents; Ezra Souders, \$1, \$ 266 00

Indiana—\$98.25.

Beulah L. Ganger, \$1; Henry H. Ganger, \$1; J. W. Grater and wife, \$1; Sarah Zollers, \$2; James H. Thomas, \$10; Wm. L. Wertz, \$5; Geo. A. Senseman, \$1; Mary E. Hitchcock, \$1; R. O. Roose and wife, \$1; Hannah Parrett, \$1; Bertha Snyder, \$1; C. M. Wenger, \$10; E. C. Miller and wife, \$2; Ellen Brubaker, 50 cents; Fannie Kline, \$1; Mrs. Celesta Wise, 25 cents; S. P. Yazel, \$1; W. Borough, \$2; S. J. Hildebrand, \$5; A. Sister, \$1; David Whitmer, \$5; Mrs. C. C. Wenger, \$2; M. Clyde Horst, \$1; J. P. Kelley, \$1; Sarah Wolf and daughter, \$5; T. J. Brown and wife, 50 cents; S. E. Ruff and wife, 25 cents; Mary E. Sauner, 25 cents; Della Kieser, 50 cents; Harvey Yoder and wife, 50 cents; Henry Gale and wife, \$1; I. S. Grady, \$5; E. P. Peffley, \$5; I. L. Berkey, \$2; M. V. Cripe, \$2; L. F. Phillips, \$5; Elijah Gardner, \$1; John Ulery, \$1; Simon Boomersshine, \$1; E. E. Hochstedler, 75 cents; Catherine Clark, \$1.50; Jacob Alwine, \$1.25; Ira Meyers, \$1; J. S. Swartz, \$2; J. R. Cripe, \$5.... \$ 98.25

California—\$46.00.

C. H. Page, \$1; R. Vaughn, \$5; W. H. Wertenbaker, \$5; P. H. Sanger, \$15; Ray and Edna Olwin, \$10; T. C. Dunbar, \$10, \$ 46 00

Illinois—\$39.00.

Katie Myers, \$25; Mrs. Catherine Hawbaker, \$5; F. R. Porter, \$4; L. B. Watson, \$5,\$ 39.00

Washington—\$16.00.

B. F. Lyons, \$10; W. A. and Lula Dull, \$6,\$ 16.00

Idaho—\$5.00.

J. A. Harlacher,\$ 5 00

Total for the month,\$ 470 25

Previously received, 3,017 56

For the year so far,\$ 3,487 81

LAWRENCE CHURCHHOUSE.**Missouri—\$5.00.**

Anna Miller,\$ 5 00

Total for the month,\$ 5 00

Previously received, 11 00

For the year so far,\$ 16 00

COLORADO CITY CHURCH.**North Dakota—\$51.50.**

Frances Moore, \$2; Samuel Sheets, \$5; G. Koolhoff, \$5; Bro. and Sister C. Stevens, \$5; Edith Cocanower, \$2.50; Mary C. Henricks, \$5; M. P. Lichty, \$10; C. E. Dresher, \$10; John McClain, \$5; Mrs. Mattie Moore, \$2,\$ 51.50

Kansas—\$27.50.

H. W. Behrends, \$1; Richland Center Sunday-school, \$5; Minerva Manckley, \$2; M. D. Gauby, \$5; Alice Elwood, 50 cents; B. O. Elwood, \$1; A. Z. Gates, \$5; Otto Zappe, \$3; H. R. Rice, \$2; W. T. Davisson, \$1; C. K. Gauby, \$2,\$ 27 50

Total for the month,\$ 79 00

Previously received, 160 24

For the year so far,\$ 239 24

CHICAGO SUNDAY-SCHOOL EXTENSION.**General Fund.****Indiana—\$30.19.**

Four Mile Sunday-school, \$15; Pipe Creek Sunday-school, \$6.64; Shipshewana Sunday-school, \$5.80; Baugo Sunday-school, \$2.75,\$ 30 19

Illinois—\$22.00.

Pine Creek S. S., \$20; Romine S. S., \$2, 22 00

Wisconsin—\$10.00.

Willard, 10 00

Kansas—\$8.00.

Richland S. S., \$5; McPherson S. S., \$3, 8 00

Ohio—\$6.55.

Lick Creek S. S., 6 55

Pennsylvania—\$4.57.

Sugar Run S. S., 4 57

Maryland—\$2.00.

Laura Jennings, 2 00

Total for the month,\$ 83 31

Previously reported, 229 08

For the year so far,\$ 312 39

Building Fund.**Illinois—\$1.37.**

Lamotte Sunday-school,\$ 1 37

Total for the month,\$ 1 37

Previously reported, 259 76

For the year so far,\$ 261 13

REPORT OF RECEIPTS OF GENERAL TEMPERANCE COMMITTEE, CHURCH OF THE BRETHREN.

Amount in treasury May 1, 1912, as reported at York A. M.,\$ 310 35

Receipts since then:

J. W. Lear, Decatur, Ill., 1 05

Bachelor Run Church, Middle Indiana, per Boyd Bechtelheimer\$ 8 25

Locust Grove S. S., Nettle Creek Cong. Ind., per John Herr, Cambridge City, Ind., 5 00

Christian Workers' Society, Pleasant View, Ohio, per Vernie A. Carroll, Lima, Ohio, 16 00

Altoona Church, Pa., per D. B. Maddocks, 5 00

Locust Grove S. S., Johnstown, Pa., Cong., per D. C. Ribblet, 2 00

Temperance Committee, Northern Ill. and Wis., per C. H. Keltner, Mt. Morris, Ill., 11 48

Walnut Grove S. S., Johnstown, Pa. Cong., per R. W. Keyser, R. 3, Johnstown, Pa., 10 64

Worthington Church, Minn., per F. E. Williams, 3 16

Maple Spring S. S., per Wm. F. Griffith, 1 35

East Thornapple S. S., per Pearl Smith, Clarksville, Mich., 2 07

So. California and Arizona S. S's per S. W. Funk, 30 00

Total receipts up to Nov. 1, 1912, ..\$ 401 35

P. J. Blough, Treas.,
Hooversville, Pa.

"AT NOON WILL I PRAY."

"Doth it profit that amid the heat and burden of the day,
Pausing at my toil a moment I should lift my heart and pray?
Hath so slight a word its value in a land so far away?"

Nay, then tell me, doth it profit that from pasture, lea and hill,
Fed by many a hidden streamlet and by many a nameless rill,
Hour by hour those floods are gathered which majestic rivers fill?

Hath not every drop its mission? Close thy door against thy care,
Give thy best thought and unstinted: not alone thou pleadest there,
When the holy dew falls softly and the Spirit breathes thy prayer.

For a spring of blessing opens where each suppliant bends the knee,
And a fuller tide rolls onward, while the winds of God blow free,
And the watcher hears a sighing from the land beyond the sea.

Then the treasure-ships go freighted with the Gospel of God's grace,
And the dwellers in the darkness see the beauty of His Face,
And the powers of evil tremble in their ancient dwelling-place:

And the captives are delivered from the tyrant's fell control,
And the fainting are uplifted and the sick are made whole,
And the Master is rewarded for the travail of His soul.

—Catherine Watkins.

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This is the typewriter whose high efficiency has made it the choice of the greatest firms and corporations. It is the simplest of all standard typewriters, yet the swiftest and by far the most versatile. The moving parts work freely in a solid metal framework, making the machine so strong that the hardest usage has no effect upon it.

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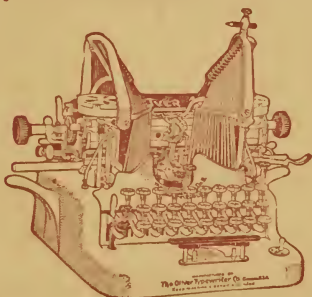
It is the greatest style improvement ever evolved for typewriters—the most easily read type in existence—the type which conforms to that in universal use on the world's printing presses!

Win Success With the OLIVER!

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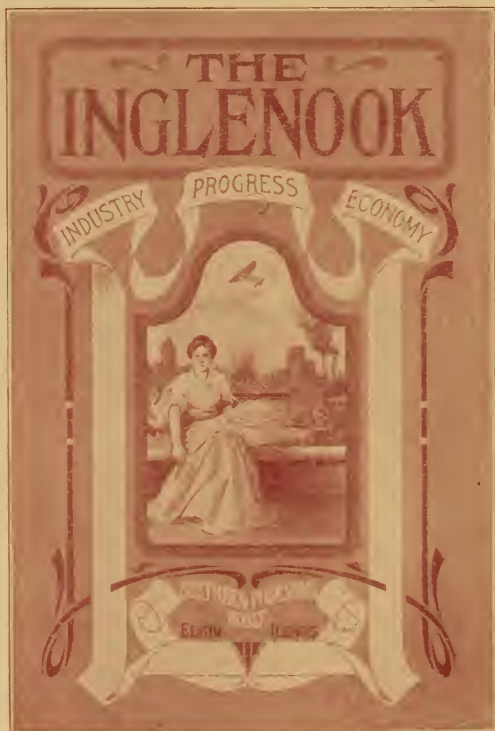
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